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ATHARVA VEDA

(ENGLISH TRANSLATION WITH COMMENTARY)

VOLUME

MAHARISHI DAYANAND SARASWATI

'OM'

The Atharvaveda.

BOOK-1.

सू० १ ॥: ऋषि: – अथर्वा ॥ देवता—वाचस्पति: ॥छन्द:—१-३ अनुष्टुप,

४ चतुष्पदा विराडुरोबृहती ॥

HYMN :-I
Seer Atharvan. Subject Matter-Vachaspatih. Metres-1-3 Anushtup. 4 Chatushpada Viradurobribati.

ये त्रिषप्ताः परियन्ति विश्वा रूपाणि बिभ्रतः ।
वाचस्पतिर्बला तेषां तन्वोऽअद्य दधातु मे ॥ १ ॥

Now May Vachaspatih, the master of language with grammar, impart to me the knowledge of the origin and scope of the system of those triple seven *vibhaktis*, the inflections of the grammatical cases which bear the various names and forms.

पुनरेहि वाचस्पते देवेन मनसा सह ।
वसोष्पते नि रमय मय्येवास्तु मयि श्रुतम् ॥ २ ॥

Vachaspatih, the Soul who is the master of the organ of speech takes birth frequentlv with the mind endowed with unique

power. He as the master of body plays various roles. Whatever knowledge is in me. be in me.

इ॒हैवा॒भि वि त॑नू॒भे आर्त्नी॑इव॒ ज्यया॑ ।
वा॒चस्पति॒र्नि य॑च्छतु॒ मय्ये॒वास्तु॒ मयि॑ श्रु॒तम् ॥ ३ ॥

O' Vachaspati, the learned teacher spread your sheltering arms here on me like the two ends, of vow tightened with cord. May Vachaspati, the Lord of Vedic Speech keep us under his control. Whatever knowledge is in me, be in me.

उप॑हूतो वा॒चस्पति॑रु॒पास्मान् वा॒चस्पति॑र्ह्वयताम् ।
सं श्रु॒तेन॑ गमेमहि॒ मा श्रु॒तेन॒ वि रा॑धिषि ॥ ४ ॥

Vachaspati the Lord of Vedic Speech having been prayed, may inspire unto me the knowledge of the Vedas and Vachaspatih, the learned teacher requcsted by me teach and preach me, so that we may adhere to the dictates of Vedic knowledge and never may we act against the tenets of the Vedas.

सू०२ ।। ऋषिः—अथर्वा ।। देवता—पर्जन्यः ।। छन्दः—१, २, ४ अनुष्टुप्;
३ त्रिपदा विराण्नामगायत्री ।।

HYMN. II

Seer :-Atharvan, Subject-Matter-Sharah a kind of grass called Sarkanda and is used as diuretic. Metre 1, 2, 4 Anustup, 3 Tripada Virad Gayatri.

वि॒द्मा श॒रस्य॑ पि॒तरं॑ प॒र्जन्यं॒ भूरि॑धायसम् ।
वि॒द्मो ष्व॑स्य मा॒तरं॑ पृथि॒वीं भूरि॑वर्पसम् ॥ १ ॥

We know the rain which is the father, the protector of the Shara, a medicinal grass and highly nourishing.

We know well its mother the earth which is the place of its growth and is full of multifarious energies.

ज्याके परि णो नमाश्मानं तन्वं कृधि ।
वीडुर्वरीयोऽरातीरप द्वेषांस्या कृधि ॥ २ ॥

The Shara like bowstring bends around us and makes our body constant like stone. Firm in its position it drives far away malignities caused by the diseases like droppage of urine in urine-pipe etc.

वृक्षं यद्गावः परिषस्वजाना अनुस्फुरं शरमर्चन्त्यृभुम् ।
शरुमस्मद् यावय दिद्युमिन्द्र ॥ ३ ॥

O' Indra, (the Physician) please keep away from us the shining and painful *Sharah*, the medicianl grass when the sunrays like the vowstrings embracing the bow, fall on the pointed splendid stalk of it. The Sharah should be kept in water for whole night and this water should be used only, not the dry stalk of it.

यथा द्यां च पृथिवीं चान्तस्तिष्ठति तेजनम् ।
एवा रोगं चास्रावं चान्तस्तिष्ठतु मुञ्ज इत् ॥ ४ ॥

As the heat permeating internally resides in the earth, the heaven so the MunJa. The medicinal grass sits fit in the heart of ailment and dysenteric illness.

सू० ३ ॥ ऋषिः—अथर्वा ॥ देवता— पर्जन्यादयो मन्त्रोक्ताः ॥ छन्दः—
१-५ पथ्या पङ्क्तिः; ६-९ अनुष्टुप् ॥

HYMN. III

Seer-Atharvan. Subject-Matter-the rain etc as described in the verses. Metre-1-5 Pathya Panktih, 6-9 Anustup.

विद्मा शरस्य पितरं पर्जन्यं शतवृष्ण्यम् । तेना ते तन्वे३ शं करं पृथिव्यां ते निषेचनं बहिष्टे अस्तु बालिति ॥ १ ॥

We know the rain possessing hundreds of nurshing powes which is the protector of Sharah, a medicinal grass. By using this I bring health to your body, let the urine stoped in your urine pipe pour out freely on the ground.

विद्मा शरस्य पितरं मित्रं शतवृष्ण्यम् । तेना ते तन्वे३ शं करं पृथिव्यां ते निषेचनं बहिष्टे अस्तु बालिति ॥ २ ॥

We know the hydrogen gass posseing hundreds of powers which is the protector of *Sarass*. By using this etc.

विद्मा शरस्य पितरं वरुणं शतवृष्ण्यम् । तेना ते तन्वे३ शं करं पृथिव्यां ते निषेचनं बहिष्टे अस्तु बालिति ॥ ३ ॥

We know the oxygen gass possessing hundreds of powers which is the protector of Sharah. By using this etc.

विद्मा शरस्य पितरं चन्द्रं शतवृष्ण्यम् । तेना ते तन्वे३ शं करं पृथिव्यां ते निषेचनं बहिष्टे अस्तु बालिति ॥ ४ ॥

We know the moon possessing hundreds of powers which is the protector of the *Sharah*. By using this etc.

विद्मा शरस्य पितरं सूर्यं शतवृष्ण्यम् । तेना ते तन्वे३ शं करं पृथिव्यां ते निषेचनं बहिष्टे अस्तु बालिति ॥ ५ ॥

We know the sun possessing hundreds of powers which is the protector of the *Sharah*. By using this I bring health of your body, let the urine stopped in your urine pipe pour out freely on the ground.

यदान्त्रेषु गवीन्योर्यद् वस्तावधि संश्रितम् ।
एवा ते मूत्रं मुच्यतां बहिर्बालिति सर्वकम् ॥ ६ ॥

O' YE pateient 'just as whatever matter accumulated in your intestines, in the arteries of both the side and in the urine-vessel is taken out in the same manner the trouble creating urine dropped in your urine pipe be taken out. This is all that is required for you.

प्र ते भिनद्मि मेहनं वर्त्रं वेशन्त्याइव ।
एवा ते मूत्रं मुच्यतां बहिर्बालिति सर्वकम् ॥ ७ ॥

I, the physician open the normal passage of your urine organ in such a manner as the let out of a bund is open for the swift flow of water. This is all that is required for you.

विषितं ते वस्तिबिलं समुद्रस्योदधेरिव ।
एवा ते मूत्रं मुच्यतां बहिर्बालिति सर्वकम् ॥ ८ ॥

O' Ye patient, the passage of your urine vessel has been now opened like the sea holding tides, let the urine dropped in your urine pipe flow out freely. This is all that is required for you.

यथेषुका परापतदवसृष्टाधि धन्वनः ।
एवा ते मूत्रं मुच्यतां बहिर्बालिति सर्वकम् ॥ ९ ॥

As the arrow flies away when discharged out from the bow, so let the urine dropped in your pipe flow out freely. This is all that is required for you.

N.B. (In this Hymn dilatation with tubular instrument has been described in the verses 6-9 Shalaka is also Shara which means bar of metal.)

सू० ४ ।। ऋषिः—सिन्धुद्वीपः कृतिर्वा ।। देवता—आपः ।। छन्दः—१-३
गायत्री; ४ पुरस्ताद् बृहती ।।

HYMN. IV.

SEER-Sindhudipah. Subject-matter-apah, the wat ers. Metre-1-3 Gayatri, 4. purastad-Brihati.

अम्बयो यन्त्यध्वभिर्जामयो अध्वरीयताम् ।
पृञ्चतीर्मधुना पयः ।। १ ।।

Jamayo ambayah, swallowed w aters mixing the saliva with eaten food go with the way of the vital airs engaged in the operation of digestion system.

अमूर्या उप सूर्ये याभिर्वा सूर्यः सह ।
ता नो हिन्वन्त्वध्वरम् ।। २ ।।

Those youjder waters which are near the Sun those where with is the sun. (The waters evaporated or and moistened through the vaporization and moisti fication) serve the purpose of life.

अपो देवीरुप ह्वये यत्र गावः पिबन्ति नः ।
सिन्धुभ्यः कर्त्वं हविः ।। ३ ।।

We obtain the rainy water from the firmament where the sun rays drink them, We also obtain flowing water from the rivers for our purpose.

अप्स्व१न्तरमृतमप्सु भेषजम् । अपामुत प्रशस्तिभिरश्वा भवथ
वाजिनो गावो भवथ वाजिनीः ।। ४ ।।

The waters contain into them immortality, the highly disinfectant quality, there is balm in the waters and through these good qualities of waters the horses enjoy speed and strength and cows become full of strength.

सू० ५ ॥ ऋषिः—सिन्धुद्वीपः कृतिर्वा ॥ देवता—आपः ॥ छन्दः—गायत्री ॥

HYMN. V.

Seer-Sindhudipah or Kritih. Subject Matter—apah, the waters. Metre. Gayatri.

आपो हि ष्ठा मयोभुवस्ता न ऊर्जे दधातन ।
महे रणाय चक्षसे ॥ १ ॥

The waters are the sources of happines, may be they helpful for us in attaining grain and may they help us to have nice sight.

यो वः शिवतमो रसस्तस्य भाजयतेह नः ।
उशतीरिव मातरः ॥ २ ॥

Let the pleasant essence of waters be useful for us like the mothers who for the well-being of their children, give their breast to them to suck.

तस्मा अरं गमाम वो यस्य क्षयाय जिन्वथ ।
आपो जनयथा च नः ॥ ३ ॥

Let us acquire those cearials for the growth of which the waters help herbacious plants and let them be helpful in welfare of our progeny.

ईशाना वार्याणां क्षयन्तीश्चर्षणीनाम् ।
अपो याचामि भेषजम् ॥ ४ ॥

I obtain balm from the waters which are controling powers over diseases and rehabilitating agents of mankinds health.

सू० ६।। ऋषि:—अथर्वा कृतिर्वा ।। देवता—आप: ।। छन्द:— १-३ गायत्री;

४ पथ्या पङ्क्तिः ।।

HYMN. VI.

Seer-Atharvan or Kritih. Subject-matter-apah, the waters. Metre-1-3 Gayatri. 4. Pathya Panktih.

शं नो देवीरभिष्टय आपो भवन्तु पीतये ।
शं योरभि स्रवन्तु नः ।। १ ।।

May these wholesome waters be the sources of Pleasure to us for the sake of desired health and drinking purpose and may they rain down happiness on us all around.

अप्सु मे सोमो अब्रवीदन्तर्विश्वानि भेषजा ।
अग्निं च विश्वशंभुवम् ।। २ ।।

The physician tells us there are contained in the waters all the healing balms and also the heat which is the means of happines, for all.

आपः पृणीत भेषजं वरूथं तन्वे३ मम ।
ज्योक् च सूर्यं दृशे ।। ३ ।।

May the waters provide us with all prophylactic balms for our physiques and make us able to see the Sun for a very long time.

शं न आपो धन्वन्या३ः शमु सन्त्वनूप्याः ।
शं नः खनित्रिमा आपः शमु याः कुम्भ आभृताः
शिवा नः सन्तु वार्षिकीः ।। ४ ।।

May the water procured from the desert be auspicious for us, may the water obtained from the marsh be for our happiness, may the waters dug from earth be for our health and happiness. may the waters kept in the gass be for our pleasure and the water secured from rain be for our happiness.

सू० ७ ।। ऋषिः—चातनः ।। देवता—अग्निः; ३ इन्द्रश्च ।। छन्दः—
१-४, ६, ७ अनुष्टुप्; ५ त्रिष्टुप् ।।

HYMN. VII.
Seer. Chatanah. Subject-matter-Agnri, the Commander and ruling chief. 3 the rular. Metre 1-4, 6, 7 Anustup, 5 Tristup.

स्तुवानमग्न आ वह यातुधानं किमीदिनम् ।
त्वं हि देव वन्दितो हन्ता दस्योर्बभूविथ ॥ १ ॥

O' powerful Commander. bring the declared and anti-social miser before you as you lauded become the killer of miscreants.

आज्यस्य परमेष्ठिन्जातवेदस्तनूवशिन् ।
अग्ने तौलस्य प्राशान यातुधानान् वि लापय ॥ २ ॥

O' ruler ! you are the occupant of highst position, wise and physically controlled. You always take restricted measured diet and make the anti-social elements lament over themselves.

वि लपन्तु यातुधाना अत्त्रिणो ये किमीदिनः ।
अथेदमग्ने नो हविरिन्द्रश्च प्रति हर्यतम् ॥ ३ ॥

O'Ye ruler and Commander. those anti-social elements who are greedy and devourers of others be made to lament over their offences and O' Ye active and mighty ones. please, accept your fixed part of tax from us.

अग्निः पूर्व आ रंभतां प्रेन्द्रो नुदतु बाहुमान् ।
ब्रवीतु सर्वो यातुमानयमस्मीत्येत्य ॥ ४ ॥

Let the Commander first start compaign against them. Let the strong-armed ruler inspire into them such a spirit that the wicked offenders the-mselves accepting their guilt declare. I am here under you.

पश्याम ते वीर्यं जातवेदः प्र णो ब्रूहि यातुधानान् नृचक्षः । त्वया सर्वे परितप्ताः पुरस्तात् त आ यन्तु प्रब्रुवाणा उपेदम् ॥ ५ ॥

O' wise ruler. I see your adventure, you are knower of all men through your spies. You preach the measure of correctitude to, malevolent persons amongst us. Chastised by you all of them come near and before you declaring their own fault.

आ रंभस्व जातवेदोऽस्माकार्थाय जज्ञिषे ।
दूतो नो अग्ने भूत्वा यातुधानान् वि लापय ॥ ६ ॥

O' wise rular, start your activities. You are born to serve our good. You becoming representative make the miscreans lament over their faults.

त्वमग्ने यातुधानानुपबद्धाँ इहा वह ।
अथैषामिन्द्रो वज्रेणापि शीर्षाणि वृश्चतु ॥ ७ ॥

O' Commander, you bring the enemies of mankind, here in the fail chained and bound. Afterwards the mighty ruler behead them with weapon (if they are found guilty to be awarded such a sever punishment).

सू० ८ ॥ ऋषि—चातनः ॥ देवता—१, २ बृहस्पतिरग्नीषोमौ च; छन्दः—१-३ ३, ४ अग्निः अनुष्टुप्; ४ बार्हतगर्भा त्रिष्टुप् ॥

HYMN. VIII.

Seer- Chatanah. Subject-matter-Brihaspati, the priest and Agni somav, the commander and the ruler, 3, 4, Agnih. Metre 1-3 Anustup, 4, Brihatgarbha Tristup.

इदं हविर्यातुधानान् नदी फेनमिवा वहत् ।
य इदं स्त्री पुमानकरिह स स्तुवतां जनः ॥ १ ॥

This tax paid to king brings theevil-doers and the river carries foam with its current. Who soever person, man or woman commit fault must acknowledge it.

अयं स्तुवान आगमदिमं स्म प्रति हर्यत ।
बृहस्पते वशे लब्ध्वाग्नीषोमा वि विध्यतम् ॥ २ ॥

This one of the enemies or offenders has come confessing his fault receive him, O priest, keep him under your control and O Ye commander and ruler, you reprimand him.

यातुधानस्य सोमप जहि प्रजां नयस्व च ।
नि स्तुवानस्य पातय परमक्ष्युतावरम् ॥ ३ ॥

O' protector of subjects, strike and bring the gang of bandis and villains and make the blamers right and left eyes fall

यत्रैषामग्ने जनिमानि वेत्थ गुहा सतामत्त्रिणां जातवेदः ।
तांस्त्वं ब्रह्मणा वावृधानो जह्येषां शततर्हमग्ने ॥ ४ ॥

O, wise ruler, as you know the place where these bandits and villains have their stronghold, so, you strengthened by the power destroy them and thus, their multi-farious activities.

सू० ९॥ ऋषिः—अथर्वा ॥ देवता—१, २ वस्वादयो मन्त्रोक्ताः; ३, ४ अग्निः ॥ छन्दः—त्रिष्टुप् ॥

HYMN. IX.

Seer-Atharvan. Subject-matter-1,2 Vasu etc. described in the verses and 3,4 Agnih. Metre-Tristup.

N.B. This hymn describes the powers of king, At the time of coronation it has veeb given to know that king is the symbol of powers of Agni, Pushan etc.

अस्मिन् वसु वसवो धारयन्त्विन्द्रः पूषा वरुणो मित्रो अग्निः ।
इममादित्या उत विश्वे च देवा उत्तरस्मिञ्ज्योतिषि धारयन्तु १ ॥

May the physical forces, the eight *vasus*, Indrah, the mighty electricity. Pushan, the constructive force of nature, Varunah Oxygen gas, Mitah, hydrogen gas, Agnih, the impelling power maintain power in the king. May the twelve adityas and eleven Vishvedevas support him in supremest power.

अस्य देवाः प्रदिशि ज्योतिरस्तु सूर्यो अग्निरुत वा हिरण्यम् ।
सपत्ना अस्मदधरे भवन्तूत्तमं नाकमधि रोहयेमम् ॥ २ ॥

O, Ye enlightened persons, May the king in his administration have control over the Sun, the fire, the finance and jyotuh the electricity. The foes and rivals prostrate beneath our (the subjects) feet and may God uplift the king to happiness of this world and beyond.

येनेन्द्राय समभरः पयांस्युत्तमेन ब्रह्मणा जातवेदः ।
तेन त्वमग्न इह वर्धयेमं सजातानां श्रैष्ठ्य आ धेह्येनम् ॥ ३ ॥

O, ommiscient self-efulgent God ! exalt this king through that exeellent knowledge and power wherewith you grant all knowledge and prosperties to Indra, the master of the limbs, the soul. O Lord, please give him exalted rank among his kinsmen and contemporaries

ऐषां यज्ञमुत वर्चो ददेऽहं रायस्पोषमुत चित्तान्यग्ने ।
सपत्ना अस्मदधरे भवन्तूत्तमं नाकमधि रोहयेमम् ॥ ४ ॥

O' self, efulgent God, I, the king assume the helm of affairs of these subjects, I enjoy the strength of their co-operation their financial helps and their wishes. O Lord, the foes and rivals prostrate beneath our (subjects) feet and please uplift the king to happiness of this world and beyond.

सू० १० ॥ ऋषिः—अथर्वा ॥ देवता – १ असुरः; २-४ वरुणः ॥
छन्दः—१, २ त्रिष्टुप्; ३ ककुम्मत्यनुष्टुप्; ४ अनुष्टुप् ॥

HYMN X.

Seer-Atharvan. Subject-Matter-1-Asurah, the Supreme being, 2-4 Varunah, the Suprem Lord and king. Metre-1,2 Tristup: 3 Kakummatyanustup; 4 Anustup.

अयं देवानामसुरो वि राजति वशा हि सत्या वरुणस्य राज्ञः ।
ततस्परि ब्रह्मणा शाशदान उग्रस्य मन्योरुदिमं नयामि ॥ १ ॥

The Supreme-Being is All-impelling power among all the physical forces, the law of this paramount Lord is true and inviolable. I the priest having attained the higher penetration and power from His Vedic speech, ward of this king off from the anger of Almighty.

नमस्ते राजन् वरुणास्तु मन्यवे विश्वं ह्युग्र निचिकेषि द्रुग्धम् ।
सहस्रमन्यान् प्र सुवामि साकं शतं जीवाति शरदस्तवायम्॥ २॥

O' *Varuna* rajan (the supreme ruling power) I prostrate to your displeasure. O formidable one, You detect all the malevolent persons. I uplift hundreds of other persons together O Lord, Your devotee this king may live a hundred autumns.

यदुवक्थानृतं जिह्वया वृजिनं बहु ।
राज्ञस्त्वा सत्यधर्मणो मुञ्चामि वरुणादहम् ॥ ३ ॥

O' rular, whatever falsehood you tell or think to tell with your organ of speech, is a great sin. I the priest (by my teaching) save you from the displeasure of the Supreme Ruling Power (GOD) who is the righteous by His nature.

मुञ्चामि त्वा वैश्वानरादर्णवान् महतस्परि ।
सजातानुग्रेहा वद ब्रह्म चाप चिकीहि नः ॥ ४ ॥

I free you, O king, from the great tormenting worldly sea. O formidable and convey my teachings to your kinsmen and subject and you yourself pay attention on them.

सू० । ११ ॥ ऋषिः—अथर्वा ॥ देवता—पूषादयो मन्त्रोक्ताः ॥ छन्दः—१ पङ्क्तिः; २ अनुष्टुप्; ३ चतुष्पदोष्णिग्गर्भा ककुम्मत्यनुष्टुप्; ४-६ पथ्या पङ्क्तिः ।

HYMN-XI.

Seer-Atharvan. Subject-matter-Pushan the householder etc as described in the verses. Metre-1, Panktih, 2 Anustup; 3 Chatuspadosnikgarbha Kukuamati Anustup; 4-6 Pathya Panktih.

वषट् ते पूषन्नस्मिन्त्सूतावर्यमा होता कृणोतु वेधाः ।
सिस्रतां नार्यृतप्रजाता वि पर्वाणि जिहतां सूतवा उ ॥ १ ॥

O' Pushan (the householding man) in the task of child delivery the expert of maternity, the physician and the person knowing the nursing do the work for your good. The parturient woman give birth to child. The joints of her become loose to facilitate delivery.

चतस्रो दिवः प्रदिशश्चतस्रो भूम्या उत ।
देवा गर्भं समैरयन् तं व्यूर्णुवन्तु सूतवे ॥ २ ॥

As the four quarters surround the Sun, and four directional nooks the earth so the foetus is surrounded with natural elements. The elements move the child in the womb and they prepare the women for giving birth.

सूषा व्यूर्णोतु वि योनिं हापयामसि ।
श्रथया सूषणे त्वमव त्वं बिष्कले सृज ॥ ३ ॥

Let the Nurse separate the embryo from the caul and other assist to stretch the mouth of the womb. O parturient woman; you leave your parts loose. O brave women; leave the child downward.

नेव मांसे न पीबसि नेव मज्जस्वाहतम् ।
अवैतु पृश्नि शेवलं शुने जराय्वत्तवेऽव जरायु पद्यताम् ॥ ४ ॥

The secundines in which the embry is covered neither sticked in the flesh nor in the fat or not in the marrow and hence this grass-like thin cover fall down and be left for dag to eat.

वि ते भिनद्मि मेहनं वि योनिं वि गवीनिके ।
वि मातरं च पुत्रं च वि कुमारं जरायुणाव जरायु पद्यताम् ॥५

O' pregnant woman; I the physician and surgeon open your organ; stretch the mouth of the womb; separate the embryo- from artieries adjacent to it; separate the mother from child and the chil d from mother and keep away child from secund ivnes and secundines from chlid, so that the child come out and the second-ines fall down.

यथा वातो यथा मनो यथा पतन्ति पक्षिणः । एवा त्वं
दशमास्य साकं जरायुणा पताव जरायु पद्यताम् ॥ ६ ॥

This ten month old embryo comes out of womb with secundines just like the wind, mind and birds move and the secundines fall out.

NB. Here in the last verse it has been distinctly mentioned that the emvryo and secundines naturally come out of womb They cannot remain in womb for over or for more than ten months.

सू० १२ ॥ ऋषि:—भृग्वङ्गिरा: ॥ देवता—यक्ष्मनाशनम् ॥ छन्द:—
१-३ जगती (२, ३ त्रिष्टुप् ?) ४ अनुष्टुप् ॥

HYMN-XII.

Seer-Bhrigvangirah; Subject-matter-Yakshmanashanam, the uprooting of tuberculosis. Metre.1-3 Jagati; 4 Anustup.

जरायुजः प्रथम उस्त्रियो वृषा वातभ्रजा स्तनयन्नेति वृष्ट्या ।
स नो मृडाति तन्व ऋजुगो रुजन् य एकमोजस्त्रेधा विचक्रमे ॥ १ ॥

As the cloud which is formed by the rays of the Sun and churned by the gust of wind, comes onwards, thundring with rain and gives pleasure to our body, so the *Vrisha,* the puerperal fever caused by secundines affecting directly creating great sensation and giving trouble to body comes onwards. It is only one force which later on cross is into three regions the mind, the intestine and the bones.

अङ्गेअङ्गे शोचिषा शिश्रियाणं नमस्यन्तस्त्वा हविषा विधेम ।
अङ्कान्त्समङ्कान् हविषा विधेम यो अग्रभीत्
पर्वास्या ग्रभीता ॥ २ ॥

We providing good treatment (to patient) through performance of Havan medicate the fever which has its presence in every parts of the body with temperature (shochisha). We diagnose the symptoms and co-ordinating causes and we

often our humble worship to the great upholding power (God) who holds up together the parts of this universe.

मुञ्च शीर्षक्त्या उत कास एनं परुष्परुराविवेशा यो अस्य ।
यो अभ्रजा वातजा यश्च शुष्मो वनस्पतीन्त्सचतां पर्वतांश्च॥ ३॥

O' physician; release this patient from headache, free him from cough which has entered into all his limbs and joints which is due to cloudy season and cold wind and the cough which is dry. (Advise the patient) that he should have climatic change in jungles and mountains.

शं मे परस्मै गात्राय शमस्त्ववराय मे ।
शं मे चतुर्भ्यो अङ्गेभ्यः शमस्तु तन्वे३ मम ॥ ४ ॥

Let be well with my upper part of the body, let it go well with my lower frame, let it be pleasant for my four body parts and let, thus, it be auspicious to whole my body.

॥ सू० १३ ॥ ऋषिः—भृग्वङ्गिराः ॥ देवता—विद्युत् ॥ छन्दः—१, २ अनुष्टुप्; ३ चतुष्पाद् विराड् जगती; ४ त्रिष्टुप्परा बृहतीगर्भा पङ्क्तिः ॥

HYMN. XIII.

Seer-Bhrigvangirah. Subject-matter-Vidyut, the electricity. Metre-1-2 Anustup; 3 chastuspad Virat Jagati 4 Tristup para Brihati garbha Panktih.

नमस्ते अस्तु विद्युते नमस्ते स्तनयित्नवे ।
नमस्ते अस्त्वश्मने येना दूडाशे अस्यसि ॥ १ ॥

We express our words of appreciation for electricity. We express the words of appreciation for thunder-bolt. We express the words of our appreciation for the electricity causing hail. My words of appreciation for it whereby it throws it self on the things of bad cunductor.

नम॑स्ते प्रवतो॑ नपा॒द् यत॒स्तपः॑ स॒मूह॑सि ।
मृ॒डया॑ नस्त॒नूभ्यो॒ मय॑स्तो॒केभ्य॑स्कृधि ॥ २ ॥

Our words of appreciation to the current of the flowing water whence electricity collects into it the fervent heat. Let it do good for our bodies and be source of happines to our children.

प्रव॑तो नपा॒न्नम॑ ए॒वास्तु॒ तुभ्यं॒ नम॑स्ते हे॒तये॒ तपु॑षे च कृण्मः ।
वि॒द्म ते॒ धाम॑ पर॒मं गुहा॒ यत् स॑मु॒द्रे
अ॒न्तर्निहि॑तासि॒ नाभिः॑ ॥ ३ ॥

We express the words of appreciation to electricity created from flow of water and also appreciate its power in the form of lightening which is firy with flames. We know central recess where it is produced and know that it lies hidden in the sea (as submarine fire) and is the nave of clouds.

यां त्वा॑ दे॒वा अ॒सृ॑जन्त॒ विश्व॒ इषुं॑ कृण्वा॒ना अस॑नाय धृ॒ष्णुम् ।
सा नो॑ मृड वि॒दथे॑ गृणा॒ना तस्यै॑ ते॒ नमो॑ अस्तु देवि ॥ ४ ॥

It is that to which all the physical forces created making the arrow (weapon) to destroy cloud. (or to which the all scientists create making it the weapon for killing the strong enemy). This praised for its use be for our benefit in war and domestic affairs. We express our high appreciation for thisp owerful force.

सू० १४ ॥ ऋषिः—भृग्वङ्गिराः ॥ देवता—यमः ॥ छन्दः—१ ककुम्मत्यनुष्टुप्; २, ४ अनुष्टुप्; ३ चतुष्पदा विराडनुष्टुप् ॥

HYMN. XIV.

Seer-Bhrigvangirah. Subject-matter-Yamah, the house-hold companion. metre-1, Kakummatyanustup; 2,4 Anustup, 3 chatuspada Viradanustup.

भर्गमस्या वर्च आदिष्याधि वृक्षादिव स्रजम् ।
महाबुध्नइव पर्वतो ज्योक् पितृष्वास्ताम् ॥ १ ॥

As a wreath from the tree I, the bride-groom assume prosperity, knowledge etc. from this bride. She be firm like broad based mountain in my parental family.

एषा ते राजन् कन्या वधूर्नि धूयतां यम ।
सा मातुर्बध्यतां गृहेऽथो भ्रातुरथो पितुः ॥ २ ॥

O disceplined and brillient bride-groom; this girl be your married wife and she be bound with discipline in the home of your mother, brother and father i, e, the mother-in-law, brother-in-law and father-in law.

एषा ते कुलपा राजन् तामु ते परि दद्मसि ।
ज्योक् पितृष्वासाता आ शीर्ष्णः समोप्यात् ॥ ३ ॥

O brillient bride-groom; may this bride be the protecting force to your family, we give her to you. May she be constant for ever in her father in-law's home and may she always create the atmosphere of mental peace for her and them.

असितस्य ते ब्रह्मणा कश्यपस्य गयस्य च ।
अन्तःकोशमिव जामयोऽपि नह्यामि ते भगम् ॥ ४ ॥

As women bind their box etc in the same manner I the head of the bride's family bind you with the fortune, knowledge, merits etc of the bride through the verses of the Vedas of All dictating God who is the object of all worship and free from all strings.

सू० १५ ।। ऋषिः—अथर्वा ।। देवता—सिन्ध्वादयो मन्त्रोक्ताः ।। छन्दः—
१ अनुष्टुप् (?, भुरिग् बृहती);२ भुरिक् पथ्या पङ्क्तिः; ३, ४ अनुष्टुप् ।।

HYMN. XV.

Seer-Atharvan. Subject-matter-Sindhu etc as described in the verses. Metre-1, Anustup, 2 Bhurik Panktih, 3, 4 Anustup.

सं सं स्रवन्तु सिन्धवः सं वाताः सं पतत्रिणः ।
इमं यज्ञं प्रदिवो मे जुषन्तां संस्राव्येण हविषा जुहोमि ॥१ ॥

Let the rivers flow usually, let the wind blow usually and let the birds fly together freely. Let learned men attend this Yajna which I perform with the oblation of fluent ghee.

इहैव हवमा यात म इह संस्रावणा उतेमं वर्धयता गिरः ।
इहैतु सर्वो यः पशुरस्मिन् तिष्ठतु या रयिः ॥ २ ॥

O, Ye learned men; please respond to my call and join together with me. In this nation we are the co-workers. O ye learned ones; enhance the prosperity of this nation. All kinds of animals florish in it and whatever wealth belongs to it, let it abide here.

ये नदीनां संस्रवन्त्युत्सासः सदमक्षिताः ।
तेभिर्मे सर्वैः संस्रावैर्धनं सं स्रावयामसि ॥३॥

All the fountains of rivers that flow inexhaustibly in my nation with all these confluent streams of mine we make the. riches flow here abundantly.

ये सर्पिषः संस्रवन्ति क्षीरस्य चोदकस्य च ।
तेभिर्मे सर्वैः संस्रावैर्धनं सं स्रावयामसि ॥ ४ ॥

Whatever streams of ghee, milk and water flow incessantly in our nation we take use of them and with all these confluent streams we make riches flow here abundantly.

सू० १६ ॥ ऋषिः—चातनः ॥ देवता—१ अग्निः; २ वरुणः, अग्निः, इन्द्रश्च; ३, ४ सीसम् ॥ छन्दः—१-३ अनुष्टुप्; ४ ककुम्मत्यनुष्टुप् ॥

HYMN. XVI.

Seer-Chatanah. Subject-matter-1 Agnih, 2 Varunah agnih, 3, 4 Sisam, the lead. Metre 1-3. Anustup; 4 Kakummatya nust up

येऽमावास्यां३ रात्रिमुदस्थुर्व्राजमत्त्रिणः ।
अग्निस्तुरीयो यातुहा सो अस्मभ्यमधि ब्रवत् ॥ १ ॥

The powerful Agni, the king who is the destroyer of wickeds, makes us know (through his declaration) dacoits and thieves who rise in gangs in the night of dark moon.

सीसायाध्याह वरुणः सीसायाग्निरुपावति ।
सीसं म इन्द्रः प्रायच्छत् तदङ्ग यातुचातनम् ॥ २ ॥

Varuna, the scientist tell us highly of the lead, the co-mmander protects the subjects by the use of lead and the Indrah, the heat present in the recess of earth creates and...
give it us. O ye men; this lead is the most destructive means to dispel wickeds and foes.

इदं विष्कन्धं सहत इदं बाधते अत्त्रिणः ।
अनेन विश्वा ससहे या जातानि पिशाच्याः ॥ ३ ॥

This lead over-comes a contingent of army, it drives away the dacoits and thieves; and by the means of it we over throw all who are the discendents of wicked race.

यदि नो गां हंसि यद्यश्वं यदि पूरुषम् ।
तं त्वा सीसेन विध्यामो यथा नोऽसो अवीरहा ॥ ४॥

O wicked man' If you kill cow for us; if you kill a man for us if you kill a horse for us we will shoot you with the lead bullet so that you be not able to kill our men.

सू०॥१७ ।। ऋषिः—ब्रह्मा ।। देवता—योषितो धमन्यश्च ।। छन्दः—१ भुरिगनुष्टुप्; २, ३ अनुष्टुप्; ४ त्रिपदार्षी गायत्री ।।

HYMN XVII

Seer-Brahman. Subject-matter-Women and artirees. Metre-1 Bhrigvnustup; 2, 3 Anustup; 4 Tripadarshi Gayatri.

अमूर्या यन्ति योषितो हिरा लोहितवाससः ।
अभ्रातरइव जामयस्तिष्ठन्तु हतवर्चसः ॥ १ ॥

Those tubular vessels of the body which are serving and are with blood be powerless in their flow of blood like the girls who have no brothers.

तिष्ठावरे तिष्ठ पर उत त्वं तिष्ठ मध्यमे ।
कनिष्ठिका च तिष्ठति तिष्ठादिद् धमनिर्मही ॥ २ ॥

May the flow of blood from the lower nerves be stopped, the flow of blood from upper nerves bestopped, May the flow of blood from the central nerves be stopped, may the flow of blood from small nerves be stopped and may the blood from the large nerves be stopped.

शतस्य धमनीनां सहस्रस्य हिराणाम् ।
अस्थुरिन्मध्यमा इमाः साकमन्ता अरंसत ॥ ३ ॥

Hundreds of large nerves and thousands of the nerves and the central nerves are stopped by the effect of medicine (at the time of medical operation) and afterwards all the nerves do their normal work simultaneously.

परि वः सिकतावती धनूर्बृहत्यक्रमीत् ।
तिष्ठतेलयता सु कम् ॥ ४ ॥

Among these nerves is the large nerve which flooded with blood like an arch-bow crosses the others. Let these nerves do their work in their region and yield happiness.

सू० १८ ॥ ऋषिः—द्रविणोदाः ॥ देवता—सवित्रादयो मन्त्रोक्ताः ॥

छन्दः—१ उपरिष्टाद् विराट् बृहती; २ निचृज्जगती; ३ विराडास्तारपङ्क्तिस्त्रिष्टुप्; ४ अनुष्टुप् ॥

HYMN. XVIII.

Seer-Dravinodah ; Subject-matter-Savitar etcdescribed in the verses. Metre-1, Uparistad Virad brihati, 2 nichrid Jagati; 3 Viradastarpanktih tristup ;4 Anustup.

निर्लक्ष्म्यं ललाम्यं निररातिं सुवामसि ।
अथ या भद्रा तानि नः प्रजाया अरातिं नयामसि ॥ १ ॥

We drive our poverty, undesirable tendency and malignity from us. We procure for our Progeny whatever are beneficial ever from the camp of enemies.

निररणिं सविता साविषत् पदोर्निर्हस्तयोर्वरुणो मित्रो अर्यमा ।
निरस्मभ्यमनुमती रराणा प्रेमां देवा असाविषुः सौभगाय ॥२॥

Let the ruler who is inspirer of good spirit in subject, beloved by all, accepted by all and just in his administration, remove defector trouble (if any) from our hands and feet. He inspire unto us the sense of dexterity and munificence. The learned persons make this the policy of state for our prosperity.

यत्त आत्मनि तन्वां घोरमस्ति यद्वा केशेषु प्रतिचक्षणे वा ।
सर्वं तद् वाचाप हन्मो वयं देवस्त्वा सविता सूदयतु ॥ ३ ॥

O' man ; whatever ferocious sign is in your soul, in your body, in your hair or in your eyes, we drive away completely through my instruction. May God accept you as his devotee.

रिश्यपदीं वृषदतीं गोषेधां विधमामुत ।
विलीढ्यं ललाम्यं ता अस्मन्नाशयामसि ॥ ४ ॥

We drive away from our midst those harmful tendencies

which are alike the habit of deer, the chewing of bull, the movement of cow, the working of the bad bellows, activity of forquent licking and the habit of adulterine decency.

सू० १६ ।। ऋषिः—ब्रह्मा ।। देवता—१ इन्द्रः; २ मनुष्येषवः; ३ रुद्रः; ४ देवाः ।। छन्दः—१, ४ अनुष्टुप्; २ पुरस्ताद् बृहती; ३ पथ्या पङ्क्तिः ।।

HYMN. XIX.
Seer-Brahman. Subject-matter-Indrah; 2, Manushesshavah; 3 Rudrah ; 4 Devah. Metre ; 1, 4 Anustup ; 2 Purastad Brihati ; 3 Pathya Panktih.

मा नो विदन् विव्याधिनो मो अभिव्याधिनो विदन् ।
आराच्छरव्या अस्मद् विषूचीरिन्द्र पातय ।। १ ।।

Let not the enemies making us their target find us, nor let those who desire to assail us descover us. O Indra ; (the commander) make the arrows fall in directions, far from us.

विष्वञ्चो अस्मच्छरवः पतन्तु ये अस्ता ये चास्याः ।
दैवीर्मनुष्येषवो ममामित्रान् वि विध्यत ।। २ ।।

Far from us in all directions let there fall those arrows which are shot and which are to be shot. Let the arrows of men made by the sceintific means (Daivih) strike and transfix our enemies.

यो नः स्वो यो अरणः सजात उत निष्ट्यो यो अस्माँ अभिदासति । रुद्रः शरव्यया ैतान् ममामित्रान् वि विध्यतु ।। ३ ।।

Let the formidable commander strike and slay with his arrows and weapons those our enemies who attacks us, be he our own or strange to us, be he a kingman or foreigner.

यः सपत्नो योऽसपत्नो यश्च द्विषञ्छपाति नः ।
देवास्तं सर्वे धूर्वन्तु ब्रह्म वर्म ममान्तरम् ।। ४ ।।

Let all the learned persons destroy him who comes in enmity to attack us, who is our rival, who is not our rival. Let the wisdom accompanied with power be our armour or protection.

सू०२० ।। ऋषि:—अथर्वा ।। देवता—१ सोम:, मरुतश्च; २ मित्रावरुणौ; ३ वरुण:; ४ इन्द्र: ।। छन्द:—१ त्रिष्टुप्; २-४ अनुष्टुप् ।।

HYMN. XX.

Seer-Atharvan. Subject-matter-Marutah-1, Somah, and Marutah ; 2Mitravarunau, 3 Varunah ; 4 Indrah. Metre 1, Trustup 2-4 Anustup.

अदा॑रसृद् भवतु देव सोमा॒स्मिन् य॒ज्ञे म॑रुतो मृ॒डता॑ नः ।मा नो॑ विददभि॒भा मो अश॑स्ति॒र्मा नो॑ विदद् वृजि॒ना द्वेष्या॒ या ।। १ ।।

O' power ful commander ; let not my enemy spoil our women, let the personnels of army perform the act of grace for us in this war. Let not our assailants find us, let not any kind of disgrace come near us now nor let the enmities which are abominable have their access to us.

यो अ॒द्य सेन्यो॑ व॒धो॒ऽघा॒यू॒नामु॒दीर॑ते ।
यु॒वं तं मि॑त्रावरुणाव॒स्मद् या॑वयतं॒ परि॑ ।। २ ।।

O' King and premier ; you ward off from us the slaughter which is now started by the army of foes.

इ॒तश्च॒ यद॒मुत॑श्च॒ यद् व॒धं व॑रुण यावय ।
वि म॒हच्छर्म॑ यच्छ॒ वरी॑यो यावया व॒धम् ।। ३ ।।

O' Killer of enemies ; please save us from that slaughter which comes from this side or that side and give to usgreat protection. Turn the lethal weapon far away.

शा॒स इ॒त्था म॒हाँ अ॑स्यमित्रसा॒हो अ॑स्तृ॒तः ।
न यस्य॑ ह॒न्यते॑ स॒खा न जीय॑ते॒ क॒दा च॒न ।। ४ ।।

O' king ; you are unconquered exterminator of assailants and thus a mighty ruler whose friend is never sain and never overcome.

सू० २१ ।। ऋषिः—अथर्वा ।। देवता—इन्द्रः ।। छन्दः—अनुष्टुप् ।।

HYMN. XXI.

Seer-Atharvan-Subject-matter-Indrah ; (God, ruler, Sun etc) Metre—Anustup.

स्वस्तिदा विशां पतिर्वृत्रहा विमृधो वशी ।
वृषेन्द्रः पुर एतु नः सोमपा अभयङ्करः ॥ १ ॥

The ruler who is the Lord of the subjects, promotor of the happiness, destroyer of the enemies, master over his internal enemies-passion, aversion, covetovsness etc, inspirer of fearlessness, protector of knowledge, and mighty come in our front to lead us.

वि न इन्द्र मृधो जहि नीचा यच्छ पृतन्यतः ।
अधमं गमया तमो यो अस्माँ अभिदासति ॥ २ ॥

O' mighty ruler; Vanquish our foes, crush down them who attack us, and send down to deep darkness the man who sows the seed of dissension.

वि रक्षो वि मृधो जहि वि वृत्रस्य हनू रुज ।
वि मन्युमिन्द्र वृत्रहन्नमित्रस्याभिदासतः ॥ ३ ॥

O' ruler ; you are the dispeller of evils. Please drive away the evils and disease from our nation, break the jaws of Vritra, the powerful enemy. O mighty one ! suppress the proud and wrath of the man who comes to subjugate us.

अपेन्द्र द्विषतो मनोऽप जिज्यासतो वधम् ।
वि महच्छर्म यच्छ वरीयो यावया वधम् ॥ [४ ॥

O ruler; extir-pate the mind—the evil designs of our enemies and the men who are engaged in hurting our lives, drive

away then deadly weapons from us ; bless us with great happiness and keep away from us the dreadful slaughter.

सू० २२ ॥ ऋषिः—ब्रह्मा ॥ देवता—सूर्यः, हरिमा, हृद्रोगश्च ॥
छन्दः—अनुष्टुप् ॥

HYMN. XXII.

Seer-Brahman Subject-Matter, the Sun, Jaundice, heart disease etc. Metre-Anustup.

अनु सूर्यमुदयतां हृद्द्योतो हरिमा च ते ।
गो रोहितस्य वर्णेन तेन त्वा परि दध्मसि ॥ १ ॥

O patient ! let your heart irritants and yellowness of the body flee away from you as the Sun rises. We, the phycians cover you for cure with the red colour of the refracted Sun-rays.

परि त्वा रोहितैर्वर्णैर्दीर्घायुत्वाय दध्मसि ।
यथायमरपा असदथो अहरितो भुवत् ॥ २ ॥

O' Ye patient of jaundice ! We cover you from all sides with the red colours of the Sun rays for your long life, so that you be out of harm and get rid of the Jaundice.

या रोहिणीर्देवत्या३ गावो या उत रोहिणीः ।
रूपंरूपं वयोवयस्ताभिष्ट्वा परि दध्मसि ॥ ३ ॥

O' patient! for restoration of your beautiful complexion and age we encompass you with those Sun-rays which possess the brilliant red hue and which are only red colour.

शुकेषु ते हरिमाणं रोपणाकासु दध्मसि ।
अथो हारिद्रवेषु ते हरिमाणं नि दध्मसि ॥ ४ ॥

O' patient! we transfer (send away) your yellowness to curative and healing herbs and we send away your Jaundice to those things which cure such diseases.

सू० २३ ॥ ऋषिः—अथर्वा ॥ देवता—वनस्पतयः
(रामा कृष्णा, असिक्नी च) ॥ छन्दः—अनुष्टुप् ॥

HYMN. XXIII.

Seer-Atharvan. Subject-Matter-Vanaspatayah, The herbacious plants named as Rama, Krishna and Asikni. Metre-Anustup.

नक्तंजातास्योषधे रामे कृष्णे असिक्नि च ।
इदं रजनि रजय किलासं पलितं च यत् ॥ १ ॥

This Rama Rajani, the dusky Rajbi, Krishna Rajani, the dark coloured Rajani and the Asikri Rajani; the black Rajani (three kinds of Curcuma Longa), spring up at night and remove the ashy spots and leprosy.

किलासं च पलितं च निरितो नाशया पृषत् ।
आ त्वा स्वो विशतां वर्णः परा शुक्लानि पातय ॥ २ ॥

These harbacious plants remove from the patient the leprosy, spots and ashy hue and restore the previous colour and dispel away the white specks.

असितं ते प्रलयनमास्थानमसितं तव ।
असिक्न्यस्योषधे निरितो नाशया पृषत् ॥ ३ ॥

Dark or black is the absonptive substance of the Asikni Rajani herb and dark is its glutinosity and this destroys the white speck.

अस्थिजस्य किलासस्य तनूजस्य च यत् त्वचि ।
दूष्या कृतस्य ब्रह्मणा लक्ष्म श्वेतमनीनशम् ॥ ४ ॥

I, the physician dispel with the Brahman herb the leprosy of flash and the white spot on the skin, caused due to infection.

सू० २४ ॥ ऋषि—ब्रह्मा ॥ देवता—आसुरी वनस्पतिः ॥
छन्दः १, ३, ४ अनुष्टुपः २ निचृत् पथ्या पङ्क्तिः ॥

HYMN. XXIV.

Seer-Brahman, Subject-matter-Asuri Vanaspatih, Metre 1,3, 4 Anustup; 2 Nirchrit Pathya Panktih; 4 Puro Anustup.

सुपर्णो जातः प्रथमस्तस्य त्वं पित्तमासिथ ।
तदासुरी युधा जिता रूपं चक्रे वनस्पतीन् ॥ १ ॥

First before all is created the Sun. This Rajani herb sucks the heat from the Sun. The Asuri herb is potentially powerful and changes the other herbs to its colour.

आसुरी चक्रे प्रथमेदं किलासभेषजमिदं किलासनाशनम् ।
अनीनशत् किलासं सरूपामकरत् त्वचम् ॥ २ ॥

This Asuri herb is first potential curative among others. This medicine cures the leprosy. It is the dispeller of leprosy by itself. This destroys leprosy and makes the skin beautiful and coloured.

सरूपा नाम ते माता सरूपो नाम ते पिता ।
सरूपकृत् त्वमोषधे सा सरूपमिदं कृधि ॥ ३ ॥

This harbaceous plant has its rise from the earth which is Sarupa, beautiful. This has its protection from the Sun which is also Sarupa, beautiful and the centre of colours. This plant has also coloured and beautiful essance. This makes the affected body beautiful.

श्यामा सरूपङ्करणी पृथिव्या अध्युद्भृता ।
इदमू षु प्र साधय पुना रूपाणि कल्पय ॥ ४ ॥

The *Shyama*, the black plant springs up on the earth and it makes the affected body beautiful. Let it medicate the effected, body of patient and restore to him again the natural colours.

सू० २५. ॥ ऋषिः—भृग्वङ्गिराः ॥ देवता—यक्ष्मनाशनोऽग्निः ॥
छन्दः—१ त्रिष्टुप्; २, ३ विराड्गर्भा त्रिष्टुप्; ४ पुरोऽनुष्टुप् ॥

HYMN. XXV.

Seer-Bhrigvangirah. Subject-matter-Agni which despels the fever. Metre; Tristup; 2,3 Viradgarbha Tristup;4 Puroanustup.

यदग्निरापो अदहत् प्रविश्य यत्राकृण्वन् धर्मधृतो नमांसि ।
तत्र त आहुः परमं जनित्रं स नः संविद्वान्
परि वृङ्ग्धि तक्मन् ॥ १ ॥

The stomach in which the living things contain the eaten matter is the place of fever's creation. Heat which causes-digestion, being disturbed enters the chyle and causes fever. May this fever be away from us.

यद्यर्चिर्यदि वासि शोचिः शकल्येषि यदि वा ते जनित्रम् ।
ह्रूडुर्नामासि हरितस्य देव स नः संविद्वान्
परि वृङ्ग्धि तक्मन् ॥ २ ॥

If this fever creates large amount of heat if it causes the rise of high temperature, if it gets access to degestion system, let it be away from us.

यदि शोको यदि वाभिशोको यदि वा राज्ञो वरुणस्यासि पुत्रः
ह्रूडुर्नामासि हरितस्य देव स नः संविद्वान्
परि वृङ्ग्धि तक्मन् ॥ ३ ॥

If heats the body, if it produces much more heat by rise, if it is created by dirty water etc, let it be away from us.

नमः शीताय तक्मने नमो रूराय शोचिषे कृणोमि ।
यो अन्येद्युरुभयद्युरभ्येति तृतीयकाय
नमो अस्तु तक्मने ॥ ४ ॥

I use this medicine to remove the fever be it due to cold, be it due to exeessive heat, be it extended for two days, be it extended for three days and be it intermittent.

सू०२६ ॥ ऋषिः—ब्रह्मा ॥ देवता—इन्द्रादयो मन्त्रोक्ताः ॥ छन्दः—१, ३ गायत्री; २ त्रिपदा साम्नी त्रिष्टुप् (एकावसाना); ४ पादनिचृत् गायत्री (एकावसाना) ॥

HYMN. XXVI.

Seer-Brahman-Subject-matter-Indra etc described in the Verses. Metre 1, 3 Gayatri; 2 Tripada Samni Tristup (Ekavasana)! 4 Padnichrit Gayatri (Ekvasana).

आरे३सावस्मदस्तु हेतिर्देवासो असत् ।
आरे अश्मा यमस्यथ ॥ १ ॥

O Ye army personnels; this weapon which you aim at enemies be away from us and be far away from us also the deadly weapon.

सखासावस्मभ्यमस्तु रातिः सखेन्द्रो भगः
सविता चित्रराधाः ॥ २ ॥

May that man who is munificent be our friend, may be our mighty ruler, may the person possessing wealth be our friend and may God, the creater of all be our friend.

यूयं नः प्रवतो नपान्मरुतः सूर्यत्वचसः ।
शर्म यच्छाथ सप्रथाः ॥ ३ ॥

O Ye chiefs of armforces and protector of falling army men (the chief of stafs) You shine like the Sun when equipped with your arms and armours. You give us exeessive happiness and provide us with dwelling place.

सुषूदत मृडत मृडया नस्तनूभ्यो
मयस्तोकेभ्यस्कृधि ॥ ४ ॥

O Ye learned men; drive away our enemies, be happy yourself and extend happiness and pleasure to our bodies and make our progeny happy.

सू० २७ ॥ ऋषिः—अथर्वा (स्वस्त्ययनकामः) ॥ देवता—इन्द्राणी ॥
छन्दः—१ पथ्या पङ्क्तिः; २-४ अनुष्टुप् ॥

HYMN. XXVII.

Seer-Atharvan. Subject-matter-Indrani; the army of the ruler. Metre I Pathya panktih, 2-4 Anustup.

अमूः पारे पृदाक्वस्त्रिषप्ता निर्जरायवः । तासां
जरायुभिर्वयमक्ष्या३वपि व्ययामस्यघायोः परिपन्थिनः ॥ १ ॥

Let us throw dust in the eyes of army of the dreadful enemy through the trick of seizing of those contingents of the enemy army which taking their armours like the Venomous reptiles free from old skins, are spreading far off after swiming the river.

विषूच्येतु कृन्तती पिनाकमिव बिभ्रती ।
विष्वक् पुनर्भुवा मनोऽसमृद्धा अघायवः ॥ २ ॥

Let the army arranging it in strategy and equipped with weapon march and make the army of enemy flee in various directions and our enemies be frustrated.

न बहवः समशकन् नार्भका अभि दाधृषुः ।
वेणोरद्गा इवाभितोऽसमृद्धा अघायवः ॥ ३ ॥

The enemies many in number, let not be able to attack us collectively. They like infants be not successful in assailing us. Let these our enemies like scattered fragments of reed, never be prosperous.

प्रेतं पादौ प्र स्फुरतं वहतं पृणतो गृहान् ।
इन्द्राण्येतु प्रथमाजीतामुषिता पुरः ॥ ४ ॥

Let us, the army returning after celebrating vietry over the enemies, go forward, let our feet press on quickly, let us

reach the house of the king and let Indrani; the contingent directly operated by the commanding Chief, foremost, unconquerred lead the way.

सू० २८ ।। ऋषिः—चातनः ।। देवता—१, २ (पूर्वार्धस्य) अग्निः २ (उत्तरार्धात्) ४ यातुधान्यः ।। छन्दः—१, २ अनुष्टुप्; ३ विराट् पथ्या बृहती; ४ पथ्या पङ्क्तिः ।।

HYMN. XXVIII.
Seer-Chatanah. Subject-Matter 1, 2 Agni of the first part of the Verses and 2-4 Yatudhanyah belonging to the second parts of the Verses. Meire 2. Anustup;3 Virat Pathya Brihati ;4 Pathya panktih.

उप प्रागाद्देवो अग्नी रक्षोहामीवचातनः ।
दहन्नप द्वयाविनो यातुधानान् किमीदिनः ॥ १ ॥

The fire enkindled in the Yajna-Vedi be always with us for safety, buruning the germs of double modelled mouth and diseases caused by them. This is the killer of germs of disease and destryer of diseases.

प्रति दह यातुधानान् प्रति देव किमीदिनः ।
प्रतीचीः कृष्णवर्तने सं दह यातुधान्यः ॥ २ ॥

This Yajna fire has a great power. Let it burn the infections, germs and painful diseases. Let this fire which has black smokes burn the female germs of infection which attack us.

मा शशाप शपनेन याघं मूरमादधे ।
या रसस्य हरणाय जातमारेभे तोकमत्तु सा ॥ ३ ॥

Let that female germ of disease who curses us with the curse (infection), who has in her store the fatality, a great sin, who attacks our infant child for sucking chyle return back to eat her own progeny.

पुत्रमत्तु यातुधानीः स्वसारमुत नप्त्यम् । अधा मिथो विकेश्यो३ वि घ्नतां यातुधान्यो३ वि तृह्यन्तामराय्यः ॥ ४ ॥

Let these painful female germs eat their own progeny, their own sisters, and their own grand children. They fight in them selves scratching their hair and destroy each other.

सू०२९ ॥ ऋषिः—वसिष्ठः ॥ देवता—ब्रह्मणस्पतिः, अभीवर्तमणिः ॥
छन्दः—अनुष्टुप् ॥

HYMN XXIX.

Seer-Vasisthah, Subject-matter-Brahmanaspatih; Abhivarta manih. Metre Anustup.

N. B. Abhivarta is here the name of Samans classified under this heading. This conveys the meaning of Brahma Saman Samans are classified in various groups. Abhivarta is one of those groups. Mani is not meant here as gems or stones. It is derived from root mana which means to create sound. It also does not mean Amulet. Here Abhivarta Mani means The sound of Brahma Saman or Reververtion of Brahma Saman used at the time of yajna. These samans infuse into persons the spirit of victory.

अभीवर्तेन मणिना येनेन्द्रो अभिवावृधे ।
तेनास्मान् ब्रह्मणस्पतेऽभि राष्ट्राय वर्धय ॥ १ ॥

O' Master of Vedic speech or conducter of Yajnas; increase our strength to kingly sway by that Brahma Saman through which Indra, the powerful wind increased its expanding strength.

अभिवृत्य सपत्नानभि या नो अरातयः ।
अभि पृतन्यन्तं तिष्ठाभि यो नो दुरस्यति ॥ २ ॥

O' Brahmanaspati, the Sun increases your strenght, the moon also exalt your vigour, all other physical forces of the universe increase your power, so that you be victorious over your weakenesses.

अभि त्वा देवः सविताभि सोमो अवीवृधत् ।
अभि त्वा विश्वा भूतान्यभीवर्तो यथाससि ॥ ३ ॥

O Brahmanaspati; I subdueing our enemies who are menace to us, overcome the assilant who desires to trouble us.

अभीवर्तो अभिभवः सपत्नक्षयणो मणिः ।
राष्ट्राय मह्यं बध्यतां सपत्नेभ्यः पराभुवे ॥ ४ ॥

The sound of Brahma Saman and its application in yajna the destroyer of evil tendencies and a victory over evil designs. Be bound on me for regal sway and defeat of our foes.

उदसौ सूर्यो अगादुदिदं मामकं वचः ।
यथाहं शत्रुहोऽसान्यसपत्नः सपत्नहा ॥ ५ ॥

The Sun goes to rise, the word of mine also is mounting up. Since I am the killer of enemies therefore may I become the slayer of foes and without enemy.

सपत्नक्षयणो वृषाभिराष्ट्रो विषासहिः ।
यथाहमेषां वीराणां विराजानि जनस्य च ॥ ६ ॥

O Brahmanaspati; As I am the smiter of rivals powerful so I may be able to quell all the calamities and assuming the helm of the nation I may be ruler of the brave persons and the sovereign of the people.

सू०३० ॥ ऋषिः—अथर्वा (आयुष्कामः) ॥ देवता—विश्वे देवाः ॥
छन्दः—१, २, ४ त्रिष्टुप्; ३ शक्वरगर्भा विराड् जगती ॥

HYMN. XXX.

Seer-Atharvan. Subject-matter-Vishvedevah. Metre-1, 2, 4 Tristup; 3 Shakvargarbha Virad Jagati.

विश्वे देवा वसवो रक्षतेममुतादित्या जागृत यूयमस्मिन् ।
मेमं सनाभिरुत वान्यनाभिर्मेमं प्रापत् पौरुषेयो वधो यः॥ १॥

O Ye enlightened persons of all ranks; and O Ye inhabitants of the country all of you guard and protect this ruler or man O' Ye Adityas; (master-minds) you always remain watchful. in this nation. The enemy whether be from kinsmen or be from aliens may not have reach to him. The weapon aimed by the men may not come to him.

ये वो देवाः पितरो ये च पुत्राः सचेतसो
मे शृणुतेदमुक्तम् । सर्वेभ्यो वः परि ददाम्येतं
स्वस्त्येनं जरसे वहाथ ॥ २ ॥

O Ye men of watch and ward; hear of my state priest's word very attentively. I coronate this king for the prosperity of all of you who are fathers and mothers and who are sons and daughters. You accept to obey him till his old age.

ये देवा दिवि ष्ठ ये पृथिव्यां ये अन्तरिक्ष ओषधीषु
पशुष्वप्स्व१न्तः । ते कृणुत जरसमायुरस्मै
शतमन्यान् परि वृणक्तु मृत्यून् ॥ ३ ॥

May those Devas, the powerful worldly forces prosent in the heavenly region, those which are present in atmosphere, those which have their places in herbs, animal kingdom and waters, become the source of long life for this ruler or man to full of his old age.

येषां प्रयाजा उत वानुयाजा हुतभागा अहुतादश्च देवाः ।
येषां वः पञ्च प्रदिशो विभक्तास्तान्
वो अस्मै सत्रसदः कृणोमि ॥ ४ ॥

To all of those Devas, the worldly forces for whose sake the hymns of Prayya are applied in Yajna and for whose the

Annuyaja hymns are applied in Yajnas; for whom the oblations are offered in the Yajna and who do not share with the oblations and even those who are connected with the five divided regions, the five directions. I make them present in this Yajna,

सू० ३१ ॥ ऋषिः—ब्रह्मा ॥ देवता—आशापालाः (वास्तोष्पतयः) ॥
छन्दः—१, २ अनुष्टुप्; ३ विराट् त्रिष्टुप्;
४ परानुष्टुप् त्रिष्टुप् ॥

YMN. XXXI.
Seer-Brahman. Subject-Matter-Ashapalas. Metrel,2 Anustup; Virat, Tristup 4 Paranustup Tristup.

B. Ashapal means the Warders of fo ır direction They are treated to be guards of the directions of celestial regions. They are-Agni, Indra, Varuna and Soma. They respectively guard the directions of east, south, west and north.

आशानामाशापालेभ्यश्चतुर्भ्यो अमृतेभ्यः ।
इदं भूतस्याध्यक्षेभ्यो विधेम हविषा वयम् ॥ १ ॥

We offer the oblations in the Yajna for these four immortal physical forces which are the warders of the four directions, who guard directions and are the controller of them.

य आशानामाशापालाश्चत्वार स्थन देवाः ।
ते नो निर्ऋत्याः पाशेभ्यो मुञ्चतांहसोअंहसः ॥ २ ॥

Let these four marvellous powers, who are the guardians of the four directions of the heavelly regions, save us from the bounds of calamity and draught and they be the sources to make us free from all evils.

अस्रामस्त्वा हविषा यजाम्यश्लोणस्त्वा घृतेन जुहोमि ।
य आशानामाशापालस्तुरीयो देवः
स नः सुभूतमेह वक्षत् ॥ ३ ॥

May He who is turiyah, the most powerful God of all these guardians of the direction bless us with all prosperity in this life. O Almighty; We in peaceful mood enjoying full health worship you with great devotion and to attain you we perform the yajnas with ghee.

स्वस्ति मात्र उत पित्रे नो अस्तु स्वस्ति गोभ्यो जगते पुरुषेभ्यः । विश्वं सुभूतं सुविदत्रं नो अस्तु ज्योगेव दृशेम सूर्यम् ॥ ४ ॥

Be it auspeicious for our mother and father, be it beneficial for our cows, world, and men, be our world full of good fortunes and full of knowledge and we behold the Sun very long.

सू० ३२ ॥ ऋषिः—ब्रह्मा ॥ देवता—द्यावापृथिवी ॥ छन्दः—१, ३, ४ अनुष्टुप्; २ ककुम्मत्यनुष्टुप् ॥

HYMN. XXXII.

Seer-Brahman. Subject-Matter-Dyava-Prithivi, the Heaven and the earth. Metre-1,3,4, Anustup; 2 Kakummatyanustup.

इदं जनासो विदथ महद् ब्रह्म वदिष्यति ।
न तत् पृथिव्यां नो दिवि येन प्राणन्ति वीरुधः ॥ १ ॥

O' Ye people, know the great God, about whom the man of spiritual wisdom whould tell you, through whom the plants breath life, is neither in earth nor in heaven but everwhere.

अन्तरिक्ष आसां स्थाम श्रान्तसदामिव ।
आस्थानमस्य भूतस्य विदुष्टद् वेधसो न वा ॥ २ ॥

In Antariksha, the all pervading God is the support of these plants like the tired enlightened ones who take rest in Him. To Him who is the basic support of all the worlds learned men know or know not is known by them only.

यद् रोदसी रेजमाने भूमिश्च निरतक्षतम् ।
आर्द्रं तदद्य सर्वदा समुद्रस्येव स्रोत्याः ॥ ३ ॥

Grand he who produces the termbling earth and eelestial region, is merciful now and for ever like the currents of the sea.

विश्वमन्यामभीवार तदन्यस्यामधि श्रितम् ।
दिवे च विश्ववेदसे पृथिव्यै चाकरं नमः ॥ ४ ॥

We know other one, the matter which surrounds all the world and he, the Almighty divinity pervades in it, is its support. We offer our words of appreciation to soul which comes in world and our prayer to Prithivi, the grand Lord of the universe.

सू० ३३ ॥ ऋषिः—शन्तातिः ॥ देवता—आपः ॥ छन्दः—त्रिष्टुप् ॥

HYMN. XXXIII.

Seer-Shantatih-Subject-matter-Apah, the material elements in tenacious moulding state and the waters. Metre Tristup.

हिरण्यवर्णाः शुचयः पावका यासु जातः सविता
यास्वग्निः । या अग्निं गर्भं दधिरे सुवर्णास्ता न
आपः शं स्योना भवन्तु ॥ १ ॥

May for us be auspicious and benificial those waters or tenacious material elements which are splendid, bright and pure, where-in was born the Sun, wherein was born the fire, and which shining highly preserve electricity and heat in their inner fold.

यासां राजा वरुणो याति मध्ये सत्यानृते
अवपश्यञ्जनानाम् । या अग्निं गर्भं दधिरे
सुवर्णास्ता न आपः शं स्योना भवन्तु ॥ २ ॥

May for us be auspicious befificial those waters and tenacious material elements which preserve rlectricity in their inner fold and in midst of whom the self refulgent Divinety witnessing the righteous and unrighteous deeds of men, permeates his essance.

यासां देवा दिवि कृण्वन्ति भक्षं या अन्तरिक्षे
बहुधा भवन्ति । या अग्निं गर्भं दधिरे सुवर्णास्ता
न आपः शं स्योना भवन्तु ॥ ३ ॥

May for us be auspicious and beneficial those waters and tenacious material elements which perserve electricity in their inner folds whieh become the food of Sun-rays in the heavenly region and which remain in the atmosphere in various forms.

शिवेन मा चक्षुषा पश्यतापः शिवया तन्वोप
स्पृशत त्वचं मे । घृतश्चुतः शुचयो याः
पावकास्ता न आपः शं स्योना भवन्तु ॥ ४ ॥

May for us be auspicious and beneficial those waters which yeild splendid and which are bright and pure. May they give pleasure to us with splendid transparency and may they come in contact of our skin with their pleasant essance.

सू० ३४ ।। ऋषिः—अथर्वा ।। देवता—मधुवनस्पतिः ।। छन्दः—अनुष्टुप्।।

HYMN. XXXIV.

Seer-Atharvan. Subject-Matter-Madhuvana-spatih. Metre-Anustup.

इयं वीरुन्मधुजाता मधुना त्वा खनामसि ।
मधोरधि प्रजातासि सा नो मधुमतस्कृधि ॥ १ ॥

This plant is born from sweetness, we dig it out with the

desire of getting its sweet substance, Since it is produced from sweetness therefore, let it make us sweet.

जिह्वाया अग्रे मधु मे जिह्वामूले मधूलकम् ।
ममेदह क्रतावसो मम चित्तमुपायसि ॥ २ ॥

This plant creates sweetness on the front part of our tongue more sweetness at the root of our tengue. Let it, be usefu to our soul and send its effect into our mind.

मधुमन्मे निक्रमणं मधुमन्मे परायणम् ।
वाचा वदामि मधुमद् भूयासं मधुसन्दृशः ॥ ३ ॥

By the use of this plant let my activity be full of sweetness and let the finishing of my ventures be full of sweetness. May sweet words from my tonque and may I possess the sight of eyes full of sweetness.

मधोरस्मि मधुतरो मदुघान्मधुमत्तरः ।
मामित् किल त्वं वनाः शाखां मधुमतीमिव ॥ ४ ॥

O' sweet bride; I am sweeter even than honey and more sweet than Madhu-plant. As a man accepts, the branch or piece of sweet plants (sugar-cane etc) so you accept only me.

परि त्वा परितत्नुनेक्षुणागामविद्विषे ।
यथा मां कामिन्यसो यथा मन्नापगा असः ॥ ५ ॥

O bride, I accept you for my pleasant life like the creeping sugar-cane so that you may be disirous of me and may not go far from me,

सू० ३५ . ॥ ऋषिः—अथर्वा (आयुष्कामः) ॥ देवता—हिरण्यम् ॥

छन्दः—१-३ जगती; ४ अनुष्टुब्गर्भा चतुष्पदा त्रिष्टुप् ॥

HYMN. XXXV.

Seer-Atharvan. Subject-Matter-Hiranyam, the gold. Metre 1-3 gagati; 4 Anustubgarbha Tristup.

यदाबध्नन् दाक्षायणा हिरण्यं शतानीकाय सुमनस्यमानाः।
तत् ते बध्नाम्यायुषे वर्चसे बलाय
दीर्घायुत्वाय शतशारदाय ॥ १ ॥

I bind you O man; for life, for brilliaence, for vigour and long life lasting through hundred autumans, with that gold ornaments which the persons knowing the medical utility of gold desiring healthy mind bind to the man disirouse of multi cornored benifit.

नैनं रक्षांसि न पिशाचाः सहन्ते देवानामोजः
प्रथमजं ह्येतत्। यो बिभर्ति दाक्षायणं हिरण्यं स
जीवेषु कृणुते दीर्घमायुः ॥ २ ॥

The germs of various diseases can not overcome the effectivity of this, various fatal diseases can not empower over its influence as this gold is the essential product of the egnroious elements, He who uses the calacined gold give long life to living creatures.

अपां तेजो ज्योतिरोजो बलं च वनस्पतीनामुत वीर्याणि।
इन्द्रइवेन्द्रियाण्यधि धारयामो अस्मिन् तद्
दक्षमाणो बिभरद्धिरण्यम् ॥ ३ ॥

We put in him (the man) the lusture, the power, and strength of watery substances and the strength and Vigours of the plants as Indra, mighty electricity has in it the all electrical strength. Let he have this gold in his use.

समानां मासामृतुभिष्ट्वा वयं संवत्सरस्य पयसा पिपर्मि।
इन्द्राग्नी विश्वे देवास्तेऽनु मन्यन्तामहृणीयमानाः ॥४ ॥

We fill him with the vigour of juice produced in the year through the round of months, seasons and autumns. May the forces like Indra, the electricity; Agni, the heat and other physical forces without causing damage be suitable to him.

BOOK II

॥ सू० १ ॥ ऋषिः—वेनः ॥ देवता—ब्रह्म, आत्मा ॥
छन्दः—१, २, ४, ५ त्रिष्टुप्; ३ जगती ॥

HYMN. 1.
Seer-Venah. Subject-matter-Brahman; the Supreme Being and Atma, the All-pervading spirit. and individul soulsMetre- 1,2,4,5-Tris-tup 3 Jagati.

वेनस्तत् पंश्यत् परमं गुहा यद् यत्र विश्वं भवत्येकरूपम् ।
इदं पृश्निरदुहज्जायमानाः स्वर्विदो अभ्यनूषत व्राः ॥ १ ॥

The Sage percieves that excellent Being who exists in the Secret recess of his heart and wherein all the universe assumes one causal form, the homogeneous state of matter. The material cause of the universe obtains its various forms of created objects from Him. The enlightened persons who know the exact nature of blessedness worship Him.

प्र तद् वोचेदमृतस्य विद्वान् गन्धर्वो धाम परमं गुहा यत् ।
त्रीणि पदानि निहिता गुहास्य यस्तानि वेद स
पितुष्पितासत् ॥ २ ॥

The man possessed of Vedic wisdom knowing His nature tell us of that Immortal Being who is present in the secret recess of our heart and who is the grand refuge of all the world. The three steps of this Supreme Being----the creation. subsitance and disolution of the universe, are hidden in His own

secret mystey and one who know these steps, is the father of father i.e, the learned of learned.

स नः पिता जनिता स उत बन्धुर्धामानि वेद भुवनानि विश्वा । यो देवानां नामध एक एव तं संप्रश्नं भुवना यन्ति सर्वा ॥ ३ ॥

He is our father and the crater, He is our brother, He knows all the names, localities and sources of creation and all the world. All the creatures attain that entity who is the answer of all interrogations and who is only one name-giver of all the objects.

परि द्यावापृथिवी सद्य आयमुपातिष्ठे प्रथमजामृतस्य । वाचमिव वक्तरि भुवनेष्ठा धास्युरेष नन्वे३षो अग्निः॥ ४॥

I, the worldly soul (wandering in various localities in the series of birth) having traversed in the heavenly region and earth, now come across and have access to the first product of the law eternal like a voice in the speaker. The all Supporting Lord is the upholder of the worlds and surely He is the Agni, the self-refulgant God.

परि विश्वा भुवनान्यायमृतस्य तन्तुं विततं दृशे कम् । यत्र देवा अमृतमानशानाः समाने योनावध्यैरयन्त ॥ ५ ॥

I have got the aceess to see that All-blissful Being who is pervading all the world like the thread of eternal law spading around all the worldly objects wherein the enlightened persons enjoying salvation move freely in common Divine life.

॥सू० २॥ ऋषिः—मातृनामा ॥ देवता—गन्धर्वाप्सरसः ॥

छन्दः—१ विराड् जगती; २, ३ त्रिष्टुप्; ४ त्रिपाद् विराण्नाम गायत्री; ५ भुरिगनुष्टुप् ॥

HYMN. II.

Seer-Matrinaman. Subject-matter-Gandharvapsarasah, the

cloud and electricity. Metre 1 Virad Jagati; 2,3 Tristup; 4 Tripad Virat Nam-Gayatri; 5 Bhuriganustup.

दिव्यो गन्धर्वो भुवनस्य यस्पतिरेकं एव नमस्योऽ
विक्ष्वीड्यः । तं त्वा यौमि ब्रह्मणा दिव्य देव नमस्ते
अस्तु दिवि ते सधस्थम् ॥ १ ॥

I, through the knowledge obtain the beneifit of that cloud which is wonderful object and the only one protector of the world and possessed of the weapon of lighting is appreacia-ble by the living subjects. I express my word of apprecia-tion for it. Its place is in the atmospheriec region.

दिवि स्पृष्टो यजतः सूर्यत्वगवयाता हरसो दैव्यस्य ।
मृडाद् गन्धर्वो भुवनस्य यस्पतिरेकं एव
नमस्यः सुशेवाः ॥ २ ॥

May protect us and be pleasant for us this cloud which is the only protector of the world and is equipped with the weapon of lightning. It has its presence in the atmosphere, is the result of integration and dis-integration, is the product of Sun-rays and it over whelms light of the Sun.

अनवद्याभिः समु जग्म आभिरप्सरास्वपि गन्धर्व आसीत् ।
समुद्र आसां सदनं म आहुर्यतः सद्य
आ च परा च यन्ति ॥ ३ ॥

Even among Aparas, the electricities Gandharva, the cloud has its presence. It has relation with these blandless forces. The ocean or atmospheric ocean, declare, scientists, is the home of these electricities and from this ocean they move hither and vanish.

अभ्रिये दिद्युन्नक्षत्रिये या विश्वावसुं गन्धर्वं सचध्वे ।
ताभ्यो वो देवीर्नम इत् कृणोमि ॥ ४ ॥

I appreciate the wonderful powers of the electricity which is in the form of lightning of cloud and in the form of starry flashes and which has relation with Vishvavasu Gandarva, a kind of clouds.

या क्लन्दास्तमिषीचयोऽक्षकामा मनोमुहः ।
ताभ्यो गन्धर्वपत्नीभ्योऽप्सराभ्योऽकरं नमः ॥ ५ ॥

I express the word of appreciation for those electricities which are the wives of the clouds and which possess roaring sound, create water, have the pervading nature and bring up great wonder in mind.

॥सू० ३ ॥ ऋषिः—अङ्गिराः ॥ देवता—(आस्राव) भेषजम् ॥
छन्दः—१-५ अनुष्टुप्; ६ त्रिपदा स्वराडुपरिष्टान्महाबृहती ॥

HYMN. III.

Seer-Anjgirah. Subject-Matter-treatment of disease. Metre 1-5 Anustup; Tripada svaraduparistan Mahabrihati.

N.B. Here in this Hymn term Brahma is nowhere found, But the commentators take the term used to express the Brahaman the Supreme Spirit. Here the context shows that Brahama is a kind of medicine. Brahma here seems to mean the various waters, the lightning known as the weapon of Indra, the wind Water and electrical treatment is a sound medication.

अदो यदवधावत्यवत्कमधि पर्वतात् ।
तत्ते कृणोमि भेषजं सुभेषजं यथाससि ॥ १ ॥

I use as medicine that water which flows down from the mountain or from the cloud and which is a good medicine.

आदङ्गा कुविदङ्गा शतं या भेषजानि ते ।
तेषामसि त्वमुत्तममनास्रावमरोगणम् ॥ २ ॥

This water or electricity is the excellent curative and destroyer of flow among the curatives of hundred types and O' patient; it is truly so.

नीचैः खनन्त्यसुरा अरुःस्राणमिदं महत् ।
तदास्रावस्य भेषजं तदु रोगमनीनशत् ॥ ३ ॥

The physicians dig out this Brahma medicine from the down ward place. This is a healing balm of high quality. This the medicine of flow or bodily pain and dispels the disease.

उपजीका उद्भरन्ति समुद्रादधि भेषजम् ।
तदास्रावस्य भेषजं तदु रोगमशीशमत् ॥ ४ ॥

The white ants collect mount from the ocean soil and that is the medicine of the flow and bodily pain. This drives away the disease.

अरुःस्राणमिदं महत् पृथिव्या अध्युद्भृतम् ।
तदास्रावस्य भेषजं तदु रोगमनीनशत् ॥ ५ ॥

The mount produced by white an s out of the earth is great curative, this is the cure of morbid flow and this drives the disease away.

शं नो भवन्त्वप ओषधयः शिवाः । इन्द्रस्य वज्रो अप हन्तु रक्षस आराद् विसृष्टा इषवः पतन्तु रक्षसाम् ॥ ६ ॥

Let the wat ers be benificial to us and be the harbacious plants or medicines auspicious for us. The lighting which is the weapon of wind destroy, the germs of diseases and may the arrows, the pains caused by these disease germs be away from us.

सू० ४ ॥ ऋषिः—अथर्वा ॥ देवता—जङ्गिडमणिः ॥

छन्दः—१ विराट् प्रस्तारपङ्क्तिः; २-६ अनुष्टुप् ॥

HYMN. IV.

Seer-Atharvan. Subject-matter-Jangid manih, a kind of herbacious plant. Metre 1 Virat Vistarpahnktih; 2-6Anustup.

NB. Here Jangida is a plant. It is not gem. *Manih.* is not used for gem or Amulet. Manih only denotes the method of application of the herb.

दीर्घायुत्वार्य बृहते रणायारिष्यन्तो दक्षमाणाः सदैव ।
मणिं विष्कन्धदूषणं जङ्गिडं बिभृमो वयम् ॥ १ ॥

We uninjured and having strength ever, apply Jangid plant which is the dispeller of rheumatism for length of life and for great pleasure.

जङ्गिडो जम्भाद् विशराद् विष्कन्धादभिशोचनात् ।
मणिः सहस्रवीर्यः परि णः पातु विश्वतः ॥ २ ॥

Jangidamanih, the Jangida plant which has thousands of power may save us all around from too-thache, from convulsion, from rheumatism and from violent inflamation.

अयं विष्कन्धं सहतेऽयं बाधते अत्त्रिणः ।
अयं नो विश्वभेषजो जङ्गिडः पात्वंहसः ॥ ३ ॥

This Jangida, overcomes rhumatism, this drives away debilities conouming the body and this is the panacea. Let it save us from distress caused by diseases.

देवैर्दत्तेन मणिना जङ्गिडेन मयोभुवा ।
विष्कन्धं सर्वा रक्षांसि व्यायामे सहामहे ॥ ४ ॥

We overcome, in the confrontation, the rheumatism and other diseases with this Jangidamani which brings delight and is given to us by the various physical forces of the nature.

शणश्च मा जङ्गिडश्च विष्कन्धादभि रक्षताम् ।
अरण्यादन्य आभृतः कृष्या अन्यो रसेभ्यः ॥ ५ ॥

May this Jangida and Shana, the cannabis (probably as it is now known) save us from rheumatism. One of them, the Jangida is brought from the forest and another, the Shana is drawn out from various herbacious saps.

कृत्यादूषिरयं मणिरथो अरातिदूषिः ।
अथा सहस्वाञ्जङ्गिडः प्र ण आयूंषि तारिषत् ॥ ६

This plant is the destroyer of the violence of pain and also the killer of diseases. May this powerful Jangida prolong our life.

सू॰ ५ ॥ ऋषिः—भृगुराथर्वणः ॥ देवता—इन्द्रः ॥ छन्दः—१ निचृदुपरिष्टाद् बृहती; २ विराडुपरिष्टाद् बृहती; ३ विराट् पथ्या बृहती; ४ जगतीपुरोविराट् त्रिष्टुप्; ५-७ त्रिष्टुप् ॥

HYMN. V.

Seer-Bhriguratharvanah. Subject-Matter-Indra. Metre Nichriduparistad Brihati; 2. Viraduparistad Brihati; 3 Virad PathyaBrihati ; 4 Jagati Puro Virat Tristup; 5-7 Tristup.

इन्द्र जुषस्व प्र वहा याहि शूर हरिभ्याम् ।
पिबा सुतस्य मतेरिह मधोश्चकानश्चारुर्मदाय ॥ १ ॥

The powerful Indra, the solar electricity embraces the clouds and resists them. This pervades in two forms-the positive and the negative. This beautiful one is for the pleasure of the man of wisdom. This drinks the juice of the plants of water produced by rain.

इन्द्र जठरं नव्यो न पृणस्व मधोर्दिवो न ।
अस्य सुतस्य स्व१र्णोप त्वा मदाः सुवाचो अगुः ॥ २ ॥

This eletricity like a thirst and the sun rays aising water up. fills up it stomach. The words of praises of this world ar hailed for it like the sound-waves in the space.

इन्द्रस्तुराषाण्मित्रो वृत्रं यो जघान यतीर्न ।
बिभेद वलं भृगुर्न ससहे शत्रून मदे सोमस्य ॥ ३ ॥

This Indra, the electricity is that swiftly destructive power and also the friend of people which destroy the cloud overwhelming the sky like the clouds which do not move. This tear asscuder Bala, the cloud like Bhrigu. the powerful heat. In the intoxication of power this overcomes the enemy-like clouds.

आ त्वा विशन्तु सुतास इन्द्र पृणस्व कुक्षी विड्ढि शक्र धियेह्या नः । श्रुधी हवं गिरो मे जुषस्वेन्द्र स्वयुग्भिर्मत्स्वेह महे रणाय ॥ ४ ॥

These waters produced by rain return back to Indra. the electricity and this fill up its stomach. This powerful electricity attains all this and through its operations make them accessible by us. This makes our words aud'ble to others and has the thundring sound in it. By its useful operations it becomes for our great happiness.

इन्द्रस्य नु प्र वोचं वीर्याणि यानि चकार प्रथमानि वज्री ।
अहन्नहिमन्वपस्ततर्द प्र वक्षणा अभिनत् पर्वतानाम् ॥ ५ ॥

I describe the first feats of the electricity which it achieves as the possesson of thunder-bolt. This electricity kills the cloud, discloses the waters and cleanes the channels of the clouds.

अहन्नहिं पर्वते शिश्रियाणं त्वष्टास्मै वज्रं स्वर्यं ततक्ष ।
वाश्राइव धेनवः स्यन्दमाना अञ्जः समुद्रमव जग्मुरापः॥ ६ ॥

Tvasta, this electricity slays the cloud lying in the atmospheric region and it aims at it its blazing thunder-bolt. The rainy waters flowing violently go to the ocean like the lowing cows.

वृषायमाणो अवृणीत सोमं त्रिकद्रुकेष्वपिबत् सुतस्य ।
आ सायकं मघवादत्त वज्रमहन्नेनं प्रथमजामहीनाम् ॥७॥

This powerful electricity, inpetuous in its operations draws the water produced by rain and drinkds up into three forms-the heating up, the rarefication and farming vapours. This mighty electricity holds its thunder-bolt and aims at main cloud of the cloud-family.

सू० ६। ॥ ऋषिः—शौनकः (सम्पत्कामः) ॥ देवता—अग्निः ॥
छन्दः—१-३ त्रिष्टुप्; ४ चतुष्पदाऽऽर्षी पङ्क्तिः;
५ विराट् प्रस्तारपङ्क्तिः ॥

HYMN. VI.

Seer-Shaunakah. Subject-matter-Agnih. Metre 1-3 Tri[s]tup; 4 Chatuspada arshi Panktih; 5 Viratprastar Panktih.

समास्त्वाग्न ऋतवो वर्धयन्तु संवत्सरा ऋषयो यानि सत्या ।
सं दिव्येन दीदिहि रोचनेन विश्वा आ भाहि प्रदिशश्चतस्रः॥१॥

May days, seasons, years and seers enkindle this fire of Yajna and also the Vedic verses which are of true and unchangeable nature. May this fire blaze with wonderful effulgence and illumine all the four directions of the heavenly region.

सं चेध्यस्वाग्ने प्र च वर्धयेममुच्चं तिष्ठ महते सौभगाय ।
मा ते रिषन्नुपसत्तारो अग्ने ब्रह्माणस्ते यशसः
सन्तु मान्ये

॥ २ ॥

May this fire of Yajna burn ablaze, uplift this perfomer of Yajna and be the source of his great prosperity. Those who practice to sit near this Yajna fire may not ever be subject of trouble and tho se who conduct the performance of Yajna attain the name and fame but not those who do not perform Yajnas.

त्वामग्ने वृणते ब्राह्मणा इमे शिवो अग्ने संवरणे भवा नः ।
सपत्नहाग्ने अभिमातिजिद् भव स्वे गये
जागृह्यप्रयुच्छन्

॥ ३ ॥

The persons enlightened with the Vedic knowledge choose this Yajna fire. May this fire be propitious in our safety. May this Yajna fire be destroyer of disease germs and the extirpator of all the weakness and may it ever be infallibly enkindled in our homes.

क्षत्रेणाग्ने स्वेन सं रभस्व मित्रेणाग्ने मित्रधा यतस्व ।
सजातानां मध्यमेष्ठा राज्ञामग्ने विहव्यो दीदिहीह ॥ ४ ॥

This Yajna fire works out its operations with its preservative power in a propitious way. This fire possessed of many powers and present in the centre of the effulgent objects of contenporaneous existence, flashes forth in this world.

अति निहो अति स्रिधोऽत्यचित्तीरति द्विषः ।
विश्वा ह्यग्ने दुरिता तर त्वमथास्मभ्यं
सहवीरं रयिं दाः

॥ ५ ॥

This fire of Yajna overcomes our passion, this subdues our tendency of violence, this crushes down the elements of ignorance and it extirpates the our internal enemiesigoism, aversion, covetousness etc. This uproots all the evil tendencies and becomes the source of giving us wealth accompanied with brave progeny.

सू० ७।। ऋषि:—अथर्वा ।। देवता— वनस्पति: (दूर्वा) ।।
छन्द:—१ भुरिगनुष्टुप्; २, ३, ५ अनुष्टुप्;
४ विराडुपरिष्टाद्बृहती ।।

HYMN. VII.

Seer-Atharvan. Subject-matter-Vanaspatih, plant (Durva grass) Metre-1 Bhuriganustup; 2,3,5 Anustup; 4 Viraduparistad Brihati.

अघद्विष्टा देवजाता वीरुच्छपथयोपनी ।
आपो मलमिव प्राणैक्षीत् सर्वान् मच्छपथाँ अधि ।। १ ।।

This plant Durva grass is enmy of the disease and is born with many wonderful qualities and is extirpator of anger (which is a mental curse). Let it drive away all our tendencies of anger just like the waters wash away dirt.

यश्च सापत्नः शपथो जाम्याः शपथश्च यः ।
ब्रह्मा यन्मन्युतः शपात् सर्वं तन्नो अधस्पदम् ।। २ ।।

Let us tread down all sorts of angers which are caused by enemies, caused by women, caused by learned man due to anger.

दिवो मूलमवततं पृथिव्या अध्युत्ततम् ।
तेन सहस्रकाण्डेन परि णः पाहि विश्वतः ।। ३ ।।

Let us save all around through its stalk having thousands of roots and joints, this plant which spreads out in the Sun rays on the surface of the earth.

परि मां परि मे प्रजां परि णः पाहि यद् धनम् ।
अरातिर्नो मा तारीन्मा नस्तारिषुरभिमातयः ॥ ४ ॥

Let it save me, let it protect my progeny, let it protect whatever is our body wealth. Our dieseases let not overcome us and let not irritation and angers subdue us.

शप्तारमेतु शपथो यः सुहार्त् तेन नः सह ।
चक्षुर्मन्त्रस्य दुर्हार्दः पृष्टीरपि शृणीमसि ॥ ५ ॥

Let the anger go to anger, the cause of anger, let us live like a friend with him who has amity with us and let us split the ribs of wicked who points out malignant eyes upon us.

॥ सू० ८ ॥ ऋषिः—भृग्वङ्गिराः ॥ देवता—क्षेत्रिय (यक्ष्मकुष्ठादि) नाशनम् ॥ छन्दः—१, २ अनुष्टुप्; ३ पथ्या पङ्क्तिः; ४ विराडनुष्टुप्; ५ निचृत् पथ्या पङ्क्तिः ॥

HYMN. VIII.

Seer-Bhrigvangirah. Subject-matter-Kshetriyana shanam, the removal of diseases affectling the bodies. Metre 1,2 Anustup; 3 Pathyapanktih; 4-Viradanustup; 5 Nichrit Pathya Panktih.

उदगातां भगवती विचृतौ नाम तारके ।
वि क्षेत्रियस्य मुञ्चतामधमं पाशमुत्तमम् ॥ १ ॥

Let there two effulgent planes, the Sun and the moon which rise up, remove away the upper and lower strings of the disease of the body.

अपेयं रात्र्युच्छत्वपोच्छन्त्वभिकृत्वरीः ।
वीरुत् क्षेत्रियनाशन्यप क्षेत्रियमुच्छतु ॥ २ ॥

Let the night vanish, let the trouble produced by diseases depart away and let the plant uprooting bodily diseases remove the disease inherited in the body.

बभ्रोरर्जुनकाण्डस्य यवस्य ते पलाल्या तिलस्य तिलपिञ्ज्या ।
वीरुत् क्षेत्रियनाशन्यप क्षेत्रियमुच्छतु ॥ ३ ॥

Let this plant mixed with the white-coloured stalk of barley, with its gray earing straw, with the stalk and beams of Sesamun., remove your disease having root in the body.

नमस्ते लाङ्गलेभ्यो नम ईषायुगेभ्यः ।
वीरुत् क्षेत्रियनाशन्यप क्षेत्रियमुच्छतु ॥ ४ ॥

We appreciate the utility of your plough, we appriciate the utlity of its pole and yoke, let this disease-destroying plant remove the bodily disease.

नमः सनिस्रसाक्षेभ्यो नमः संदेश्येभ्यो नमः क्षेत्रस्य पतये ।
वीरुत् क्षेत्रियनाशन्यप क्षेत्रियमुच्छतु ॥ ५ ॥

Let there be health for those who have lost the strength of their limbs, let there be health for those who have got their bodies torn of diseases, let there be hearlth for the master of the body, the soul and let the plant destructive to bodily diesease.

N.B. In the above hymn the diseases having their roots in the body are desired to be eradicated by the plant described in the verses. Kohestra is here used to mean body. Kshetra is the disease caused in the body. This also means the inherited diseases.

॥सू० ९॥ ऋषि:—भृग्वङ्गिरा: ॥ देवता—वनस्पति: ॥

छन्द:—१ विराट् प्रस्तारपङ्क्ति:; २-५ अनुष्टुप् ॥

HYMN. IX.

Seer-Bhrigvangirah. Subject-matter-Vanaspatih, the herbacious plant. Metre 1 Virat Prastar Panktih; 2-5 Anustup.

N.B. In this hymn Dashabriksha stands for a herbacious plant of this name. Grahi is to mean 'Morbid affection of disease' like fit, unconsiousness etc.

दशवृक्ष मुञ्चेमं रक्षसो ग्राह्या अधि यैनं जग्राह पर्वसु ।
अथो एनं वनस्पते जीवानां लोकमुन्नय ॥ १ ॥

This Dashabriksha plant free the patient from the morbid effection of dieseses which seize him in all the joints of the body. This brings him again in-living creatures by making him regain consciousness.

आगादुदगादयं जीवानां व्रातमप्यगात् ।
अभूदु पुत्राणां पिता नृणां च भगवत्तमः ॥ २ ॥

The patients (thus regaining life) wanders hither and rises up He mixes up in the crowd of people and again becomes the father of children and becomes most fortunate amongst the men.

अधीतीरध्यगादयमधि जीवपुरा अगन् ।
शतं ह्यस्य भिषजः सहस्रमुत वीरुधः ॥ ३ ॥

This patient returned to consieousness rejoins the body which is an abode of the soul. As there are hundreds of physicians and thousands of herbs of the treatment of this disease.

देवास्ते चीतिमविदन् ब्रह्माण उत वीरुधः ।
चीतिं ते विश्वे देवा अविदन् भूम्यामधि ॥ ४ ॥

O patient ! the physiologyists know how the formation of your body is made. also know this fact that the physicians and the herbs and all the physical forces have attained the healing medicine for the recovery of your consciousness in this world.

यश्चकार स निष्करत् स एव सुभिषक्तमः ।
स एव तुभ्यं भेषजानि कृणवद् भिषजा शुचिः ॥ ५॥

He who makes you to heal, is to treat you and is the most efficient, among the physicians. He is the pious one and he is to administer you the medicine that heals.

सू० १० ।। ऋषिः—भृग्वङ्गिराः ।। देवता—निर्ऋतिद्यावापृथिव्यादयो मन्त्रोक्ताः ।। छन्दः—१ त्रिष्टुप्; २ सप्तपदाष्टिः; ३-५, ७, ८ सप्तपदा धृतिः; ६ सप्तपदात्यष्टिः ।।

HYMN. X

Seer-Bhrigvangriah. Subject-matter-Niritih. D; avaprithivi etc as described in the verses. Metre-1 Tristup; 2 Sapta-Padeastih; 3-5, 7-8Saptada dhritih, 6 Sapta-pada-tyas-tih.

क्षेत्रियात् त्वा निर्ऋत्या जामिशंसाद् द्रुहो मुञ्चामि वरुणस्य पाशात् अनागसं ब्रह्मणा त्वा कृणोमि शिवे ते द्यावापृथिवी उभे स्ताम् ॥ १ ॥

O patient. I, the physician free you from the bodily or inherited disease created by water and climate. I make you

sinless or without disease through the knowledge of the Ved a and let both the heaven and earth be auspicious for you.

शं ते अग्निः सहाद्भिरस्तु शं सोमः सहौषधीभिः ।
एवाहं त्वां क्षेत्रियान्निर्ऋत्या जामिशंसाद् द्रुहो मुञ्चामि वरुणस्य पाशात् । अनागसं ब्रह्मणा त्वा कृणोमि शिवे ते द्यावापृथिवी उभे स्ताम् ॥ २ ॥

Let Agnih, the dryness of the herbs and physical objects be auspicious for you and be beneficial to you the succulency of the worldly herbs and objects with the waters and herbs in this way I, the physician free you, O' patinet, from bodily or inherited disease, barrenness, family disease, morbid tendency and disease created by waters and climate. I make you sinless or wothout disease through the knowledge of the Veda and let both the heaven and earth be auspicious for you.

शं ते वातो अन्तरिक्षे वयो धाच्छं ते भवन्तु प्रदिशश्चतस्रः । एवाहं त्वां क्षेत्रियान्निर्ऋत्या जामिशंसाद् द्रुहो मुञ्चामि वरुणस्य पाशात् । अनागसं ब्रह्मणा त्वा कृणोमि शिवे ते द्यावापृथिवी उभे स्ताम् ॥ ३ ॥

Let the air in the atmospheric region strengthen your life and be auspicious for you and be auspicious for you the four directions of the heavenly region etc. etc.

इमा या देवीः प्रदिशश्चतस्रो वातपत्नीरभि सूर्यो विचष्टे ।
एवाहं त्वां क्षेत्रियान्निर्ऋत्या जामिशंसाद् द्रुहो मुञ्चामि वरुणस्य पाशात् । अनागसं ब्रह्मणा त्वा कृणोमि शिवे ते द्यावापृथिवी उभे स्ताम् ॥ ४ ॥

O' patient; be auspicious for you those four brilliant directions which are protected by the air and illumined by the Sun etc. etc.

तासुं त्वान्तर्जरस्या दधामि प्र यक्ष्मं एतु निर्ऋतिः पराचैः। एवाहं त्वां क्षेत्रियान्निर्ऋत्या जामिशंसाद् द्रुहो मुञ्चामि वरुणस्य पाशात्। अनागसं ब्रह्मणा त्वा कृणोमि शिवे ते द्यावापृथिवी उभे स्ताम् ॥ ५ ॥

O' patient; I set you in midst of them for long life till oldness and let the calamity caused by disease pass away and let pass away the tulberculosis. etc. etc.

अमुक्था यक्ष्माद् दुरितादवद्याद् द्रुहः पाशाद् ग्राह्याश्चोदमुक्थाः। एवाहं त्वां क्षेत्रियान्निर्ऋत्या जामिशंसाद् द्रुहो मुञ्चामि वरुणस्य पाशात्। अनागसं ब्रह्मणा त्वा कृणोमि शिवे ते द्यावापृथिवी उभे स्ताम् ॥ ६ ॥

O patient; You are freed from tubercuteosis; abominable disease, morbid tendency and other virus. You are also freed from the mortal disease. etc. etc.

अहा अरातिमविदः स्योनमप्यभूर्भद्रे सुकृतस्य लोके। एवाहं त्वां क्षेत्रियान्निर्ऋत्या जामिशंसाद् द्रुहो मुञ्चामि वरुणस्य पाशात्। अनागसं ब्रह्मणा त्वा कृणोमि शिवे ते द्यावापृथिवी उभे स्ताम् ॥ ७ ॥

O' patient; you have killed your enemy, the disease and have recovered pleasure of the body. You henceforwqrd walk in the nice world of happiness-etc. etc.

सूर्यमृतं तमसो ग्राह्या अधि देवा मुञ्चन्तो असृजन्निरेणसः ।
एवाहं त्वां क्षेत्रियान्निर्ऋत्या जामिशंसाद् द्रुहो मुञ्चामि
वरुणस्य पाशात् । अनागसं ब्रह्मणा त्वा कृणोमि शिवे
ते द्यावापृथिवी उभे स्ताम् ॥ ८ ॥

The wornderful physical forces, free from all defects giving to relief to others have made the Sun and law of nature free from the seizure of darkness. In this way I the physician, free you, O' patient !from the bodily or inherited diseas barrenness, family disease, morbid tendency and disease created by waters and climate. I make you sinless or wothout disease through the knowledge of the Veda and let both the heaven and earth be auspicious for you.

सू० ११ ॥ ऋषिः—शुक्रः ॥ देवता—मन्त्रोक्ता ॥ छन्दः—१ चतुष्पदा
विराड् गायत्री; २, ३, ५ त्रिपदा परोष्णिकः;
४ पिपीलिकमध्या निचृदुष्णिक् ॥

HYMN. XI.

Seer--Shukrah. Subject--matter-- as described in the verses. Metre--Chatuspada Virad Gayatri; 2, 3, 5 Tripada parosnik; 4 Pipilikamadhya Nichridushnik.

दूष्या दूषिरसि हेत्या हेतिरसि मेन्या मेनिरसि ।
आप्नुहि श्रेयांसमति समं क्राम ॥ १ ॥

O' man; you are the encountering force against evils, you are the counter-missile used against missile, you are the deadly counter-weapon against weapon. You rise to the rank of Superior and surpass your contemporaries.

स्रक्त्योऽसि प्रतिसरोऽसि प्रत्यभिचरणोऽसि ।
आप्नुहि श्रेयांसमति समं क्राम ॥ २ ॥

O' man ! you are active in your work, you are forward and you are a counteragent against assailants. etc. etc.

प्रति तमभि चर यो३स्मान् द्वेष्टि यं वयं द्विष्मः ।
आप्नुहि श्रेयांसमति समं क्राम ॥ ३ ॥

O' man! you counter-act against him who has aversion against us and whom we hate etc. etc.

सूरिरसि वर्चोधा असि तनूपानोऽसि ।
आप्नुहि श्रेयांसमति समं क्राम ॥ ४ ॥

O' man; you are the man of wisdom, you are brilliant and you are defence against our bodies. etc. etc.

शुक्रोऽसि भ्राजोऽसि स्वरसि ज्योतिरसि ।
आप्नुहि श्रेयांसमति समं क्राम ॥ ५ ॥

O' man; you are intrepid, you are the lustre of the society, you are the abode of happiness and you are the light. You rise to the rank of supersior and surpass your contemporaries.

सू० १२ ॥ ऋषिः—भरद्वाजः ॥ देवता—१ द्यावापृथिवी अन्तरिक्षं च; २ देवाः; ३ इन्द्रः; ४ आदित्य- वस्वङ्गिरसः पितरः; ५ सोम्यासः पितरः; ६ मरुतः; ७ यमसादनम्, ब्रह्म; ८ अग्निः ॥
छन्दः—१, ३-६ त्रिष्टुप्; २ जगती; ७-८ अनुष्टुप् ॥

HYMN. XII.

Seer--Bharadvajah. Subject-matter-1 Dyavaprithivi and Atariksham; 2 Devah; 3 Indrah; 4 Adityavasvangirasah Pitarah; 5 Somyasah Pitarah; 6 Marutah; 7 Yamasa-danam, Brahman, 8 Agnih. Metre 1, 3, -6 Tristup 2 Jagati; 7-8 Anustup.

द्यावापृथिवी उर्व१न्तरिक्षं क्षेत्रस्य पत्न्युरुगायोऽद्भुतः ।
उतान्तरिक्षमुरु वातगोपं त इह तप्यन्तां मयि तप्यमाने॥ १ ॥

Let the vital airs, the Pran and Udana; the broad space of heart; the mistress of the body, the consciousness; the wonderful energy of vitality; the abdominal cavity perserved by the vital airs; be influenced by the heat of austerity when I am over-powered by the effect of austerity.

इदं देवाः शृणुत ये यज्ञिया स्थ भरद्वाजो मह्यमुक्थानि शंसति।
पाशे स बद्धो दुरिते नि युज्यतां यो अस्माकं
मन इदं हिनस्ति ॥ २ ॥

O ye enlightened persons: those of you who are the performers of Yajnas hear of the vedic hymns which the conductor of Yajnas chants (for our betterment). Let who-ever mars this determination of our, be doomed to trouble, bound in the noose.

इदमिन्द्र शृणुहि सोमप यत् त्वा हृदा शोचता जोहवीमि ।
वृश्चामि तं कुलिशेनेव वृक्षं यो अस्माकं
मन इदं हिनस्ति ॥ ३ ॥

O' Almighty Lord, the protector of the universe; listen to it whatever I pray to you with pure conscience. As a man cuts the tree with axe so I cut the man who mars this determination of my mind.

अशीतिभिस्तिसृभिः सामगेभिरादित्येभिर्वसुभिरङ्गिरोभिः ।
इष्टापूर्तमवतु नः पितृणामामुं ददे हरसा दैव्येन ॥ ४ ॥

May the performances of Yajna and philanthropy done by large number singers of saman, the learned persons observing strict continenee, the wise men resorting to austerity, the men who know the science of heat and light, the living the elders who give us all protection, protect us. I attain this performance of their with wonderful brilliance of knowledge.

द्यावापृथिवी अनु मा दीधीथां विश्वे देवासो अनु मा रभध्वम्।
अङ्गिरसः पितरः सोम्यासः
पापमार्छत्वपकामस्य कर्ता ॥ ५ ॥

May the Sun and earth favourably shine for our benefit, and may all the learned persons encourage us in our venture. O' Ye men of physical seience, men of medical knowledge and men of guard and guidance; let the doer of evils attain the consequence of his fault.

अतीव यो मरुतो मन्यते नो ब्रह्म वा यो निन्दिषत्
क्रियमाणम् । तपूंषि तस्मै वृजिनानि सन्तु ब्रह्मद्विषं
द्यौरभिसंतपाति ॥ ६ ॥

O' Ye priest of Yajna; the evils done be tormenting to whoever in his arrogance scorn us and whoever blames the performance of righteousness. God of reffulgence and knowledge Himself award dire punishment to him who is the enemy of reason and righteousness.

सप्त प्राणानष्टौ मन्यस्तांस्ते वृश्चामि ब्रह्मणा ।
अया यमस्य सादनमग्निदूतो अरंकृतः ॥ ७ ॥

O worldly man; I rend away your seven vital airs and eight marrows through the knowledge of the Veda. You making the effulgence of knowledge your ambassodor and celebrated-with perfcetion attain the asylum of God who is the ordainer o: all the worlds.

आ दंधामि ते पुदं समिंद्धे जातवेदसि ।
अग्निः शरीरं वेवेष्ट्वसुं वागपिं गच्छतु ॥ ८ ॥

O Jiva ! I set your mortals on the blazing fire. Let the fire penetrate its essance through your dead body and your organ of speech go to general breath.

सू० १३ ॥ ऋषिः—अथर्वा ॥ देवता—१ अग्निः; २, ३ बृहस्पतिः; ४, ५ विश्वे देवाः ॥ छन्दः—१-३ त्रिष्टुप्; ४ अनुष्टुप्; ५ विराट् जगती ॥

HYMN. XIII.

Seer--Atharvan. Subject--matter-- 1 Agnih; 2, 3 Brihaspatih 4, 5 Vishvedevah, Metre-- 1, 3 Tristup; 4 Anustup; 5 Virad Jagati.

आयुर्दा अंग्ने जरसं वृणानो घृतप्रंतीको घृतपृंष्ठो अग्ने ।
घृतं पीत्वा मधु चारु गव्यं पितेवं
पुत्रानभि रंक्षतादिमम् ॥ १ ॥

The fire of Yajna is the giver of life, embodiment of effulgence and driving away the untimely senileness it is moistened with ghee. Consuming the sweet nice -cow-ghee it saves the disciple so as a father protects his children.

परिं धत्त धत्त नो वर्चसेमं जरामृत्युं कृणुत दीर्घमायुंः ।
बृहस्पतिः प्रायंच्छद् वासं एतत् सोमांय
राज्ञे परिंधातवा उं ॥ २ ॥

O enlightened persons; accept his celibate disciple for our sake and celebrate him with the splendour of knowledge, please give him long life in such a way that brings the senile-ness and death in apporpriate time of maturity. The principal of the institution of education presents this garment to brillient delicate disciple to wrap him.

परीदं वासो अधिथाः स्वस्तयेऽभूर्गृष्टीनामभिशस्तिपा उ ।
शतं च जीव शरदः पुरूची रायश्च
पोषमुपसंव्ययस्व ॥ ३ ॥

O celibate disciple; you put on this garment for pleasure and prosperity and always be benevolent to cows. Attain long life lasting hundred autumns and more than that and enwrap you with prosperity of riches.

एह्यश्मानमा तिष्ठाश्मा भवतु ते तनूः ।
कृण्वन्तु विश्वे देवा आयुष्टे शरदः शतम् ॥ ४ ॥

O' celibate disciple; come hither, climb on the stone and your body be strong and constant like stone. May all the physical forces prolong your life for hundred autumns.

यस्य ते वासः प्रथमवास्यं हरामस्तं त्वा विश्वेऽवन्तु देवाः ।
तं त्वा भ्रातरः सुवृधा वर्धमानमनु जायन्तां
बहवः सुजातम् ॥ ५ ॥

O' Brahmacharin; you, for whom we bring this first garment to wrap, be protected by the learned persons. Let there be born many brothers following you who is growing with nice growth and celebrated with meretorious qualities.

सू०१४ ।। ऋषिः—चातनः ।। देवता—अग्निभूतपतीन्द्रा मन्त्रोक्ताः ।।
छन्दः—१, ३, ५, ६ अनुष्टुप्; २ भुरिगनुष्टुप; ४ उपरिष्टाद् विराट् बृहती ।।

HYMN, XIV.

Seer-- Chatanah. Subject-- matter-- Agni-bhupatindrah **des**cribed in the verses. Metre--1, 3, 5, 6 Anustup; 2 **Bhurig**-Anustup; 4 Uparistad Virad Brihati.

निःसालां धृष्णुं धिषणमेकवाद्यां जिघत्स्वम् ।
सर्वाश्चण्डस्य नप्त्यो नाशयामः सदान्वाः ॥ १ ॥

Let us exterminate all offshoots of poverty which is homeless of assailing nature, obstinate, devouring, single-voiced, acompanied with other calamities and formidableills.

निर्वो गोष्ठादजामसि निरक्षान्निरुपानसात् ।
निर्वो मगुन्द्या दुहितरो गृहेभ्यश्चातयामहे ॥ २ ॥

We drive away from our homes and destroy the poverties which are to be kept for off. We keep these rogues away from our cowshed, bodily habits and grain-stores.

असौ यो अधराद् गृहस्तत्र सन्त्वराय्यः ।
तत्र सेदिर्न्युच्यतु सर्वाश्च यातुधान्यः ॥ ३ ॥

Let all these calamities of indigence which are harmful to people go the abode of darkness which is down bellow and where the trouble and destruction are doomed to go.

भूतपतिर्निरजत्विन्द्रश्चेतः सदान्वाः ।
गृहस्य बुध्न आसीनास्ता इन्द्रो वज्रेणाधि तिष्ठतु ॥ ४ ॥

Let the Lord of creatures throw away these trouble of poverty from here and may mighty ruler eradicate with his weapon of effort those indigent tendencies which have got their roots in our abode.

यदि स्थ क्षेत्रियाणां यदि वा पुरुषेषिताः ।
यदि स्थ दस्युभ्यो जाता नश्यतेतः सदान्वाः ॥ ५ ॥

Let there be away all these devouring threats if they are concerned with our bodies, if they are caused by some men, if they are created by dacoits and wickeds.

परि धामान्यासामाशुर्गाष्ठामिवासरम् ।
अजैषं सर्वानाजीन् वा नश्यतेतः सदान्वाः ॥ ६ ॥

Let these ferocious troubles flee away as the learned persons have reached the roof-cause whence they arise out. We overcome all the battels of the calamities as a speedy horse goes to his stable.

सू०१५ ॥ ऋषिः—ब्रह्मा ॥ देवता—प्राणः ॥ छन्दः—त्रिपाद्गायत्री ॥

HYMN. XV.
Seer- Brahman. Subject-matter- Pranah, the vitalbreath.
Metre- Tripad Gyatri.

यथा द्यौश्च पृथिवी च न बिभीतो न रिष्यतः ।
एवा मे प्राण मा बिभेः ॥ १ ॥

As the heaven and earth are not afraid and never they suffer from loss, so my vital breath let not fear.

यथाहश्च रात्री च न बिभीतो न रिष्यतः ।
एवा मे प्राण मा बिभेः ॥ २ ॥

As day and night are not afraid and never they suffer from loss, so my vital breath let not fear.

यथा सूर्यश्च चन्द्रश्च न बिभीतो न रिष्यतः ।
एवा मे प्राण मा बिभेः ॥ ३ ॥

As the Sun and moon are not afraid and never they suffer from loss, so my vital breath let not fear.

यथा ब्रह्म च क्षत्रं च न बिभीतो न रिष्यतः ।
एवा मे प्राण मा बिभेः ॥ ४ ॥

As the priest hood and princely-power are not afraid and never they suffer from loss, so my vital breath let not fear.

यथा सत्यं चानृतं च न बिभीतो न रिष्यतः ।
एवा मे प्राण मा बिभेः ॥ ५ ॥

As the reality of eternal causes and phenomenality of the created objects are not afraid and never they suffer from loss, so my vital breath let not fear.

यथा भूतं च भव्यं च न बिभीतो न रिष्यतः ।
एवा मे प्राण मा बिभेः ॥ ६ ॥

As the past end future are not afraid and never they suffer from loss. so my vital breath let not fear.

सू० १६। ॥ ऋषिः—ब्रह्मा ॥ देवता—१ प्राणापानौ; २ द्यावापृथिवी; ३ सूर्यः; ४ अग्निः; ५ विश्वम्भरः ॥ छन्दः—१, ३ एकपदाऽऽसुरी त्रिष्टुप्; २ एकपदाऽऽसुर्युष्णिक्; ४, ५ द्विपदाऽऽसुरी गायत्री ॥

HYMN. XVI.

Seer-Brahman. Subject-matter-1-Pranapanau; 2-Dyavaprithivyau; 3- Suryah; 4-Agnih, 5-Vishuambharah. Metre-1, 3 Ekapada Asuri Tristup. 2 Ekapada asuryusnik; 4, 5 Dvipada Asuri Gayatri.

प्राणापानौ मृत्योर्मा पातं स्वाहा ॥ १ ॥

Let the inhaling and exhailing vital breath guard me from death. What a beautiful utterance.

द्यावापृथिवी उपश्रुत्या मा पातं स्वाहा ॥ २ ॥

Let the Heaven and earth preserve with the power of audibility. What a beautiful utterance.

सूर्य चक्षुषा मा पाहि स्वाहा ॥ ३ ॥

Let the Sun protect me with the power of sight. What a beautiful utterance.

अग्ने वैश्वानर विश्वैर्मा देवैः पाहि स्वाहा ॥ ४ ॥

Let the heat resident in all animate creatures preserve me with all of its wonderful operations. What a beautiful utterance.

विश्वम्भर विश्वेन मा भरसा पाहि स्वाहा ॥ ५ ॥

O' All-sustaining Lord; Protect me with all your care. What a beautiful utterance.

सू० १७ ॥ ऋषिः—ब्रह्मा ॥ देवता—ओजःप्रभृतीनि ॥ छन्दः—१-६ एकपदाऽऽसुरी त्रिष्टुप्; ७ आसुर्युष्णिक् ॥

HYMAN XVII

Seer—Brahman. Subject-matter. O jas etc. Metre 1-6 Ekapada Asuri tristup; 7 Asuri Usnik.

ओजोऽस्योजो मे दाः स्वाहा ॥ १ ॥

O God ! Thou art power, give me power. What a beautiful utterance ?

सहोऽसि सहो मे दाः स्वाहा ॥ २ ॥

O God ! Thou art tolerance, give me toleration. What a beautiful utterance ?

बलमसि बलं मे दाः स्वाहा ॥ ३ ॥

O God ! Thou art strength, give me strength. What a beautiful utterance ?

आयुरस्यायुर्मे दाः स्वाहा ॥ ४ ॥

O God ! Thou art life, give me life. What a beautiful utterance.

श्रोत्रमसि श्रोत्रं मे दाः स्वाहा ॥ ५ ॥

O God ! Thou art the power of audibility, give me power of audibility. What a beautiful utterance.

चक्षुरसि चक्षुर्मे दाः स्वाहा ॥ ६ ॥

O God thou art the power of seeing, give me the power of sight. What a beautiful utterance.

परिपाणमसि परिपाणं मे दाः स्वाहा ॥ ७ ॥

O God; Thou art the power of defence give me the power of defence. What a beautiful utterance.

सू० १८ ॥ ऋषिः—चातनः ॥ देवता—अग्निः ॥ छन्दः—द्विपदा साम्नी बृहती ॥

HYMN. XVIII.

Seer-Chatanah. Subject-matter-Agnih. Metre-Dvipada Savasri Brihati.

भ्रातृव्यक्षयणमसि भ्रातृव्यचातनं मे दाः स्वाहा ॥ १ ॥

O Agni, the Self-effulgent God. Thou art the power of destruction for the habitual evil, kindly give me the power of destroying our habitual evils. What a beautiful utterance. exclamatry sign beused on all such manters of Hymn 17,18

सपत्नक्षयणमसि सपत्नचातनं मे दाः स्वाहा ॥ २ ॥

O' Agni the Self-effulgent God; Thou art possessed with the power of destruction of enemities. Kindly give me the power of destroying enmity. What a beautiful utterance.

अरायक्षयणमस्यरायचातनं मे दाः स्वाहा ॥ ३ ॥

O' Agni. the Self-effulgent God, Tnou art possessed with the power of destruction of indigence kindly give me the power of destrying indigence. What a beautiful utterance.

पिशाचक्षयणमसि पिशाचचातनं मे दाः स्वाहा ॥ ४ ॥

O' Agni. the Self effulgent God; Thou art the power of destruction for the devilish tendencies, kindly give me the power of destroying devilish tendencies. What a beautiful utterance.

सदान्वाक्षयणमसि सदान्वाचातनं मे दाः स्वाहा ॥ ५ ॥

O Agni, the Self-effulgent God. Thou art the power of destruction for the demnable calamities, kindly give me the power of destroying demnable calamities. What a beautiful utterance.

सू० ।.।१९ ।।ऋषिः—अथर्वा ।। देवता—अग्निः ।। छन्दः—१-४ निचृद् विषमा त्रिपादगायत्री; ५ भुरिग् विषमा त्रिपादगायत्री ।।

HYMN. XIX.

Seer-Atharvan. Subject-matter-Agnih. Metre 1-4 Nichrid Vishma Tripad Gayatri; 5 Bhurig Vishama Tripad Gayatri.

अग्ने यत् ते तपस्तेन तं प्रति तप योऽस्मान्
द्वेष्टि यं वयं द्विष्मः ॥ १ ॥

Let the fire with that of its heat, burn against who bears malice to us and whom we bear malice to i.e. the disease.

अग्ने यत् ते हरस्तेन तं प्रति हर योऽस्मान्
द्वेष्टि यं वयं द्विष्मः ॥ २ ॥

Let the fire. with that of its destructive flame, flame against that who.........etc. etc.

अग्ने यत् तेऽर्चिस्तेन तं प्रत्यर्च योऽस्मान्
द्वेष्टि यं वयं द्विष्मः ॥ ३ ॥

Let the fire. with that of its radiance, shine against that who ......etc. etc.

अग्ने यत् ते शोचिस्तेन तं प्रति शोच योऽस्मान्
द्वेष्टि यं वयं द्विष्मः ॥ ४ ॥

Let the fire, with that of its blaze, blaze against that who... ...etc. etc.

अग्ने यत् ते तेजस्तेन तमतेजसं कृणु योऽस्मान्
द्वेष्टि यं वयं द्विष्मः ॥ ५ ॥

Let the fire, with that of its effulgence, over-power that who ......etc. etc.

॥ सू० २० ॥ ऋषिः—अथर्वा ॥ देवता—वायुः ॥ छन्दः—१-४

निचृद् विषमा त्रिपाद्गायत्री; ५ भुरिग् विषमा

त्रिपाद्गायत्री ॥

HYMN. XX.

Seer-Atharvan. Subject-matter-Vaynh. Metre like the pervious Hymn. XIX.

वायो यत् ते तपस्तेन तं प्रति तप यो३स्मान्

द्वेष्टि यं वयं द्विष्मः ॥ १ ॥

वायो यत् ते हरस्तेन तं प्रति हर यो३स्मान्

द्वेष्टि यं वयं द्विष्मः ॥ २ ॥

वायो यत् तेऽर्चिस्तेन तं प्रत्यर्च यो३स्मान्

द्वेष्टि यं वयं द्विष्मः ॥ ३ ॥

वायो यत् ते शोचिस्तेन तं प्रति शोच यो३स्मान्

द्वेष्टि यं वयं द्विष्मः ॥ ४ ॥

वायो यत् ते तेजस्तेन तमतेजसं कृणु यो३स्मान्

द्वेष्टि यं वयं द्विष्मः ॥ ५ ॥

Let the air with that of its heat, burn against that who bears malice to us and whom we bear malice to ie, disease.
like pervious Hymn XIX.

सू० २१ ॥ ऋषिः—अथर्वा ॥ देवता—सूर्यः ॥ छन्दः—१-४

निचृद् विषमा त्रिपाद्गायत्री; ५ भुरिग्

विषमा त्रिपाद्गायत्री ॥

HYMN. XXI. Seer-Atharvau. Subject-matter-Surya-etc.

like the previous Hymn XIX.

सूर्य यत् ते तपस्तेन तं प्रति तप योऽस्मान्
द्वेष्टि यं वयं द्विष्मः ॥ १ ॥

सूर्य यत् ते हरस्तेन तं प्रति हर योऽस्मान्
द्वेष्टि यं वयं द्विष्मः ॥ २ ॥

सूर्य यत् तेऽर्चिस्तेन तं प्रत्यर्च योऽस्मान्
द्वेष्टि यं वयं द्विष्मः ॥ ३ ॥

सूर्य यत् ते शोचिस्तेन तं प्रति शोच योऽस्मान्
द्वेष्टि यं वयं द्विष्मः ॥ ४ ॥

सूर्य यत् ते तेजस्तेन तमतेजसं कृणु योऽस्मान्
द्वेष्टि यं वयं द्विष्मः ॥ ५ ॥

Let the Sun with that of its heat,...etc. like the pervious Hymn. XIX.

॥सू०२२ ॥ ऋषिः—अथर्वा ॥ देवता—चन्द्रः ॥ छन्दः—१-४ निचृद् विषमा त्रिपाद्गायत्री; ५ भुरिग् विषमा त्रिपाद्गायत्री ॥

HYMN XXII.

Seer-Atharvan-Subject-matter-Chandrah. etc. like the pervious Hymn XIX.

चन्द्र यत् ते तपस्तेन तं प्रति तप योऽस्मान्
द्वेष्टि यं वयं द्विष्मः ॥ १ ॥

चन्द्र यत् ते हरस्तेन तं प्रति हर योऽस्मान्
द्वेष्टि यं वयं द्विष्मः ॥ २ ॥

चन्द्र यत् तेऽर्चिस्तेन तं प्रत्यर्च योऽ३स्मान्

द्वेष्टि यं वयं द्विष्मः ॥ ३ ॥

चन्द्र यत् ते शोचिस्तेन तं प्रति शोच योऽ३स्मान्

द्वेष्टि यं वयं द्विष्मः ॥ ४ ॥

चन्द्र यत् ते तेजस्तेन तमतेजसं कृणु योऽ३स्मान्

द्वेष्टि यं वयं द्विष्मः ॥ ५ ॥

Let the moon......etc. like the pervious Hymn. XIX.

॥ सू० २३ ॥ ऋषिः—अथर्वा ॥ देवता—आपः ॥ छन्दः—१-४ समविषमा त्रिपाद् गायत्री; ५ स्वराड् विषमा त्रिपाद्गायत्री ॥

HYMN. XXIII.

Seer-Atharvan. Subject-matter-Apah: Metre Sama Visawa Tripad Gayatri;; 5 Svarad Visama Tripad Gayatri.

आपो यद् वस्तपस्तेन तं प्रति तपत योऽ३स्मान्

द्वेष्टि यं वयं द्विष्मः ॥ १ ॥

आपो यद् वो हरस्तेन तं प्रति हरत योऽ३स्मान्

द्वेष्टि यं वयं द्विष्मः ॥ २ ॥

आपो यद् वोऽर्चिस्तेन तं प्रत्यर्चत योऽ३स्मान्

द्वेष्टि यं वयं द्विष्मः ॥ ३ ॥

आपो यद् वः शोचिस्तेन तं प्रति शोचत योऽ३स्मान्

द्वेष्टि यं वयं द्विष्मः ॥ ४ ॥

आपो यद् वस्तेजस्तेन तमतेजसं कृणुत योऽ३स्मान्
द्वेष्टि यं वयं द्विष्मः ॥ ५ ॥

Let the waters, with that of their heat, etc, like the pervious Hymn XIX.

॥ सू० २४ ॥ ऋषिः—ब्रह्मा ॥ देवता—आयुः ॥ छन्दः—१, २ पुरउष्णिक् पङ्क्तिः, ३, ४ पुरोदेवत्या पङ्क्तिः, ५ चतुष्पदा बृहती; ६-८ भुरिक् चतुष्पदा बृहती ॥

HYMN. XXIV. Seer-Brahman. Subject-matter-Apah. Metre 1,2 Purausnik; Panktih; 3,4 Purodevetya Panktih; 5-Chatuspada Brihati; 6-8 Bhurik Chatuspada Brihati.

शेरभक शेरभ पुनर्वो यन्तु यातवः पुनर्हेतिः किमीदिनः। यस्य स्थ तमत्त यो वः प्राहैत् तमत्त स्वा मांसान्यत्त ॥ १ ॥

Let the fatal germs of disease, germ consuming body, attaek-ing germs and germs creating morbid pains return back to themselves, let their weapon (attack) return back to them. Let them eat the family which they belong to, let them devour species which produced them, consume their own flash (not of the patient.)

शेवृधक शेवृध पुनर्वो यन्तु यातवः पुनर्हेतिः किमीदिनः। यस्य स्थ तमत्त यो वः प्राहैत् तमत्त स्वा मांसान्यत्त ॥ २ ॥

Let the disease germ killing patinet, germ giving acute pain ....

ओ॒कानु॑ओ॒क॒ पुन॒र्वो॑ य॒न्तु या॒त॒वः॒ पुन॒र्हे॑तिः किमीदिनः ।
यस्य॒ स्थ तम॑त्त॒ यो वः॒ प्राहै॑त् तम॑त्त॒ स्वा
मांसान्य॑त्त ॥ ३ ॥

Let the fever heat, the trouble cause by rise of fever heat......

सर्पानु॑सर्प॒ पुन॒र्वो॑ य॒न्तु या॒त॒वः॒ पुन॒र्हे॑तिः किमीदिनः ।
यस्य॒ स्थ तम॑त्त॒ यो वः॒ प्राहै॑त् तम॑त्त॒
स्वा मांसान्य॑त्त ॥ ४ ॥

Let the disease germ of reptile family, the germ following it...

जूर्णि॒ पुन॒र्वो॑ य॒न्तु या॒त॒वः॒ पुन॒र्हे॑तिः किमीदिनीः ।
यस्य॒ स्थ तम॑त्त॒ यो वः॒ प्राहै॑त् तम॑त्त॒
स्वा मांसान्य॑त्त ॥ ५ ॥

Let the cold accompanied by fever......and female germs creating morbid pain......

उप॑ब्दे॒ पुन॒र्वो॑ य॒न्तु या॒त॒वः॒ पुन॒र्हे॑तिः किमीदिनीः ।
यस्य॒ स्थ तम॑त्त॒ यो वः॒ प्राहै॑त् तम॑त्त॒
स्वा मांसान्य॑त्त ॥ ६ ॥

Let the chattering of teeth in cold ague fits......

अर्जु॑नि॒ पुन॒र्वो॑ य॒न्तु या॒त॒वः॒ पुन॒र्हे॑तिः किमीदिनीः ।
यस्य॒ स्थ तम॑त्त॒ यो वः॒ प्राहै॑त् तम॑त्त॒
स्वा मांसान्य॑त्त ॥ ७ ॥

Let whitenes of skin......

भरूजि पुनर्वो यन्तु यातवः पुनर्हेतिः किमीदिनीः ।
यस्य स्थ तमत्त यो वः प्राहैत् तमत्त
स्वा मांसान्यत्त ॥ ८ ॥

Lct the burning heat of fever......

॥सू०२५ ॥ ऋषि:—चातनः ॥ देवता—पृश्निपर्णी ॥ छन्द:—१-३, ५ अनुष्टुप्; ४ भुरिगनुष्टुप् ॥

HYMN. XXV.

Seer-Chatanah. Subject-matter-Prishniparni. Metre 1-3,5 Anustup; 4 Bhuriganustup,

शं नो देवी पृश्निपर्ण्यशं निर्ऋत्या अकः ।
उग्रा हि कण्वजम्भनी तामभक्षि सहस्वतीम् ॥ १ ॥

Let Prishni possessing wouderful effect be auspicious for us and eat up the disease, as this heat is the destroyer of laprosy and has a very effective potency. I, if need arises, use this mighty medicine.

सहमानेयं प्रथमा पृश्निपर्ण्यजायत ।
तयाहं दुर्णाम्नां शिरो वृश्चामि शकुनेरिव ॥ २ ॥

Preventing the disease this Prishniparni has the first place in medicines, I axe through this the head of Darnama, a disease germ, like the heald of bird.

अरायमसृक्पावानं यश्च स्फातिं जिहीर्षति ।
गर्भादं कण्वं नाशय पृश्निपर्णि सहस्व च ॥ ३ ॥

This Prishnigarni destroy Knva, the germ which eats up

embryo and overcomes the disease which mars the beauty of the body, sucks the blood and takes away the growth.

गिरिमेनाँ आ वेशय कण्वाञ्जीवितयोपनान् ।
तांस्त्वं देवि पृश्निपर्ण्यग्निरिवानुदहन्निहि ॥ ४ ॥

Let the wonderful Prishniparni drive away these fatal disease germs to mountains and let it be effective on them like the fire which catches the cumbustible thing in this world.

पराच एनान् प्र णुद कण्वाञ्जीवितयोपनान् ।
तमांसि यत्र गच्छन्ति तत् क्रव्यादो अजीगमम् ॥ ५ ॥

Let this herb throw away these fatal diseases and I send these flash-eating diseases there where the heavy darkness prevails up.

॥ सू०२६ ॥ ऋषिः—सविता ॥ देवता—पशवः ॥ छन्दः—१, २ त्रिष्टुप्;
३ उपरिष्टाद् विराड् बृहती; ४ भुरिगनुष्टुप्; ५ अनुष्टुप् ॥

HYMN. XXVI.

Seer-Savitar. Subject-Matter-Pashavah. Metre 1,2 Tristup; 3 Uparista virad Brihati; 4 Bhuriganustup; 5 Anustup.

एह यन्तु पशवो ये परेयुर्वायुर्येषां सहचारं जुजोष ।
त्वष्टा येषां रूपधेयानि वेदास्मिन् तान् गोष्ठे सविता नि यच्छतु ॥ १ ॥

Let these animals which flee away and of which the air (gas) has close cantact, come to this stable. Let Savitar, the productive energy of the nature drive within the stable those

animals the forms of which are created by the Tvasta, the natural energy creating forms and colours.

इमं गोष्ठं पशवः सं स्रवन्तु बृहस्पतिरा नयतु प्रजानन् ।
सिनीवाली नयत्वाग्रमेषामाजग्मुषो अनुमते नि यच्छ ॥ २ ॥

Let the domestic animals flow together in this stable, the master of the herd knowing correctly bring them, Sinivali, the guiding woman guide the fore-most homeward and Anumati, the woman obstructing the fleeing animals enclose them.

सं सं स्रवन्तु पशवः समश्वाः समु पूरुषाः ।
सं धान्यस्य या स्फातिः संस्राव्येण
हविषा जुहोमि ॥ ३ ॥

Flock together the animals and flock together horses, let the exorbitant growth of crop visit us and may we offer oblations in the Yajna mixed with ghee

सं सिञ्चामि गवां क्षीरं समाज्येन बलं रसम् ।
संसिक्ता अस्माकं वीरा ध्रुवा गावो मयि गोपतौ ॥ ४ ॥

I pour together the milk of cow with the ghee which blends the strength and palatability. Thus our children be full of strength and vigour and let there be herd of cow in possession of mine, he master of cows constanty and permanently.

आ हरामि गवां क्षीरमाहार्षं धान्यं रसम् ।
आहृता अस्माकं वीरा आ पत्नीरिदमस्तकम् ॥ ५ ॥

Here I bring the milk of cows and here I bring the guice of grain, let our children be here and be here our wives and this home.

॥सू०२७॥ ऋषिः—कपिञ्जलः ॥ देवता—१-५ ओषधिः; ६ रुद्रः;
७ इन्द्रः ॥ छन्दः—अनुष्टुप् ॥

HYMN. XXVII.

Seer-Kapinjalah. Subject-matter, 1-5 Oshadhih; 6 Rudrah; 7 Indrah. Metre-Anustup.

N.B. In this hymn there has been given the discription of herb—Pata. In the verse 3 it has been described that this should be used on hand and in the fourth verse it has been prescribed to eat. It can be used in these two ways.

नेच्छत्रुः प्राशं जयाति सहमानाभिभूरसि ।
प्राशं प्रतिप्राशो जह्यरसान् कृण्वोषधे ॥ १ ॥

The herb Pata is mighty and subduer of disease and any ante does not overcome your efficacy. This makes the diseases dull be coming counter-questioner to him who questions its efficacy.

सुपर्णस्त्वान्वविन्दत् सूकरस्त्वाखनन्नसा ।
प्राशं प्रतिप्राशो जह्यरसान् कृण्वोषधे ॥ २ ॥

The bird discovers this plant and the boar unearth it by his snout. This herbacious plant makes diseases dull becoming counter-questioner to him who questions its efficency.

इन्द्रो ह चक्रे त्वा बाहावसुरेभ्य स्तरीतवे ।
प्राशं प्रतिप्राशो जह्यरसान् कृण्वोषधे ॥ ३ ॥

The mighty man has this on his arms for his protection from the diseases. This makes, the d!seases dull becoming counter-questioner to him who questions its efficacy.

पाटामिन्द्रो व्याश्नादसुरेभ्य स्तरीतवे ।
प्राशं प्रतिप्राशो जह्यरसान् कृण्वोषधे ॥ ४ ॥

The mighty man eats the herb Pata for his protection from the diseases. This makes the diseases dull becoming counter questioner to him who questions its efficacy.

तयाहं शत्रून्त्साक्ष इन्द्रः सालावृकाँइव ।
प्राशं प्रतिप्राशो जह्यरसान् कृण्वोषधे ॥ ५ ॥

With this plant I kill the diseases as Indrah, the powerful electricity kills the clouds not leaving water. This makes the diseases dull becoming counter questioner to him who questions its efficacy.

रुद्र जलाषभेषज नीलशिखण्ड कर्मकृत् ।
प्राशं प्रतिप्राशो जह्यरसान् कृण्वोषधे ॥ ६ ॥

This plant is dreadful to crush diseases, it is the medicine. Which brings pleasure to patients, its has blue and is very efficacious. This makes the diseases dull becoming counter-questioner to him who questions its efficacy.

तस्य प्राशं त्वं जहि यो न इन्द्राभिदासति ।
अधि नो ब्रूहि शक्तिभिः प्राशि मामुत्तरं कृधि ॥ ७ ॥

O' powerful man; you defeat the power of the man who comes to attack us, speak us with your powers and make us superior in the matter of debate.

॥ सू०२८ ॥ ऋषिः—शम्भूः ॥ देवता—१, ३ जरिमा, आयुः; २ मित्रावरुणौ; ४, ५ द्यावापृथिव्यादयः ॥ छन्दः—१ जगती; २-४ त्रिष्टुप्; ५ भुरिक् त्रिष्टुप् ॥

HYMN. XXVIII.

Seer-Shambhuh. Subject-matter-1,3 Garima; Ayah; 2. Mittravarunau; 4.5 Dyava-prithivyadayah. Metre-1 Jagati; 2-4 Tristup; 5 Bhurik Tristup.

तुभ्यमेव जरिमन् वर्धतामयं मेममन्ये मृत्यवो हिंसिषुः शतं ये ।
मातेव पुत्रं प्रमना उपस्थे मित्र एनं
मित्रियात् पात्वंहसः ॥ १ ॥

The child grow to old age only. Other mortalities which are hundred in number let not harm him. May God who is the friend of all save him from the trouble caused by friends as a kind mother guards the son whom she nurses.

मित्र एनं वरुणो वा रिशादा जरामृत्युं कृणुतां संविदानौ ।
तदग्निर्होता वयुनानि विद्वान् विश्वा देवानां
जनिमा विवक्ति ॥ २ ॥

Let *Prana*, inhaling and *Varuna*, exhaling driving away mortalities and working in accordance lead him to death following the old age only. The learned person who performs *Yajna* thus knowing all the knowable deeds, declars all the birth of organs.

त्वमीशिषे पशूनां पार्थिवानां ये जाता उत वा ये जनित्राः ।
मेमं प्राणो हासीन्मो अपानो मेमं मित्रा
वधिषुर्मो अमित्राः ॥ ३ ॥

This old age has its control over all the terrestrial living creatures which are born or which are to be born. Let not inhaling breath leave him. let not exhaling breath leave him and let not kill him the friends and let not stay him the foes.

द्यौष्ट्वा पिता पृथिवी माता जरामृत्युं कृणुतां संविदाने ।
यथा जीवा अदितेरुपस्थे प्राणापानाभ्यां
गुपितः शतं हिमाः ॥ ४ ॥

O'child; let Sun your father and let the earth your mother operating accordantly give you death after old age only, not before you attain the life of hundred autumns throngh your respiratory breaths as the? *Jivas*, living creatures preserved in the womb of earth in the begining stage of creation.

इममग्न आयुषे वर्चसे नय प्रियं रेतो वरुण मित्र राजन् ।
मातेवास्मा अदिते शर्म यच्छ विश्वे देवा
जरदष्टिर्यथासत् ॥ ५ ॥

Let the worldly and bodily fire lead this child for long life and splendaur, let the brillant inhaling and exhalling breaths treat him, the dear child (or the lovely semen drop) of parent. Let the earth give him pleasure like mother and let all the physical forces help him in such a manner that he could lead his life, till old age.

॥ सू० २९ ॥ ऋषिः—अथर्वा ॥ देवता—१ अग्निः, सूर्यः, बृहस्पतिः; २ जातवेदाः, त्वष्टा, सविता; ३, ७ इन्द्रः; ४, ५ द्यावापृथिव्यौ, विश्वे देवाः, मरुतः, आपः, ६ अश्विनौ ॥ छन्दः—१ अनुष्टुप; २, ३, ५-७ त्रिष्टुप्; ४ पराबृहती निचृत्प्रस्तारपङ्क्तिः ॥

HYMN. XXIX

Seer-Atharvan. Subject-matter 1, Agnih, Brihaspatih: 2 Jatvedas; Tvasta Savitar; 3,7 Indrah; 4,5 Dyavaprithivyau, Vishvedevah, Marutah; Apah; 6 Ashvinau. Metre-1. Anustup; 2,3, 5-7 Tristup; 4 Para Brihati Nichrit Prastarpanktih'

पार्थिवस्य रसे देवा भगस्य तन्वो३ बले ।
आयुष्यमस्मा अग्निः सूर्यो वर्च आ धाद् बृहस्पतिः ॥ १ ॥

Let the wonderful physical forces : fire, Sun and air, give life and strength in the vigour of the child's body which is the essance of earth and is the abode of Bhaga, the mundance pleasure and suffering.

आयुरस्मै धेहि जातवेदः प्रजां त्वष्टरधिनिधेह्यस्मै ।
रायस्पोषं सवितरा सुवास्मै शतं जीवाति शरदस्तवायम् ॥ २॥

Let the fire be source of giving him life, let the air give the power of progeny for him, let the Sun produce for him the growth of riches, and may he live for hundred autumns for attaing the favours of these physical forces.

आशीर्ण ऊर्जमुत सौप्रजास्त्वं दक्षं धत्तं द्रविणं सचेतसौ ।
जयं क्षेत्राणि सहसायमिन्द्र कृण्वानो
अन्यानधरान्त्सपत्नान् ॥ ३ ॥

O' Ye father and mother; shower your blessings upon us, you being concordant in your thought and actions grant us splendour, strength, prosperity spirit of victory, fields for agriculture. O Almighty Lord; May this child live for hundred autumns setting intrepidly his rest of the foes under his feet.

इन्द्रेण दत्तो वरुणेन शिष्टो मरुद्भिरुग्रः प्रहितो न आगन् ।
एष वां द्यावापृथिवी उपस्थे मा क्षुधन्मा तृषत् ॥ ४ ॥

Let this brilliant child come to us being sent by his principal adept trained mentally and morally by his teacher and returned by the enlightened persons. Let he not starve, and let he not be overcome with thirst in the lap of the heaven and the earth.

ऊर्जमस्मा ऊर्जस्वती धत्तं पयो अस्मै पयस्वती धत्तम् ।
ऊर्जमस्मै द्यावापृथिवी अधातां
विश्वे देवा मरुत ऊर्जमापः ॥ ५ ॥

These twain, the heaven and earth endowed with vigour grant him vegoour, they rich in milk and juice give him milk and juice, father and mother grant him vigour and grant him vigour all eleven physical forces, airs and waters.

शिवाभिष्टे हृदयं तर्पयाम्यनमीवो मोदिषीष्ठाः सुवर्चाः ।
सवासिनौ पिबतां मन्थमेतमश्विनो
रूपं परिधाय मायाम् ॥ ६ ॥

O' child, I fill your heart with the auspicious trainings. You enjoying health and shining with radiance, attain pleasure. O husband and wife; you both attaining the form and knowledge of teacher and preacher, living in one residence drink this mixture.

इन्द्र एतां संसृजे विद्धो अग्र ऊर्जां स्वधामजरां सा त एषा ।
तया त्वं जीव शरदः सुवर्चा मा त आ सुस्रोद्
भिषजस्ते अक्रन् ॥ ७ ॥

O, child; the enlightened person wounded with hunger and disease in the beginning produces this grain which is inviorative and undecaying. Let it be for you. O' child with this, you becoming vigorous; live hundred autumns. Let not your strength be drained as the persons of medical services have made this provisison for your help.

॥ सू० ३० ॥ ऋषिः—प्रजापतिः ॥ देवता—१ मनः; २ अश्विनौ; ३, ४ ओषधिः; ५ दम्पती ॥ छन्दः—१ पथ्या पङ्क्तिः; २, ४, ५ अनुष्टुप्; ३ भुरिगनुष्टुप् ॥

HYMN. XXX.

Seer-Prajapatih, Subject-matter 1 manas; 2 Ashvinau; 3, 4 Aushadhih; 5- Dampati. Metre-1 Pathya Panktih; 2. 4, 5 Anustup; 3 Bhuriganustup.

यथेदं भूम्या अधि तृणं वातो मथायति ।
एवा मंथ्नामि ते मनो यथा मां कामिन्यसो
यथा मन्नापगा असः ॥ १ ॥

O' Marriageable girl; as the wind shakes this stra violently on the surface of the gorund so. I set your mind into commotion that you may fall in love with me, may you not depart from me.

सं चेन्नयाथो अश्विना कामिना सं च वक्षथः ।
सं वां भगासो अग्मत सं चित्तानि समु व्रता ॥ २ ॥

O marriageable girl and youth; if you desire to lead the life of house-hold and have love with each other to assume the helm of affairs unitedly let all fortunes visit you, let your mind be concordant and let your actions be disciplined.

यत् सुपर्णा विवक्षवो अनमीवा विवक्षवः ।
तत्र मे गच्छताद्धवं शल्यइव कुल्मलं यथा ॥ ३ ॥

As the thorn pierces the soft bud so let do my word there the heart of the betrothed of which the good men become the messangers and the persons enjoying good health become disirous giving of good advices.

यदन्तरं तद् बाह्यं यद् बाह्यं तदन्तरम् ।
कन्यानां विश्वरूपाणां मनो गृभायौषधे ॥ ४ ॥

What is inward (in the form of female organ) is outward (in the form of male organ) and what is outward isinward. Let

the plant seize the mind of the marriageable girls possessed of all beauties and charms.

एयमगन् पतिकामा जनिकामोऽहमागमम् ।
अश्वः कनिक्रदद् यथा भगेनाहं सहागमम् ॥ ५ ॥

This girl ie desiring to seek husband enters into the life of house-hold and I (her As counter Part) desiring progeny. the neighing steed enjoys the natures fortunes so I enjoy the pleasure with new fortune.

सू० ३१ ॥ ऋषिः—काण्वः ॥ देवता—१ मही: २-५ क्रिमिजम्भनम् ॥
छन्दः—१ अनुष्टुप्; २, ४ उपरिष्टाद् विराड् बृहती; ३, ५ आर्षी त्रिष्टुप् ॥

HYMN. XXXI.

Seer-Kanvah. Subject-matter-1 Mahih; 2-5 Krimijambhanam. Metre-1 Anustup; 2, 4 Uparistad Virad Brihati, 3, 5 Arshi Tristup.

इन्द्रस्य या मही दृषत् क्रिमेर्विश्वस्य तर्हणी ।
तया पिनष्मि सं क्रिमीन् दृषदा खल्वाँइव ॥ १ ॥

As the grain is crushed with stone so I crush the germs of diseases with the stone (or calcium preparation) which is the great production of the Indra the mighty heat inside the earth and destroyer of all the germs.

दृष्टमदृष्टमतृहमथो कुरूरुमतृहम् ।
अल्गण्डून्त्सर्वाञ्छलुनान् क्रिमीन् वचसा जम्भयामसि॥ २॥

I, the physician, destroy tne germs of diseases which are visible and which are invisible. I also kill those germs which make bad noise and those germs which create itch in the skin, I exterminate those germs which enters into the body very sharply, through the knowledge of the Vedic speech.

अल्गण्डून् हन्मि महता वधेन दूना अदूना अरसा अभूवन् ।
शिष्टानशिष्टान् नि तिरामि वाचा यथा
क्रिमीणां नकिरुच्छिषातै ॥ ३ ॥

With the means of powerful germicide I slay Algandun, the germ causing much itch in the skin and thus these germs being burnt or unburnt become powerless. I extirpate those germs which are defined and which are not defined through the means of knowledge of the Vedic speech in such a way that none of them remain alive.

अन्वान्त्र्यं शीर्षण्य१मथो पार्ष्टेयं क्रिमीन् ।
अवस्कवं व्यध्वरं क्रिमीन् वचसा जम्भयामसि ॥ ४ ॥

I, the physician, destroy through the means of knowledge of the Vedic speech those venomous bactria which live in intestine which infect the head, which infect the ribs, which enter the skin and spread the skin and which spread their affection in various ways.

ये क्रिमयः पर्वतेषु वनेष्वोषधीषु पशुष्वप्स्व१न्तः ।
ये अस्माकं तन्व१माविविशुः सर्वं तद्धन्मि
जनिम क्रिमीणाम् ॥ ५ ॥

I eradicate the family and progeny of all those diseasegerms which live in forest, which live in mountains, which make their abode in herbacious plants, which live in animals, which live in waters and which enter into our bodies.

॥ सू० ३२ ॥ ऋषिः—काण्वः ॥ देवता—आदित्यः ॥ छन्दः—१

त्रिपाद्भुरिग्गायत्री; २-५ अनुष्टुप्; ६ चतुष्पान्निचृदुष्णिक् ॥

HYMN. XXXII.

Seer-Kanvah. Subject-matter-Adityah. Metre-1 Tripad Bhurig

Gayatri; 2-5 Anustup; 6 Chatuspad Nichri dushnik.

उद्यन्नादित्यः क्रिमीन् हन्तु निम्रोचन् हन्तु रश्मिभिः ।
ये अन्तः क्रिमयो गवि ॥ १ ॥

Let the Sun rising up and setting kill with its rays the germs which are in earth or in cow.

विश्वरूपं चतुरक्षं क्रिमिं सारङ्गमर्जुनम् ।
शृणाम्यस्य पृष्टीरपि वृश्चामि यच्छिरः ॥ २ ॥

I break the ribs and crush the head of those germs which have many shapes, which see in four direction which creep on the ground and which are white.

अत्रिवद् वः क्रिमयो हन्मि कण्ववज्जमदग्निवत् ।
अगस्त्यस्य ब्रह्मणा सं पिनष्म्यहं क्रिमीन् ॥ ३ ॥

I crush these germs in the ways as the devouring animal eats up, its pray, as Kanva, the bird swallowing the worms by picking them piece-meal, as the devasting fire reduces every thing to ashes. I destry them with the means of the rays of the sun.

हतो राजा क्रिमीणामुतैषां स्थपतिर्हतः ।
हतो हतमाता क्रिमिर्हतभ्राता हतस्वसा ॥ ४ ॥

Through the means of germicide the king of germs is killed and is killed also their producer and thus these germs become desolate from their mothers, brothers and sisters.

हतासो अस्य वेशसो हतासः परिवेशसः ।
अथो ये क्षुल्लकाइव सर्वे ते क्रिमयो हताः ॥ ५ ॥

Thus slain are their superiors and slain are their followers and retinices and slain are all those germs which have tiniest existence.

प्र ते शृणामि शृङ्गे याभ्यां वितुदायसि ।
भिनद्मि ते कुषुम्भं यस्ते विषधानः ॥ ६ ॥

I break the horns of these germs through which they give trouble to people and tear out their bags wherin the venom is stored.

॥ सू० ३३ ॥ ऋषिः—ब्रह्मा ॥ देवता—यक्ष्मविवर्हणम् ॥ छन्दः—१, २ अनुष्टुप्; ३ ककुम्मत्यनुष्टुप्; ४ चतुष्पदा भुरिगुष्णिक; ५ उपरिष्टाद् विराड् बृहती; ६ उष्णिग्गर्भा निचृदनुष्टुप्; ७ पथ्या पङ्क्तिः ॥

HYMN. XXXIII.
Seer-Brahman. Subject-matter-Yakshmvivarhannam. Metre 1,2 Anustup; 3 Kakumatyanustup: 4 Chatuspada Bhurigus nik; 5 Uparistad Virad Brihati;6 Usnikgarbha Nichrid Anustup:7 Pathya Panktih .

अक्षीभ्यां ते नासिकाभ्यां कर्णाभ्यां छुबुकादधि ।
यक्ष्मं शीर्षण्यं मस्तिष्काज्जिह्वाया वि वृहामि ते ॥ १ ॥

I, the physician, root out O patient, consumption seated in your head and consumption from your eyes, from your nostrils, from your ears, from your chin, from your brain and from your organ of speech.

ग्रीवाभ्यस्त उष्णिहाभ्यः कीकसाभ्यो अनूक्यात् ।
यक्ष्मं दोषण्य१मंसाभ्यां बाहुभ्यां वि वृहामि ते ॥ २ ॥

I root out consumption from your neck, from your nape, from your dorsal vertebrate and spine, from your arms, from your shoulder-blades and the consumption seated in the upper part of the arms.

हृदयात् ते परि क्लोम्नो हलीक्ष्णात् पार्श्वाभ्याम् ।
यक्ष्मं मतस्नाभ्यां प्लीह्नो यक्नस्ते वि वृहामसि ॥ ३ ॥

I eradicate consumption from your heart, from your lungs from your gall-blader, from your sides, from your kidneys, from your spleen and from your liver.

आन्त्रेभ्यस्ते गुदाभ्यो वनिष्ठोरुदरादधि ।
यक्ष्मं कुक्षिभ्यां प्लाशेर्नाभ्या वि वृहामि ते ॥ ४ ॥

I, the physician exterpate tubercular affection from your bowels and intertines, from your rectum and from your belly, from your flanks, navels and from your mesentery.

ऊरुभ्यां ते अष्ठीवद्भ्यां पार्ष्णिभ्यां प्रपदाभ्याम् ।
यक्ष्मं भसद्यं श्रोणिभ्यां भासदं
भंससो वि वृहामि ते ॥ ५ ॥

I exterminate consumption rooted in your loins and draw it away from your thighs, from your knees, from your heels and from the fore-parts of your fect and from your loins and hips.

अस्थिभ्यस्ते मज्जभ्यः स्नावभ्यो धमनिभ्यः ।
यक्ष्मं पाणिभ्यामङ्गुलिभ्यो नखेभ्यो वि वृहामि ते ॥ ६ ॥

I up-root consumption from your bones, from your marrows from your tendons and from your veins, from your hands, from your fingers and from your nails.

अङ्गेअङ्गे लोम्निलोम्नि यस्ते पर्वणिपर्वणि ।
यक्ष्मं त्वचस्यं ते वयं कश्यपस्य वीवर्हेण
विष्वञ्चं वि वृहामसि ॥ ७ ॥

O Patient: I exterminate Consumption having its root in your skin by the medication prescri bed by the man of medicine possessing sharp-understanding and remove the consumption which is in every member, every hair, in every joint and in wide range.

॥ सू० ३४ ॥ ऋषि.—अथर्वा ॥ देवता—१ पशुपतिः; २ देवाः;
३ अग्निर्विश्वकर्मा; ४ वायुः प्रजापतिः, ५ आशीः ॥ छन्दः—त्रिष्टुप् ॥

HYMN. XXXIV.
Seer-Atharvan;Subject-matter-1 Pashupatih; 2 Devah; 3 Agnir Vishvakarman; 4 Vayuh Prajapatih; 5 Vayuh Prajpatih; 5 Ashih. Metre-Trist up

य ईशे पशुपतिः पशूनां चतुष्पदामुत यो द्विपदाम् ।
निष्क्रीतः स यज्ञियं भागमेतु रायस्पोषा
यजमानं सचन्ताम् ॥ १ ॥

May this Pasupatih the fire (the animal beat) which-has its control over the animals—quadruped and which over biped, being favourable get its portion of Yajna. May the growth of prosperity attend the performer of Yajna.

प्रमुञ्चन्तो भुवनस्य रेतो गातुं धत्त यजमानाय देवाः ।
उपाकृतं शशमानं यदस्थात् प्रियं देवानामप्येतु पाथः ॥ २ ॥

O' Ye enlightened person; You through your teachings removing retas, the cause of assuming further existence in the world, give good path to the performer of Yajna. May the blessedness which is the lofty attainable, present and favourable to learned persons be attained by him.

ये बध्यमानमनु दीध्याना अन्वैक्षन्त मनसा चक्षुषा च ।
अग्निष्टानग्रे प्र मुमोक्तु देवो विश्वकर्मा प्रजया संरराणः ॥ ३ ॥

Self-refulgent and All-illuminating creater of the universe rejoicing with his creaturs gives riddance from bondage first (in the life time) to them who enjoying the state of concentration see through their intuictive mind and eye the soul which is in bondage.

ये ग्राम्याः पशवो विश्वरूपा विरूपाः सन्तो बहुधैकरूपाः ।
वायुष्टानग्रे प्र मुमोक्तु देवः प्रजापतिः प्रजया संरराणः॥ ४ ॥

May All-protecting All-pervading All-illuminating God rejoicing with his creatures release from fufferings, in their first stage, to these animals of various shapes who are domestic, though varied in colour yet alike in nature.

प्रजानन्तः प्रति गृह्णन्तु पूर्वे प्राणमङ्गेभ्यः पर्याचरन्तम् ।
दिवं गच्छ प्रति तिष्ठा शरीरैः स्वर्गं याहि
पथिभिर्देवयानैः ॥ ५ ॥

As the *Purva*, the persons full of knowledge knowing the secret of world, soul and God control their vital breath proceeding from the parts of the body. So the persons desirous of emancipation control their vital breath. O' Ye men; you desiring salvation, attain intuitive enlightenment and establish you therein with your, limbs and organs and after departing from world achieve the state of blessedness through the path traversed by highly enlightened men.

॥ सू० ३५ ॥ ऋषिः—अङ्गिराः ॥ देवता—विश्वकर्मा ॥

छन्दः—१ बृहतीगर्भा त्रिष्टुप्; २, ३ त्रिष्टुप्; ४, ५ भुरिक् त्रिष्टुप् ॥

HYMN. XXXV

Seer-Angirah. Subject-matter-Vishvakarwan, Metre-1 Brihati garbha Tristup; 2,3 Tristup; 4,5-Bhurig Tristup.

ये भक्षयन्तो न वसून्यानृधुर्यानग्नयो अन्वतप्यन्त धिष्ण्याः ।
या तेषामवया दुरिष्टिः स्विष्टिं नस्तां कृणवद् विश्वकर्मा ॥ १ ॥

May All-creating divinity applying proper correctives make good for your sake that the pvrsemonious act of those persons who enjoying the pleasure of the world, do not enhance their spiritual riches and whom the formidable fires of the worldly pains always burn.

यज्ञपतिमृषय एनसाहुर्निर्भक्तं प्रजा अनुतप्यमानम् ।
मथव्यान्त्स्तोकानप यान् रराध सं नष्टेभिः
सृजतु विश्वकर्मा ॥ २ ॥

May All-creating Divinity unite us with those things which require great mental churning and are left out by a man who is totally absorbed in mundane lusture as such a person absorbed in worldly attachments burning himself after the zeal of possessing children and kinsmen is treated to be involved in sin by the seers.

अदान्यान्त्सोमपान् मन्यमानो यज्ञस्य विद्वान्त्समये न धीरः ।
यदेनश्चकृवान् बद्ध एष तं विश्वकर्मन् प्र मुञ्चा स्वस्तये ॥ ३ ॥

The man regarding un-philanthropic men as the men of drinking nectar of knowledge does not become ever firm in the principles of righteous deed and thus born in ignorance whatever sin he would comit in future or has intention to comit be kept away from him, O All-creating Divinity, for his prosperity.

घोरा ऋषयो नमो अस्त्वेभ्यश्चक्षुर्यदेषां मनसश्च सत्यम् ।
बृहस्पतये महिष द्युमन्नमो विश्वकर्मन्
नमस्ते पाह्य१स्मान् ॥ ४ ॥

The seers of high intuitive penetration, are dreadfully inimical to evils as their eye and mind is full of truthfulness. We offer our homage to them. O' All-creating ivinity; you are self-efulgent and only object of our worship. I bow down to you my Lord, the Master of Vedic speech, please guard me.

यज्ञस्य चक्षुः प्रभृतिर्मुखं च वाचा श्रोत्रेण मनसा जुहोमि ।
इमं यज्ञं विततं विश्वकर्मणा देवा यन्तु
सुमनस्यमानाः ॥ ५ ॥

God is the eye of Yajna, He is the main source and mouth of the Yajna. I perform the Yajna with tongue, with ears and with mind. This Yajna has been flourished by the All-ereating Divinity and all learned persons concordant in their mind hold and attached this.

॥ सू० ३६ ॥ ऋषिः—पतिवेदनः ॥ देवता—१ अग्निः; २ सोमः;
अर्यमा, धाता; ३ अग्नीषोमौ; ४ इन्द्रः; ५ सूर्यः;
६ धनपतिः; ७ हिरण्यम्, भगः; ८ ओषधिः ॥ छन्दः—१ भुरिक् त्रिष्टुप्;
२, ५-७ अनुष्टुप्; ३, ४ त्रिष्टुप्; ८ निचृत् पुरउष्णिक् ॥

HYMN. XXXVI.

Seer-Pativedanah. Subject-mtter 1 Agnih; Somah; Aryaman, Dhatar; 3 Agnis; soman; 4 Indrah; 5 Suryah; 6 Dhanpatih; 7 Hiranyam, Bhagah; 8 Oshadhih. Metre 1 Bhurig Tristup; 2,5-7 Anustup; 3,4 Tristup; 8 Nichrit Pura Usnik.

आ नो अग्ने सुमतिं संभलो गमेदिमां कुमारीं सह नो भगेन।
जुष्टा वरेषु समनेषु वल्गुरोषं पत्या सौभगमस्त्वस्यै ॥ १ ॥

O Prieet; Well-talented groom come near us and accept this our girl-who has attained right understanding and is accompanied by good fortune. She speak in good and mild

term with her husband whom she selects from the assembly of the wooers. She may soon attain happiness with her husband.

सोमजुष्टं ब्रह्मजुष्टमर्यम्णा संभृतं भगम् ।
धातुर्देवस्य सत्येन कृणोमि पतिवेदनम् ॥ २ ॥

In conformity to true law of All-ill uminating Di!vnity I execute the lucky bond of marriage-the attainment of husband which is accepted by the men of mighty force, followed by the men of learning and confirmed by the man of justice and power.

इयमग्ने नारी पतिं विदेष्ट सोमो हि राजा सुभगां कृणोति ।
सुवाना पुत्रान् महिषी भवाति गत्वा पतिं
सुभगा वि राजतु ॥ ३ ॥

O' Lord of creatures! May this woman find husband, verily tender good husbant makes her happy. May she bearing progeny, become the mistress of the house and going to her husband shine as his happy friend.

यथाखरो मघवंश्चारुरेष प्रियो मृगाणां सुषदा बभूव ।
एवा भगस्य जुष्टेयमस्तु नारी सम्प्रिया
पत्याविराधयन्ती ॥ ४ ॥

O' Almighty Lord; As this nicc stable of animals providing them with resting place becomes their lovely abode in the same manner this woman without irritating to her husband favour, be affectionate to him, accompanied by all prosperity.

भगस्य नावमा रोह पूर्णामनुपदस्वतीम् ।
तयोपप्रतारय यो वरः प्रतिकाम्यः ॥ ५ ॥

O' bride; Mount over this ship of household Wife which is inexhaustible and full of fortunes and with this carry on your husband who is the groom desiring you with Vedic vows.

आ क्रन्दय धनपते वरमामनसं कृणु ।
सर्वं प्रदक्षिणं कृणु यो वरः प्रतिकाम्यः ॥ ६ ॥

O' mistress of fortunes, call out your groom, make him accordant to your mind, keep quite in your right destenty to him who is the groom desiring you with Vedic vows.

इदं हिरण्यं गुल्गुल्वयमौक्षो अथो भगः ।
एते पतिभ्यस्त्वामदुः प्रतिकामाय वेत्तवे ॥ ७ ॥

O' bride, this gold, this bdelluim, this eatable prepared of milk and this fortune--all these are presented to the party of groom by the parent and party of bride and you are given to your husband to find him accordant with you.

आ ते नयतु सविता नयतु पतिर्यः प्रतिकाम्यः ।
त्वमस्यै धेह्योषधे ॥ ८ ॥

O' bride May all-impelling God make you find a suitable husband who is desiring you with Vedic vows. Your husband may take you as her wife. Let herbacious plant bring unto her the strength and vigour.

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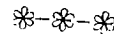

BOOK III

॥ सू० १ ॥ ऋषिः—अथर्वा ॥ देवता—१ अग्निः; २ मरुतः;

३-६ इन्द्रः ॥ छन्दः—१, ४ त्रिष्टुप्; २ विराड् गर्भा भुरिक् त्रिष्टुप्;

३, ६ अनुष्टुप्; ५ विराट् पुरउष्णिक् ॥

HYMN 1

Seer-Atharvan. Subject-matter-1 Agnih ; 2 M-arutah ; 3,6 Indrah. Metre-1,4 Tristup; 2 Virad Garbha Bhurik Tristup ; 3, 6 Anustup : 5 Virat Pura Usnik.

अग्निर्नः शत्रून् प्रत्येतु विद्वान् प्रतिदहन्नभिशस्तिमरातिम् ।
स सेनां मोहयतु परेषां निर्हस्तांश्च कृणवज्जातवेदाः॥ १ ॥

Let the wise Commander attack our assailant troublesome foes and burning them he bewilder their army men. Let him, knowing all aspects, make the enemies, armless.

यूयमुग्रा मरुत ईदृशे स्थाभि प्रेत मृणत सहध्वम् ।
अमीमृणन् वसवो नाथिता इमे अग्निर्ह्येषां दूतः
प्रत्येतु विद्वान् ॥ २ ॥

O' Ye mighty army men ; you on the time of such battles attack the foemen, over-come them and kill them. Let these *Vasus*, the expert arme'd men being requested butcher these enemies. The learned men amongs them who is conversant with all stretegies, as messanger assail them.

अमित्रसेनां मघवन्नस्माञ्छत्रूयतीमभि ।
युवं तानिन्द्र वृत्रहन्नग्निश्च दहतं प्रति ॥ ३ ॥

O' Powerful Ruler and O' enemy-killing Commander ; you both assail the army of foes which threatens us and burn the men of those enemies.

प्रसूत इन्द्र प्रवता हरिभ्यां प्र ते वज्रः प्रमृणन्नेतु शत्रून् ।
जहि प्रतीचो अनूचः पराचो विष्वक् सत्यं
कृणुहि चित्तमेषाम् ॥ ४ ॥

O' Mighty Ruler ; you deadly weapon launched by fire and electricity from high place go forward against foes and killing them go further. You kill the enemies who come in front, Who attack from behind and who besiege from far away and fulfil their intention on all sides.

इन्द्र सेनां मोहयामित्राणाम् ।
अग्नेर्वातस्य ध्राज्या तान् विषूचो वि नाशय ॥ ५ ॥

O' Ruler ; Bewilder the army of enemies and destroy the foemen with the furious rush, fire and wind (the weapon launched with fire and wind) from all sides.

इन्द्रः सेनां मोहयतु मरुतो घ्नन्त्वोजसा ।
चक्षूंष्यग्निरा दत्तां पुनरेतु पराजिता ॥ ६ ॥

Let the Ruler daze their army, let the armed men slay it with their might, let Agni, the weapon launched through fire take away their eyes and let the conquered host retreat.

॥ सू० २ ॥ ऋषिः—अथर्वा ॥ देवता—१, २ अग्निः; ३, ४ इन्द्रः; ५ द्यौः; ६ मरुतः ॥ छन्दः—१, ५, ६ त्रिष्टुप्; २-४ अनुष्टुप् ॥

HYMN II

Seer-Atharvan. Subject-matter 1, 2 Agnih ; 3, 4 Indrah ; 5 Dyauh ; 6 Marutah. Metre 1, 5, 6 Tristup ; 2-4 Anustup.

अग्निर्नो दूतः प्रत्येतु विद्वान् प्रतिदहन्नभिशस्तिमरातिम् ।
स चित्तानि मोहयतु परेषां निर्हस्तांश्च कृणवज्जातवेदाः॥ १ ॥

May Agnih, the Commander who is our representative and wise assail the attacking foes burning them. Let him bewilder the senses of these enemies and having the knowledge of all aspects of battle make them unarmed.

अयमग्निरमूमुहद् यानि चित्तानि वो हृदि ।
वि वो धमत्वोकसः प्र वो धमतु सर्वतः ॥ २ ॥

O' foes ; Let this Commander confuse the seveses which you have in your heart, let him blast you from your home and let him throw you away from every side.

इन्द्र चित्तानि मोहयन्नर्वाङाकूत्या चर ।
अग्नेर्वातस्य ध्राज्या तान् विषूचो वि नाशय ॥ ३ ॥

O' ruler : perplexing the senses of enemises treat us with your good intention. O mighty one ; exterminate those enemies with the arms launched by fire and wind from all directions.

व्याकूतय एषामिताथो चित्तानि मुह्यत ।
अथो यदद्येषां हृदि तदेषां परि निर्जहि ॥ ४ ॥

Let the firm intentions of motive of these enemies be away from them, let their mind be perplaxed and whatever desire they have be frustrated and vanished.

अमीषां चित्तानि प्रतिमोहयन्ती गृहाणाङ्गान्यप्वे परेहि ।
अभि प्रेहि निर्दह हृत्सु शोकैर्ग्राह्यामित्रांस्तमसा
विध्य शत्रून् ॥ ५ ॥

Let these two destructive gases (*Apve*) confusing the minds of our foes, seize their bodies and go further. Let then

meet our enemies, flame within their hearts with splendour and heat and pierce them with darkness and shock.

असौ या सेना मरुतः परेषामस्मानैत्यभ्योजसा स्पर्धमाना ।
तां विध्यत तमसापव्रतेन यथैषामन्यो अन्यं न जानात् ॥ ६॥

O' Ye armed men ; meet that army of our foes which comes against us contending with its might and strike it with confounnding darkness in such a way that not even one of them may recognize another.

सू० ३ ॥ ऋषिः—अथर्वा ॥ देवता—अग्न्यादयो मन्त्रोक्ताः ॥ छन्दः—१, २, ४ त्रिष्टुप्; ३ चतुष्पदा भुरिक् पङ्क्तिः; ५, ६ अनुष्टुप् ॥

HYMN III

Seer-Atharvan. Subject-matter-Agni etc, described in the Verses. Metre-1, 2, 4 Tristup ; 3 Chatuspada Bhurik Panctih ; 5, 6 Anustup.

अचिक्रदत् स्वपा इह भुवदग्ने व्यचस्व रोदसी उरूची ।
युञ्जन्तु त्वा मरुतो विश्ववेदस आमुं नय
नमसा रातहव्यम् ॥ १ ॥

He source of nice purposes, this fire roars in the clouds, it remains in every thing and spreads over spacious earth and heavenly region. The priests of Yajna possessing all knowledge use it in the Yajna and offer in it rich oblation with the great sense of reverance.

दूरे चित् सन्तमरुषास इन्द्रमा च्यावयन्तु सख्याय विप्रम् ।
यद् गायत्रीं बृहतीमर्कमस्मै सौत्रामण्या दधृषन्त देवाः ॥ २ ॥

These priests devoid of any kind of defect grow through Yajna processes the strength of Indra, the air for attaining its favourable contact though it is physically for away. As

the masters of wonderful understanding these priests arrange together the application of Gayatri ; Brihati and Arka in the Sautramani Yajna.

अद्भ्यस्त्वा राजा वरुणो ह्वयतु सोमस्त्वा ह्वयतु पर्वतेभ्यः ।
इन्द्रस्त्वा ह्वयतु विड्भ्य आभ्यः
श्येनो भूत्वा विश आ पतेमाः ॥ ३ ॥

The resplendent water grasp this fire from waters, the vegitative energy grasp it from clouds and mountains, Indra, the air receives it from these living and non-living worldly creatures, speedier or like a falcon or rare in its form it prevails in the subjects of the world.

श्येनो हव्यं नयत्वा परस्मादन्यक्षेत्रे अपरुद्धं चरन्तम् ।
अश्विना पन्थां कृणुतां सुगं त इमं सजाता
अभिसंविशध्वम् ॥ ४ ॥

O'. Praiseworthy ruler ; may the sharp-witted messanger bring you from far away if you are an exile in alien land and may the priest and premier make your path-way easy. O' Ye kinsmen ; unite yourselves with him.

ह्वयन्तु त्वा प्रतिजनाः प्रति मित्रा अवृषत ।
इन्द्राग्नी विश्वे देवास्ते विशि क्षेममदीधरन् ॥ ५ ॥

O' ruler ; may your opponents call you back, may your friends chose you again and may man of power, man of leading acuemen and other enlightened persons keep up your prosperity and happiness among the subject.

यस्ते हवं विवदत् सजातो यश्च निष्ट्यः ।
अपाञ्चमिन्द्र तं कृत्वाथेममिहाव गमय ॥ ६ ॥

O' ruler ; declare undesirable in the state to that man who opposes your repatration be he stranger or akin.

॥ सू० ४ ॥ ऋषिः—अथर्वा ॥ देवता—इन्द्रः ॥ छन्दः—१ जगती; २, ३, ६, ७ त्रिष्टुप्; ४, ५ भुरिक् त्रिष्टुप् ॥

HYMN IV

Seer-Atharvan. Subject-matter-Indrah : Metre-1 Jagati ; 2, 3, 6, 7 Tristup 4, 5 Bhurik Tristup.

आ त्वा गन् राष्ट्रं सह वर्चसोदिहि प्राङ् विशां पतिरेकराट् त्वं वि राज । सर्वास्त्वा राजन् प्रदिशो ह्वयन्तूपसद्यो नमस्यो भवेह ॥ १ ॥

O' Emperor ; the imperial majesty is fallen upon you, you shine with its splendour in the empire and as sovereign imperial ruler rule it. O King let all the rigions of the space invite you and be you honoured by people and revered by people.

त्वां विशो वृणतां राज्याय त्वामिमाः प्रदिशः पञ्च देवीः । वर्ष्मन् राष्ट्रस्य ककुदि श्रयस्व ततो न उग्रो वि भजा वसूनि ॥ २ ॥

The subject of the republic select you for this imperial majesty ; these five directive bodies select you, you rest on the height and top of the sovereign power and thence as a mighty man awa d us all prosperities.

अच्छ त्वा यन्तु हविनः सजाता अग्निर्दूतो अजिरः सं चरातै । जायाः पुत्राः सुमनसो भवन्तु बहुं बलिं प्रति पश्यासा उग्रः ॥ ३ ॥

O' King ; the kinsman inviting you see you, the active herald go with you, let the women and their children be anicable-minded and you mighty one attain and see many presents and tributes.

अश्विना त्वाग्रे मित्रावरुणोभा विश्वे देवा मरुतस्त्वा ह्वयन्तु ।
अधा मनो वसुदेयाय कृणुष्व
ततो न उग्रो वि भजा वसूनि ॥ ४ ॥

Let the teacher and preacher, friend and philanthropist both, all the enlightened persons, priests, call you first with courtesy and you make your mind firm to give the gift of riches. O mighty one destribute wealth among us.

आ प्र द्रव परमस्याः परावतः शिवे ते द्यावापृथिवी
उभे स्ताम् । तदयं राजा वरुणस्तथाह
स त्वायमह्वत् स उपेदमेहि ॥ ५ ॥

O' King ; you visit your territories of far off regions and return back. Let both the earth and heaven be safe cornors for you. In this way you are the real representive of Varuna, the All—controlling God ; He asserts you, that you remain on this position.

इन्द्रेन्द्र मनुष्या३ः परेहि सं ह्यज्ञास्था वरुणैः संविदानः ।
स त्वायमह्वत् स्वे सधस्थे स देवान्
यक्षत् स उ कल्पयाद् विशः ॥ ६ ॥

O' Imperial ruler, you pass to your man as you having the company of good persons know the nature of men. He who calls you in his society respond him amicably. You serve the learned men and make the people of the nation strong and able.

पृथ्या रेवतीर्बहुधा विरूपाः सर्वाः सङ्गत्य वरीयस्ते अक्रन् ।
तास्त्वा सर्वाः संविदाना ह्वयन्तु दशमीमुग्रः
सुमना वशेह ॥ ७ ॥

O' mighty King ; the various subjects treading the sacred, path possessing riches and wisdom generally select you for your sovereign position. Let all of them enjoing concordance in their minds express their opinion in this regard. You possessed of noble intention keep in this state this decemuirate in your confidence and control.

॥ सू० ५ ॥ ऋषिः—अथर्वा ॥ देवता—सोमः, पर्णमणिः ॥

छन्दः—१ पुरोऽनुष्टुप् त्रिष्टुप्; २, ३, ५-७ अनुष्टुप्;

४ त्रिष्टुप्; ८ विराडुरोबृहती ॥

HYMN V

Seer-Atharvan. Subject-matter-Somah ; Parnamanih. Metre-1, Puroanustup, Tristup ; 2, 3, 5, 7 Anustup ; 4-Tristup ; 8-Viraduro Brihati.

N.B. In this context Parnamani is a herbacious plant. It is neither Amulet nor any kind of stone.

आयमगन् पर्णमणिर्बली बलेन प्रमृणन्त्सपत्नान् ।
ओजो देवानां पय ओषधीनां
वर्चसा मा जिन्वत्वप्रयावन् ॥ १ ॥

This Parnamanih, the herbacious plant bearing this name is effective and destroying the diseases with its strength, let it come to our availability. This is the power of wonderful medicines and is the essance of the various herbs. Let it incite me with vigour ceaselessly.

मयि क्षत्रं पर्णमणे मयि धारयताद् रयिम् ।

अहं राष्ट्रस्याभीवर्गे निजो भूयासमुत्तमः ॥ २ ॥

This Parnamani plant gives us the power of defence and keep unto us opulence health. May I be supreme over subject and their own within the territorial jurisdiction of my empire.

यं निदधुर्वनस्पतौ गुह्यं देवाः प्रियं मणिम् ।
तमस्मभ्यं सहायुषा देवा ददतु भर्तवे ॥ ३ ॥

May the physical powers with long life, give us for our resistence that favourable Parnamanih which they keep hidden within the herbs.

सोमस्य पर्णः सह उग्रमागन्निन्द्रेण दत्तो वरुणेन शिष्टः ।
तं प्रियासं बहु रोचमानो दीर्घायुत्वाय शतशारदाय ॥ ४ ॥

To attain the long life lasting through a hundred autrenins I shining with transperance use that favourable Parnamanih which is avaitable as the leaf of the Soma plant, is the effective vigour, given by the air, and brought up by the substance of water.

आ मारुक्षत् पर्णमणिर्मह्या अरिष्टतातये ।
यथाहमुत्तरोऽसान्यर्यम्ण उत संविदः ॥ ५ ॥

Let this Parnamanih find highest place of priority in use for great security against troubles so that I may be superior to administrative man and wise person.

ये धीवानो रथकाराः कर्मारा ये मनीषिणः ।
उपस्तीन् पर्ण मह्यं त्वं सर्वान् कृण्वभितो जनान् ॥ ६ ॥

Let this Parnamanih make me strong to have in my side all those men who are the skilled builders of the chariots or cars, who are the artisans and the men of special dexterity.

ये राजानो राजकृतः सूताग्रामण्यश्च ये ।
उपस्तीन् पर्ण मह्यं त्वं सर्वान् कृण्वभितो जनान् ॥ ७ ॥

Let this Parnamanih make me strong to have in my side all those men who are the kings and makers of the kings, who are the troop leaders and who are the guards of horse.

पर्णोऽसि तनूपानः सयोनिर्वीरो वीरेण मया ।
संवत्सरस्य तेजसा तेन बध्नामि त्वा मणे ॥ ८ ॥

This Parnamanih is a leaf, it is the guard of my body, it is an effective one with me who is intrepid himself, I bind this with the splendour available throughout the year.

सू० ६ ॥ ऋषिः—जगद्बीजं पुरुषः ॥ देवता—अश्वत्थः ॥ छन्दः—अनुष्टुप् ॥

HYMN VI

Seer—Jagadvijam Purushah. Subject-matter. Ashvatthah. Merte-Anustup.

पुमान् पुंसः परिजातोऽश्वत्थः खदिरादधि ।
स हन्तु शत्रून् मामकान् यानहं द्वेष्मि ये च माम् ॥ १ ॥

As Ashvatthah, the fig tree springing from the hole of Khadir, the tree of Catechu becomes more powerful for the medicinal purposes so the male springing through the forces of Punsavana cernomy becomes more powerful and brave. Let that plant destroy our enemies, the diseases which troubble us and which we do not like.

तानश्वत्थ निः शृणीहि शत्रून् वैबाध दोधतः* ।
इन्द्रेण वृत्रघ्ना मेदी मित्रेण वरुणेन च ॥ २ ॥

This Ashvattha possessing ample milky substance through the power of cloud-despelling sun, hydrogen and oxygen

(gases) destroys those diseases which create convulsion and trembling.

यथाश्वत्थ निरभनोऽन्तर्महत्यर्णवे ।
एवा तान्त्सर्वान्निर्भङ्ग्धि यानहं द्वेष्मि ये च माम् ॥ ३ ॥

This Ashvattha dispels away all those diseases of ours which we hate and which trouble us in such a manner as a brave soldier pierces through the great ocean of enemy's armies and destroy.

यः सहमानश्चरसि सासहान इव ऋषभः ।
तेनाश्वत्थ त्वया वयं सपत्नान्त्सहिषीमहि ॥ ४ ॥

Let us overcome our diseases through the use of this Ashvattha as the victorious bull or the victorious mighty man displays its or his surmounting might.

सिनात्वेनान् निर्ऋतिर्मृत्योः पाशैरमोक्यैः ।
अश्वत्थ शत्रून् मामकान् यानहं द्वेष्मि ये च माम् ॥ ५ ॥

Let this Ashvattha prevent diseases which trouble us and which in such a way as Nirritih, the epidemic holds fast the creatures with the indissipative bonds of death.

यथाश्वत्थ वानस्पत्यानारोहन् कृणुषेऽधरान् ।
एवा मे शत्रोर्मूर्धानं विष्वग् भिन्धि सहस्व च ॥ ६ ॥

Let this Ashvattha break the heads of the disease germs attacking us as under and our power than just like this mounts over the trees and overthrows them.

तेऽधराञ्चः प्र प्लवन्तां छिन्ना नौरिव बन्धनात् ।
न वैबाधप्रणुत्तानां पुनरस्ति निवर्त्तनम् ॥ ७ ॥

Let our diseases drift down-ward like a boat separated from the rope fastening it as there is no possibility of returning back of them which are completely uprooted.

ग्रैणान् नुदे मनसा प्र चित्तेनोत ब्रह्मणा ।
ग्रैणान् वृक्षस्य शाखयाश्वत्थस्य नुदामहे ॥ ८ ॥

I dispel away these diseases, with mental power, I drive them away with intention and I destroy them with the science of the Vedas. We banish these diseases with the proper application of the branch of the Ashvattha tree.

॥ सू० ७ ॥ ऋषिः—भृग्वङ्गिराः ॥ देवता—१-३ हरिणः; ४ विचृतौ तारके ५ आपः; ६, ७ यक्ष्मनाशनम् ॥छन्दः—१-५, ७ अनुष्टुप् । ६ भुरिगनुष्टुप् ॥

HYMN VII

Seer—Bhrigvangirah. Subject-matter 1-3 Harinah, the deer ; 4 Vichritan Tarke ; 5 Apah ; 6-7 Yakshmanashanam. Metre-1-5, 7 Anustup ; 6 Bhuriganustup.

N.B.Here is the eradication of Kshetriya diseas which include-Tuberculosis, leprosy, fit etc.

हरिणस्य रघुष्यदोऽधि शीर्षाणि भेषजम् ।
स क्षेत्रियं विषाणया विषूचीनमनीनशत् ॥ १ ॥

The swift footed Reebok (dear) wears healing remedy upon its head (i.e., the horn) The experienced physician removes the various diseas rooted in the body with horn.

अनु त्वा हरिणो वृषा पद्भिश्चतुर्भिरक्रमीत् ।
विषाणे वि ष्य गुष्पितं यदस्य क्षेत्रियं हृदि ॥ २ ॥

Let the horn of male dear, which thoroughly developed in

its head makes it to jump over with his four feet, exterminate the disease inwoven in the heart of a patient.

अदो यदवरोचते चतुष्पक्षमिवच्छदिः ।
तेना ते सर्वं क्षेत्रियमङ्गेभ्यो नाशयामसि ॥ ३ ॥

We drive away all the chronic malady from your body with that skin of deer which looks nice like a cover wrapping the body from four sides.

अमू ये दिवि सुभगे विचृतौ नाम तारके ।
वि क्षेत्रियस्य मुञ्चतामधमं पाशमुत्तमम् ॥ ४ ॥

Let these two brilliant vital breaths which have their existence in the wonderful body, loose the uppermost and lowest bond of chronic diseases.

आप इद् वा उ भेषजीरापो अमीवचातनीः ।
आपो विश्वस्य भेषजीस्तास्त्वा मुञ्चन्तु क्षेत्रियात् ॥ ५ ॥

The waters have indeed the healing power, waters destroy the disease, the waters are the healing balm of all diseases and let them free you from inherited diseases.

यदासुतेः क्रियमाणायाः क्षेत्रियं त्वा व्यानशे ।
वेदाहं तस्य भेषजं क्षेत्रियं नाशयामि त्वत् ॥ ६ ॥

I, the physician know the balm of that inveterate disease which is caused by some prepared decoction and has its affection on your body I drive a way from you the other permanent diseases.

अपवासे नक्षत्राणामपवास उषसामुत ।
अपास्मत् सर्वं दुर्भूतमप क्षेत्रियमुच्छतु ॥ ७ ॥

Let all the troublesome inherited diseases flee away from us when the light of stars departs and when the gleaming of dawns disappears.

॥ सू० ८ ॥ ऋषिः—अथर्वा ॥ देवता—१-४ मित्रादयो विश्वेदेवाः । ५, ६ मनः ॥ छन्दः—१, ३ त्रिष्टुप्; २, ६ जगती; ४ विराड् बृहतीगर्भा चतुष्पदा त्रिष्टुप्; ५ अनुष्टुप् ॥

HYMN VIII

Seer-Atharvan. Subject-matter-1-4 Vishvedevah ; 5, 6-Manah. Metre-1, 3 Tristup; 2, 6 Jagati ; 4 Virad Brihatigarbha Chatuspada Tristup ; 5 Anustup.

आ यातु मित्र ऋतुभिः कल्पमानः संवेशयन् पृथिवीमुस्रियाभिः।
अथास्मभ्यं वरुणो वायुरग्निर्बृहद् राष्ट्रं संवेश्यं दधातु ॥ १ ॥

Let the sun rise up creating the seasons and covering the earth with its rays. Let the water, air and fire make our great dominion tranquil and exalted for our sake.

धाता रातिः सवितेदं जुषन्तामिन्द्रस्त्वष्टा
प्रति हर्यन्तु मे वचः । हुवे देवीमदितिं
शूरपुत्रां सजातानां मध्यमेष्ठा यथासानि ॥ २ ॥

May the creater of the universe, prosperity and the rising Sun be favourable to me in the term as I describe them to be. I praise the earth which gives birth to brave children of the nation. In this way may, I be the centre of my kinsmen.

हुवे सोमं सवितारं नमोभिर्विश्वानादित्याँ अहमुत्तरत्वे ।
अयमग्निर्दीदायद् दीर्घमेव संजातैरिद्धोऽप्रतिब्रुवद्भिः ॥ ३ ॥

For my well-being I praise with laudable terms the energy of the plant, the power of productivity, prevailing in nature and the twelve solar months. Let this fire lighted up (in Yajna) by my kismen, speaking nothing against me, blaze long.

इहैदसाथ न परो गमाथेर्यों गोपाः पुष्टपतिर्व आजत् ।
अस्मै कामायोप कामिनीर्विश्वे वो देवा उपसंयन्तु ॥ ४ ॥

Let all the people live in this dominion, no one of them go away from it, the man producing grains, the man domesticating cows and the man mourishing the people remain here. Lake, dames, all the physical forces go to them for serving this purpose of nation's prosperity.

सं वो मनांसि सं व्रता समाकूतीर्नमामसि ।
अमी ये विव्रता स्थन तान् वः सं नमयामसि ॥ ५ ॥

O' Ye people of the nation ; we bend together to concordance you have in your minds, we bow down to the vows and purpose you undertake unitedly and we bow down to the intentions and designs you plan together. We make bend down before you those people who are not concordent with your vows and purpose.

अहं गृभ्णामि मनसा मनांसि मम चित्तमनु चित्तेभिरेत ।
मम वशेषु हृदयानि वः कृणोमि मम यातमनुवर्त्मान एत ॥ ६॥

I, the ruler of the dominion seize your mind with my mind, you make your mind and intention concordant with my mind and intention. I make your hearts the thralls of mine and adhering to me strictly, O' ye men tread the path I adopt.

सू० ६ ॥ ऋषिः—वामदेवः ॥ देवता—द्यावापृथिव्यौ; विश्वेदेवाः ॥
छन्दः—१-३, ५ अनुष्टुप्; ४ चतुष्पान्निचृद् बृहती; ६ भुरिगनुष्टुप् ॥

HYMN. IX

Seer. Vamadevah. Subject-matter-Dyava—Prithivi ; Vishvedevah. Metre-1-3, 5 Anustup ; 4 Chaptuspad Nichrid Brihai ; 6 Bhuriganustup.

कर्शफस्य विशफस्य द्यौः पिता पृथिवी माता ।
यथाभिचक्र देवास्तथाप कृणुता पुनः ॥ १ ॥

God is the father and earth the mother of strong and weaks. Taking this into mind; O Ye men; follow the path of perseverance which is adopted by the enlightened persons.

अश्रेष्माणो अधारयन् तथा तन्मनुना कृतम् ।
कृणोमि वध्रि विष्कन्धं मुष्काबर्हो गवामिव ॥ २ ॥

The men free from jealousy hold the world in the way as God subsists it. I make the strength of obstacles weaker as the man emasculating bulls makes them weak.

पिशङ्गे सूत्रे खृगलं तदा बध्नन्ति वेधसः ।
श्रवस्युं शुष्मं काबवं वध्रिं कृण्वन्तु बन्धुरः ॥ ३ ॥

The men of learning and skill bind the fierce animal in the strongly woven string. That is a method to take one into control. The persons knowing the skill of binding make the ferocious animal or man bound making him weak and then coveting him towards grain.

येना श्रवस्यवश्चरथ देवा इवासुरमायया ।
शुनां कपिरिव दूषणो बन्धुरा काबवस्य च ॥ ४ ॥

O' Ye men; desirous of amassing wealth unduly, the way in which you treat the people is the path of the persons ; whose dealing are originated with the cleverness of demons and displayed as the activities of righteous persons. The bond

spoils the attrocity of the tyrant persons, as the monkey spoils the strength of dogs.

दुष्ट्यै हि त्वा भत्स्यामि दूषयिष्यामि काबवम् ।
उदाशवो रथा इव शपथेभिः सरिष्यथ ॥ ५ ॥

O' tryant man, I for the reason of your shameful act chide you, the oppressor of society, and blame you. Like the swift chariots you will go to bindings by those coerceive acts.

एकशतं विष्कन्धानि विष्ठिता पृथिवीमनु ।
तेषां त्वामग्र उज्जहरुर्मणिं विष्कन्धदूषणम् ॥ ६ ॥

There spread over the earth one hundred evil designs (of wickeds) and to meet them squarely the king is made the preventive force by the learned men as he is the destroyer of all the evil designs.

सू० १० ॥ ऋषिः—अथर्वा ॥ देवता—अष्टका ॥ छन्दः—१-३, ८-११, १३ अनुष्टुप् ४-६, १२ त्रिष्टुप् ॥ ७ षट्पदा विराड् गर्भातिजगती ।

HYMN X

Seer-Atharvan. Subject-matter-Astaka, Metre-1-3, 8-11, 13 Anustup ; 4-6, 12 Tristup ; 7 Satpada viradgarbha Atijagati ;

N.B.In this hymn there is vivid description of Astaka. Astaka is a collection of three days. It includes the 7th, the 8th and the 9th day. This begins from the seventh day after the full moon. On this occasion the yajna is performed and that is called Astaka Yajna. The degenerated system of the procedure of Shraddha for manes or dead men is a wrong and baseless notion. It is not at all vedic. Vedas teach the Shraddha as the service of the Pitars who are alive. To

serve the living father, mother, grandfather and grandmother and other elders, learned men is called shraddha.

प्रथमा ह व्युवास सा धेनुरभवद् यमे ।
सा नः पयस्वती दुहामुत्तरामुत्तरां समाम् ॥ १ ॥

In the control of nature's law the first night dawned like the cow giving the plenty of milk or full dews. Let that night be full of dews to pour down prosperity for us through many subsequent years.

यां देवाः प्रतिनन्दन्ति रात्रिं धेनुमुपायतीम्
संवत्सरस्य या पत्नी सा नो अस्तु सुमङ्गली ॥ २ ॥

May be for our abundent happiness that night to which the learned persons welcome as it approaches us like the cow and which is the protecting force of the year.

संवत्सरस्य प्रतिमां यां त्वा रात्र्युपास्महे ।
सा न आयुष्मतीं प्रजां रायस्पोषेण सं सृज ॥ ३ ॥

Let this night which is the measuring scale of the year and which we please to accept; bring us the progeny having long life and blessed with increase of wealth.

इयमेव सा या प्रथमा व्यौच्छदास्वितरासु चरति प्रविष्टा ।
महान्तो अस्यां महिमानो अन्तर्वधूर्जिगाय
नवगज्जनित्री ॥ ४ ॥

This is that same night which dawns as first and moves by cycle in others. There are contained in it the great glories like a newly married bride bearing children conquers her husband.

वानस्पत्या ग्रावाणो घोषमक्रत हविष्कृण्वन्तः परिवत्सरीणम्।
एकाष्टके सुप्रजसः सुवीरा वयं स्याम पतयो रयीणाम् ॥ ५ ॥

May the celebration of this Ashtaka make the wooden press-gear's ring rattle in preparing the annual oblation. May we be masters of wealth with good children and good men.

इडायास्पदं घृतवत् सरीसृपं जातवेदः प्रति हव्या गृभाय ।
ये ग्राम्याः पशवो विश्वरूपास्तेषां
सप्तानां मयि रन्तिरस्तु ॥ ६ ॥

May the fire of Yajna take every day the reverberating word of Ida, the Vedic speech full of ghee and accompanied by oblation material. May we attain the pleasure of having seven animals (cow, goats, sheep, elephant, ass, horse and camel) which are domestic and of various colours.

आ मा पुष्टे च पोषे च रात्रि देवानां सुमतौ स्याम ।
पूर्णा दर्वे परा पत सुपूर्णा पुनरापत ।
सर्वान् यज्ञान्त्संभुञ्जतीषमूर्जं न आ भर ॥ ७ ॥

May the night come with nourishment and prosperity for us, may we remain in good company and advice of the learned persons. Let the ladle (the large spoon) fully filled with ghee drop oblation in fire of Yajna and let it do so frequently. Let it serving all the Yajnas bring to us knowledge, strength and grain.

आयमगन्त्संवत्सरः पतिरेकाष्टके तव ।
सा न आयुष्मतीं प्रजां रायस्पोषेण सं सृज ॥ ८ ॥

The year which comes to us is the lord Ekastaka. May it give to us the progeny blessed with long life and possessed of increase of wealth.

ऋतून् यज ऋतुपतीनार्तवानुत हायनान् ।
समाः संवत्सरान् मासान् भूतस्य पतये यजे ॥ ९ ॥

I, the performer of Yajana perform Yajna in seasons, take advantage of masters of seasons—fire, air and Sun, perform Yajna at all days, in all lunar years and years, and months. I worship Divinity who is lord of creature.

ऋतुभ्यष्ट्वार्तवेभ्यो माद्भ्यः संवत्सरेभ्यः ।
धात्रे विधात्रे समृधे भूतस्य पतये यजे ॥ १० ॥

In perform this Ashtaka Yajna for seasons, for the lords of the seasons (the fire, air and the Sun) for the months, for years, for nourishing power, for creative energy and for the fortune of prosperity to make them favourable and worship the Lord of creatures.

इडया जुह्वतो वयं देवान् घृतवता यजे ।
गृहानलुभ्यतो वयं सं विशेमोप गोमतः ॥ ११ ॥

I, the performer of Yajna offering oblations with grain, drop the oblation with ghee and free from covetonsness we live together in homes full of cows.

एकाष्टका तपसा तप्यमाना जजान गर्भं महिमानमिन्द्रम् ।
तेन देवा व्यसहन्त शत्रून् हन्ता
दस्यूनामभवच्छचीपतिः ॥ १२ ॥

Ekastaka, the splendour of the Sun burning with heat produces from its enternal power the mighty or glorious air, with this air the rays of the Sun destroy the enemies, the clouds and it is for this reason that Shachipatih, the tremor-communicating air is the destroyer of cloud.

इन्द्रपुत्रे सोमपुत्रे दुहितासि प्रजापतेः ।

कामा॑न॒स्माकं॑ पूरय॒ प्रति॑ गृह्णाहि नो ह॒विः ॥ १३ ॥

This Ekastaka, the splendour of the Sun, is the mother of Indra, the air, the mother of Soma, the energy of plants; and is the daughter of Prajapatih, the Sun. Let it take our oblation and be the source of fulfiling our desired ends.

॥ सू० ११ ॥ ऋषिः—ब्रह्मा, भृग्वङ्गिराश्च ॥ देवता—इन्द्राग्नी, आयुः, यक्ष्मनाशनम् । छन्दः—१-३ त्रिष्टुप् ४ शक्वरीगर्भा जगती; ५, ६ अनुष्टुप् ७ उष्णिग् बृहती गर्भा पथ्यापंक्तिः ८ षट्पदा बृहतीगर्भा जगती ॥

HYMN XI

Seer-Brahman and Bhrigvangirah. Subject-matter-Indragni Ayuh, Yaksmanashanam. Metre-1-3 Tristup, 4-Shakvarigarbha Jagati, 5, 6, Anustup; 7 Ushnik Brihati-garbha Pathya-panktih; 8 shatpada Brihatigarbha Jagati.

मु॒ञ्चामि॑ त्वा ह॒विषा॒ जीव॑नाय॒ कम॑ज्ञातय॒क्ष्मादु॒त रा॑जय॒क्ष्मात् ।
ग्राहि॑र्ज॒ग्राह॒ यद्ये॒तदे॑नं॒ तस्या॑ इन्द्राग्नी॒ प्र मु॑मुक्तमेनम् ॥ १ ॥

O' patient; I free you from the decline unknown and from the consumption with the oblation of Yajana to live with pleasure. If rheumatism has grasped this man let air and electric shock free him from this disease.

यदि॑ क्षि॒तायु॒र्यदि॑ वा॒ परे॑तो॒यदि॑ मृ॒त्योर॑न्ति॒कं* नी॑त ए॒व ।
तमा ह॑रामि॒ निरृ॑ते॒रु॒पस्था॒दस्पा॑र्षमेनम् श॒तशा॑रदाय ॥ २ ॥

If patients is in a deteriorated condition of life, if his condition has got the turn of further declination, if he is brought very near to death, I the physician save him from the grip of destruction and give him strength to live a hundred autumns.

स॒हस्रा॒क्षेण॑ श॒तवी॑र्येण श॒तायु॑षा ह॒विषाहा॑र्षमेनम् ।
इन्द्रो॒ यथै॑नं श॒रदो॒ नया॒त्यति॒ विश्व॑स्य दु॒रि॒तस्य॑ पा॒रम्॥ ३ ॥

I with the medicine of thousand effectivity, of hundred powers and conducive to give life for hundred years, free this patient from this disease in the manner that Almighty God conduct him safe to the farther shore of all miseries through autumns.

शतं जीव शरदो वर्धमानः शतं हेमन्ताञ्छतमु वसन्तान् ।
शतं त इन्द्रो अग्निः सविता बृहस्पतिः शतायुषा हविषाहार्षमेनम्
॥ ४ ॥

O' patient live a hundred autumns growihg in strength, live through a hundred winters and a hundred springs. May the air, fire, Sun and cloud give you the life of hudred years, as I save you from the grip of disease with the medicine giving life lasting hundred years.

प्र विशतं प्राणापानावनड्वाहाविव व्रजम् ।
व्य१न्ये यन्तु मृत्यवो यानाहुरितराञ्छतम् ॥ ५ ॥

Let inhaling and exhaling restore their function in him as two bulls enter to their stable. Let pass away all those other mortality which men count a hundred.

इहैव स्तं प्राणापानौ माप गातमितो युवम् ।
शरीरमस्याङ्गानि जरसे वहतं पुनः
॥ ६ ॥

Let breath and respiration stay here in the body. Let these two not go from it. Let these two bring his body till old age.

जरायै त्वा परि ददामि जरायै नि धुवामि त्वा ।
जरा त्वा भद्रा नेष्ट व्य१न्ये यन्तु मृत्यवो यानाहुरितराञ्छतम्
॥ ७ ॥

I give you over to old age and make you strong to attain old age. Let old age bring you happiness. Let pass away from you all other mortalities of which people count a hundred.

अभि त्वा जरिमाहित गामुक्षणमिव रज्ज्वा ।
यस्त्वा मृत्युरभ्यधत्त जायमानं सुपाशया ।
तं ते सत्यस्य हस्ताभ्यामुदमुञ्चद् बृहस्पतिः ॥ ८ ॥

O' Patient; the old age has bound you as the people bind the strong bull with rope. May great God, the Lord of Vedic speech, with the hands of truth save you from that mortality which binds you with the firmly knotted noose at the time when you re-born.

॥सू०१२॥ ऋषिः—ब्रह्मा ॥ देवता—शाला; वास्तोष्पतिः ॥ छन्दः—१, ४-५ त्रिष्टुप्; २ विराड् जगती । ३ बृहती ६ शक्वरीगर्भा जगती । ७ आर्ष्यनुष्टुप्; ८ भुरिक् (१ निचृत्) त्रिष्टुप्; ९ अनुष्टुप् ॥

HYMN XII

Seer-Brahman. Subject-matter-Shala, Vastospatih, Metre 1, 4, 5 Tristup; Virad Jagati; 3 Brihati; Shakvarigarbha Jagati; 7 Arshyanustup; 8 Bhurik Tristup; 9 Anustup.

इहैव ध्रुवां नि मिनोमि शालां क्षेमे तिष्ठाति घृतमुक्षमाणा ।
तां त्वा शाले सर्ववीराः सुवीरा
अरिष्टवीरा उप सं चरेम ॥ १ ॥

Here at this very place I construct my firm dwelling. In this safe place let it stand in safety having the flood of suny light. May we live in this house with all our children with good children and with healthy children.

इहैव ध्रुवा प्रति तिष्ठ शालेऽश्वावती गोमती सूनृतावती ।
ऊर्जस्वती घृतवती पयस्वत्युच्छ्रयस्व महते सौभगाय ॥ २ ॥

Let this house stand here on firm foundation and be it full of horses, full of cows, full of good sentiments, full of grain, full of butter and full of milk. Let it rise up for our great prosperity.

धरुण्यसि शाले बृहच्छन्दाः पूतिधान्या ।
आ त्वा वत्सो गमेदा कुमार आ धेनवः
सायमास्पन्दमानाः

॥ ३ ॥

This dwelling stands on gigantic pillars, it has spacious roofs and is full of good grain. May the young children come in it and let the milch-kine come in it in the evening streaming homeward.

इमां शालां सविता वायुरिन्द्रो बृहस्पतिर्नि मिनोतु प्रजानन् ।
उक्षन्तूद्ना मरुतो घृतेन भगो नो राजा
नि कृषिं तनोतु

॥ ४ ॥

May the Sun, air, electricity, and skilful expert man make this house stable. May the priests of Yajna sprinkle it with water and ghee. May the Lord of fortunes make our peasantry fruitful.

मानस्य पत्नि शरणा स्योना देवी देवेभिर्निमितास्यग्रे ।
तृणं वसाना सुमना असस्त्वमथास्मभ्यं
सहवीरं रयिं दाः

॥ ५ ॥

This house is the preserver of the respect of the house-holder, this gives shelter, this increases happiness, is the repository of good sentiments, it is a priority of house-hold life and is constructed by architects. Let it have to be covered with grassy lawns and be it suitable for us. Let it give us wealth accompanied by good children.

ऋतेन स्थूणामधि रोह वंशोग्रो विराजन्नप वृङ्क्ष्व शत्रून् ।
मा ते रिषन्नुपसत्तारो गृहाणां शाले
शतं जीवेम शरदः सर्ववीराः ॥ ६ ॥

Let the bamboo-pole bearing flag strong, and chining forth a far mount over the pillar and keep off our enemies. May not the men dwelling in the rooms of this house suffer, may we with our children enjoy the life of hundred years.

एमां कुमारस्तरुणा आ वत्सो जगता सह ।
एमां परिस्रुतः कुम्भ आ दध्नः कलशैरगुः ॥ ७ ॥

Come to this house the children of tender age, come to this children full of youth with other cattles and come to this the jar brimed up with juices, together with the jars of curdled milk.

पूर्णं नारि प्र भर कुम्भमेतं घृतस्य धारामृतेन संभृताम् ।
इमां पात्रीममृतेना* समङ्ग्धीष्टापूर्तमभि रक्षात्येनाम् ॥ ८ ॥

O' house-hold woman' bring hither the well-filled pitcher and stream molten butter blent with nector. O mistress of this house; make this house, other guests etc bedewed with palatable juice. Let the good acts of Yajna and philanthrophy protect it from all sides.

इमा आपः प्र भराम्ययक्ष्मा यक्ष्मनाशनीः ।
गृहानुप प्र सीदाम्यमृतेन सहाग्निना ॥ ९ ॥

I bring here the waters which destroy consumption and are free from contageous affection. I enter in and possess this house with immortal fire, ever blazing in the Yajna *Vedi* of the house.

।। सू०१३ ।। ऋषिः—भृगुः ॥ देवता—सिन्धुः, आपः, वरुणः ॥ छन्दः—१ निचृदनुष्टुप्; २-४, ७ अनुष्टुप्; ५ विराड्जगती; ६ निचृदनुष्टुप्; १ भुरिक्पंक्तिः ॥

HYMN XIII

Seer-Bhriguh Subject-matter-Sindhuh, apah, Varunah. Metre 1, Nichrid Anustup ; 2-4, 7 Anustup ; 5 Virad Jagati, 6 Nichrid Anustup.

यद॒दः सं॑प्रय॒तीरहा॒वन॑दता ह॒ते ।
तस्मा॒दा न॒द्यो॑३ नाम॑ स्थ॒ ता वो॒ नामा॑नि सिन्धवः ॥ १ ॥

As these rivers, at the time of the destruction of cloud, flow forth roaring together therefore they are called Nadyah (roaring). This bears various names.

य त्प्रेषि॑ता वरु॑णे॒नाच्छीभं॑ स॒मवं॑ल्गत ।
तदा॑प्नो॒दिन्द्रो॑ वो य॒तीस्तस्मा॒दापो॒ अनु॑ ष्ठन ॥ २ ॥

As these waters driven by the air swiftly move forth and flowing voilently contain in them the current of electricity, therefore they are named Apah, the waters.

अ॒प॒का॒मं॑ स्यन्द॑माना॒ अवी॑वरत वो॒ हि क॑म् ।
इन्द्रो॑ वः शक्ति॑भिर्देवी॒स्तस्मा॒द् वार्नाम॑ वो हि॒तम् ॥ ३ ॥

As these waters due to their natural course flowing downwards were easily restrained by the Sun with its might operation (or were easily embraced by the electricity with its might and operation) therefore they are called Var.

एको॑ वो दे॒वोऽप्य॑तिष्ठ॒त् स्यन्द॑माना यथाव॒शम् ।
उदा॑निषु॒र्म॒हीरिति॒ तस्मा॑दु॒द॒कमु॑च्यते ॥ ४ ॥

As one wonderful efulgent power, the Sun has its control over these naturally flowing waters and make them ascend on the regions above the earth, therefore these waters are called Udakam, the water which ascends upwards.

आपो भद्रा घृतमिदाप आसन्नग्नीषोमौ बिभ्रत्याप इत् ताः ।
तीव्रो रसो मधुपृचामरंगम आ मा प्राणेन
सह वर्चसा गमेत् ॥ ५ ॥

The waters are good and full of splendour. They contain in them Agni and Soma, the Oxygen and hydrogen or heat and cold or positive and negative electricity. May strong afluence of the waters scattering sweetness be helpful to us with vitality and Vigour.

आदित् पश्याम्युतवा शृणोम्या मा घोषो गच्छति वाङ् मासाम् ।
मन्ये भेजानो अमृतस्य तर्हि हिरण्यवर्णा
अतृपं यदा वः ॥ ६ ॥

I see through the waters from one side to other, I hear, the sound through them, the sound comes to us by the medium of them and voice passes through them. I using these waters possessing the immortal transparency, realize that I am drinking nector.

इदं व आपो हृदयमयं वत्स ऋतावरीः ।
इहेत्थमेत शक्वरीर्यत्रेदं वेशयामि वः ॥ ७ ॥

This strength of life is the central power of these waters. These living creature abiding in water are the calf of them. These mighty streams flow. Let us take advantage from them everywhere.

सू०१४ ॥ ऋषिः—ब्रह्मा ॥ देवता—गोष्ठः । अर्यमादयो मन्त्रोक्ताः ॥
छन्दः—१-५ अनुष्टुप् । ६ आर्षीत्रिष्टुप् ॥

HYMN XIV

Seer-Brahman. Subject-matter-Goshthah ; Aryama etc. Metre-1-5 Anustup; 6 Arshi Tristup.

सं वो गोष्ठेन सुषदा सं रय्या सं सुभूत्या ।
अहर्जातस्य यन्नाम तेना वः सं सृजामसि ॥ १ ॥

Let us give all convenience to cows keeping them in good stable. Let us keep them with abundance and prosperity. Let us call them by the well acquainted names of the daily use.

सं वः सृजत्वर्यमा सं पूषा सं बृहस्पतिः ।
समिन्द्रो यो धनंजयो मयि पुष्यत यद् वसु ॥ २ ॥

Let the Sun give them strength, let the productive force of nature nourish them, let the cloud foster them, let the all-pervading electricity bring them vigour and let the vital breath keep them safe. Let these cows strengthen our prosperity.

संजग्माना अविभ्युषीरस्मिन् गोष्ठे करीषिणीः ।
बिभ्रतीः सोम्यं मध्वनमीवा उपेतन ॥ ३ ॥

Let these cows come to live in the stable moving together, free from all fears, with plenteous droppings bearing sweet milk and free from the diseases.

इहैव गाव एतनेहो शकेव पुष्यत ।
इहैवोत प्र जायध्वं मयि संज्ञानमस्तु वः ॥ ४ ॥

Let these cows, come to this stable, let them be brought up like flies there and let them increase their progeny here. May we have full knowledge of them.

शिवो वो गोष्ठो भवतु शारिशाकेव पुष्यत।
इहैवोत प्र जायध्वं मया वः सं सृजामसि ॥ ५ ॥

Let the stable be the abode of happiness for the cows. Let them grow there like the bees. May they multiply their progeny and may we domesticate them.

मया गावो गोपतिना सचध्वमयं वो गोष्ठ इह पोषयिष्णुः।
रायस्पोषेण बहुला भवन्तीर्जीवाजीवन्तीरुप वः सदेम ॥ ६ ॥

Let these cows live with me who is the master of the cattle and let this stable be the place of their growth and prosperity. May we living approach the cows living and ever-increasing with growth of riches.

॥ सू० १५ ॥ ऋषिः—अथर्वा (पण्यकामः) ॥ देवता—१ इन्द्रः
२ पन्थान; ३ अग्निः ४ प्रपणः विक्रयश्चः ५ देवाः, अग्निः
६ देवाः इन्द्रः प्रजापतिः सविता, सोमः, अग्निः ७ वैश्वानरः
८ जातवेदाः ॥ छन्दः— १ भुरिक् त्रिष्टुप्; २, ३,
६ त्रिष्टुप्; ४ षट्पदा बृहतीगर्भा विराडत्यष्टिः
५ विराड् जगती; ७ अनुष्टुप्; ८ निचृत् त्रिष्टुप् ॥

HYMN XV

Seer-Atharvan-Subject-matter 1 Indrah; 2, Panthanah; 3 Agnih; 4 Prapanah Vikrayascha; 5 Devah Agnih; 6 Devah, Indrah, Prajapatih, Savitar, Somah, Agnih; 7 Vaishvanarah; 8 Jatavedah; Metre-1 Bhurik Tristup; 2, 3, 6 Tristup, 4 Shatpada Brihatigarbha viradatyastih; 5 Virad Jagati; 7 Anustup; 8 Nichrit Tristup.

इन्द्रमहं वणिजं चोदयामि स न ऐतु पुरएता नो अस्तु ।
नुदन्नरातिं परिपन्थिनं मृगं स ईशानो
धनदा अस्तु मह्यम् ॥ १ ॥

I encourage the rich businessman. May he approach us and be our guide and leader. May he chastising ill-will, anti-business rober and having control over others, be giver of riches for us.

ये पन्थानो बहवो देवयाना अन्तरा द्यावापृथिवी संचरन्ति ।
ते मा जुषन्तां पयसा घृतेन
यथा क्रीत्वा धनमाहराणि ॥ २ ॥

May we adopt, with milk and ghee those various paths which are treaded by the learned persons and which go between the earth and heaven. In this way we may make rich profit by my purchase.

इध्मेनाग्न इच्छमानो घृतेन जुहोमि हव्यं तरसे बलाय ।
यावदीशे ब्रह्मणा वन्दमान इमां धियं
शतसेयाय देवीम् ॥ ३ ॥

I desiring strength and vigour offer the oblation of molten butter in the fire with fuel according to the power and means within my control. I praying God with Vedic hymns attain the wonderful knowledge which possess to employ in my hundreds of undertakings.

इमामग्ने शरणिं मीमृषो नो यमध्वानमगाम दूरम् ।
शुनं नो अस्तु प्रपणो विक्रयश्च प्रतिपणः फलिनं

मा कृणोतु । इदं हव्यं संविदानौ जुषेथां शुनं नो अस्तु
चरितमुत्थितं च ॥ ४ ॥

Pardon us, O learned person, for this tendency of torturing others and also for this obstinacy that I have trodden the path way distant from the right one. May our sale and barter be beneficial to us and may the exchange of merchandise put me into profit. May I and you both, O wise one; agreeing to one another take the advantage of this earning and propitious and prosperous be our ventures and grains.

येन धनेन प्रपणं चरामि धनेन देवा धनमिच्छमानः ।
तन्मे भूयो भवतु मा कनीयोऽग्ने सातघ्नो देवान्
हविषा नि षेध ॥ ५ ॥

O' Ye business men ; may that of my wealth wherewith, desiring wealth I carry on business, grow more for me, not less. O King; chase with your sincere motive those who hinder profit.

येन धनेन प्रपणं चरामि धनेन देवा धनमिच्छमानः ।
तस्मिन् म इन्द्रो रुचिमा दधातु प्रजापतिः
सविता सोमो अग्निः ॥ ६ ॥

May wealthy man, ruler, inspiring magnet, the man of knowledge and the leader create our interest and aptitude in that wealth wherewith I carry on my traffic. O men of geneous, desiring to earn wealth out of wealth.

उप त्वा नमसा वयं होतर्वैश्वानर स्तुमः ।
स नः प्रजास्वात्मसु गोषु प्राणेषु जागृहि ॥ ७ ॥

O' All-creating and All-desolving Impeller of the universe,

we pray you with reverence. Please have yonr watch over bodies, spirits, organs, and lives.

विश्वाहा ते सदमिद्भरेमाश्वायेव तिष्ठते जातवेदः ।
रायस्पोषेण समिषा मदन्तो मा ते अग्ने
प्रतिवेशा रिषाम ॥ ८॥

May we ever offer oblation to fire which is present in all the created objects and is the most impelling force of the universe as the men give grass, grain etc. to standing horse. May we, the performer of Yajna, joying in grain and in the growth of riches never be victim of sufferings.

सू० १६ ॥ ऋषिः—अथर्वा ॥ देवता—१ अग्नीन्द्रादयो मन्त्रोक्ताः २-६ भगः,* ७ उषाः ॥ छन्दः—१ आर्षीजगती; २, ३, ५-७ त्रिष्टुप्; ४ भुरिक् पंक्तिः ॥

HYMN XVI

Seer—Atharvan. Subject-matter—1 Agni, Indra etc. As described in the verse; 2-5 Bhagah; 7 Ushah; Metre—1 Arshi Jagati; 2, 3, 5-7 Tristup: 4 Bhurik Panktih.

प्रातरग्निं प्रातरिन्द्रं हवामहे प्रातर्मित्रावरुणा प्रातरश्विना ।
प्रातर्भगं पूषणं ब्रह्मणस्पतिं प्रातः सोममुत रुद्रं हवामहे ॥ १ ॥

At dawn we invoke Agni, Self-refulgent, God, at dawn we invoke Indra, God of Supreme power, at dawn we invoke Mitra, God, the friend of all, Varuna, God, the only object of our choice and at dawn we invoke Ashvinau, the Creator of the Sun and moon. At dawn we invoke Bhaga-God the only Being to be served, at dawn we invoke Pusan, God. the nourisher of the universe and Brahmanaspati, God, the Lord of Mighty object, at dawn we invoke Som, All-impelling God and at dawn we invoke Rudra, God, the chastiser of evil-doers.

प्रातर्जितं भगमुग्रं हवामहे वयं पुत्रमदितेर्यो विधर्ता ।
आध्रश्चिद् यं मन्यमानस्तुरश्चिद् राजा
चिद् यं भगं भक्षीत्याह ॥ २ ॥

At dawn we invoke the Victorious Mighty Bhaga, God, the only object of adoration, the Creator of the Sun which is situated in the atmosphere and the upholde and Sustainer of all, the knowner of all beings, the Imperial Ruler, the Chastiser of evild-doors. He admonishes us to worship Him so we invoke alone.

भग प्रणेतर्भग सत्यराधो भगेमां धियमुदवा ददन्नः ।
भग प्र णो जनय गोभिरश्वैर्भग प्र नृभिर्नृवन्तः स्याम ॥ ३ ॥

O' Bhaga ; (God, the only object of adoration) thou art the leader of all beings and O Bhaga ; (God the only object of adoration) Thou art Lord of all eternal substances, please confer on us this supreme wisdom and shield us from danger. O Bhaga ; (God the only object of adoration) please augment our earthly possession by bestowing on us kine and horses and O Bhaga ; (God the only object of adoration) let us become rich in men and heroes.

उतेदानीं भगवन्तः स्यामोत प्रपित्व उत मध्ये अह्नाम् ।
उतोदितौ मघवन्त्सूर्यस्य वयं देवानां सुमतौ स्याम ॥ ४ ॥

O' Generous One ; through thy grace let us become prosperous at present, at the approach of day and at noon time and let us attain felecite at the rising of the sun and at evening too, so that we may enjoy the loving-kindness of the enlightened persons.

भग एव भगवाँ अस्तु देवस्तेना वयं भगवन्तः स्याम ।
तं त्वा भग सर्व इज्जोहवीमि स नो भग पुर एता भवेह ॥ ५ ॥

O Bhaga' (God the only object of adoration) please be our only object of service, so that we, the enlightened person may attain felicity through Thy grace for this purpose. O Bhaga ; (God the only object of adoration) all men invoke Thee as such be Thou our leader here.

सम॑ध्वरायो॒षसो॑ नमन्त दधि॒क्रावे॑व॒ शुच॑ये प॒दाय॑ ।
अ॒र्वा॒ची॒नं व॑सु॒विदं॒ भग॑ं मे॒ रथ॑मि॒वाश्वा॑
वा॒जिन॒ आ व॑हन्तु ॥ ६ ॥

The dawns apear fixedly for purpose of our prayer and performance of Yajna like a horse which carefully fixes its hoops for unmistakable galloping. The men of wisdom lead us towards God who is the object of adoratlon and the shelter of all, as the horses draw nicely fashioned chariot.

अश्वा॑वती॒र्गोम॑ती॒र्न॑ उ॒षासो॑ वी॒रव॑तीः॒ सद॑मुच्छन्तु भ॒द्राः ।
घृ॒तं दुहा॑ना वि॒श्वतः॒ प्रपी॑ता यू॒यं पा॑त
स्व॒स्तिभिः॒ सदा॑ नः ॥ ७ ॥

May the auspicious mornings dawn ons us with the wealth of horses, kines and heroes. May they preserve us ever with happiness flowing butter and full being full of rich abundance.

॥ सू० १७ ॥ ऋषिः—विश्वामित्रः ॥ देवता—सीता ॥ छन्दः—
१ आर्षी गायत्री २, ५, ९ त्रिष्टुप्; ३ पथ्यापंक्तिः ४,
६ अनुष्टुप्; ७ विराट् पुर उष्णिक्; ८निचृदनुष्टुप् ॥

HYMN XVII

Seer-Vishvamitrah. Subject-matter, Sita, the plough marks. Metre-1 Arshi Gayatri ; 2, 5, 9 Tristup ; 3 Pathya Panktih ; 4, 6 Anustup ; 7 Virad Purah ushnik ; 8 Nichrida-nustup.

सीरा युञ्जन्ति कवयो युगा वि तन्वते पृथक् ।
धीरा देवेषु सुम्नयौ ॥ १ ॥

The men of wisdom and firm attitude bind plough fast and horness the Yokes on the side to attain the wealth of grains among the men of learnings.

युनक्त सीरा वि युगा तनोत कृते योनौ वपतेह बीजम् ।
विराजः श्नुष्टिः सभरा असन्नो नेदीय इत् सृण्यः
पक्वमा यवन् ॥ २ ॥

O' Ye peasants ; lay on the plough, harness the yokes, sow seeds in the races formed, and when the earings are fraught with plenty of grain and after some times when grains are ripe reap it with sickle.

लाङ्गलं पवीरवत् सुशीमं सोमसत्सरु ।
उदिद् वपतु गामविं प्रस्थावद् रथवाहनं
पीवरीं च प्रफर्व्यम् ॥ ३ ॥

The sharp-shared plough, that brings out happiness and that is furnished with traces and with stilts, becomes the means of having cow, sheep, rapid chariot and strong blooming woman.

इन्द्रः सीतां नि गृह्णातु तां पूषाभि रक्षतु ।
सा नः पयस्वती दुहामुत्तरामुत्तरां समाम् ॥ ४ ॥

May Indra, the air with rain make furrow normal, may the Sun preserve its fertility. May it well-irrigated yield us good crop through each suceeding year.

शुनं सुफाला वि तुदन्तु भूमिं शुनं कीनाशा
अनु यन्तु वाहान् । शुनासीरा हविषा तोशमाना
सुपिप्पला ओषधीः कर्तमस्मै ॥ ५ ॥

Let the plough-shares turn up the plough-land in happiness and let hard-working ploughers go with oxen in happiness. Air and Sun nourishing the earth with water, cause our plants, bear aboundant fruit.

शुनं वाहाः शुनं नरः शुनं कृषतु लाङ्गलम् ।
शुनं वरत्रा बध्यन्तां शुनमष्ट्रामुदिङ्गय ॥ ६ ॥

Let the bulls and horses pull the ploughs happily, let the men work happily, let the plough turn out land nicely, let the traces be bound and let the driving-goad be happily plied.

शुनासीरेह स्म मे जुषेथाम् ।
यद् दिवि चक्रथुः पयस्तेनेमामुप सिञ्चतम् ॥ ७ ॥

Let the air and Sun be favourable to me. They bedew this earth with the water which they create in sky.

सीते वन्दामहे त्वार्वाची सुभगे भव ।
यथा नः सुमना असो यथा नः सुफला भुवः ॥ ८ ॥

We praise the furrow and let it be directly favourable for us. May it be fruitful for us.

घृतेन सीता मधुना समक्ता विश्वैर्देवैरनुमता मरुद्भिः ।
सा नः सीते पयसाभ्याववृत्स्वोर्जस्वती
घृतवत् पिन्वमाना ॥ ९ ॥

Let the furrow be bedwed with butter and honey and be made favourable for crops by all the physical forces and various kinds of airs. Full of grains and enriched with butter let this forrow make us happy with various cerials.

सू० १८ ।। ऋषि:—अथर्वा ।। देवता—वनस्पति: (बाणपर्णी) ।। छन्द: — १-३, ५ अनुष्टुप्; ४ अनुष्टुब्गर्भा चतुष्पादुष्णिक्; ६ उष्णिग्गर्भा पथ्या पङ्क्ति: ।।

HYMN XVIII

Seer-Atharvan. Subject-mater-Vanaspatih (Banaparni) Metre 1-3, 5 Anustup ; 4 Anustubgarbha Chatuspadushnik ; 6 Ushnikgarbha Pathyapankith.

N.B.Here in this hymn we find the description of Banaparni, a creeping herbacious plant. It is used to control the passion. To be too passionate is a gross evil. A house-holder having sexual intercourse with his wife in normal prescribed way is called celibate inspite of his being a house-holding man. To be under control and satisfied with his own married wife is Patnivrata. To break this rule and fall in the habit of debauchery is called *Sapatnata.* By keeping celibacy intact one can overcome debauchery. To maintain this position Banaparni is an effective medicine. Therefore, it has been called the medicine of removing Sapatnata.

इमां खनाम्योषधिं वीरुधां बलवत्तमाम् ।
यया सपत्नीं बाधते यया संविन्दते पतिम् ।। १ ।।

I dig out of earth this plant (Banaparni) which has most effective power among others and wherewith one quells the debauchery and wherewith gains the favour of one' s own husband.

उत्तानपर्णे सुभगे देवजूते सहस्वति ।
सपत्नीं मे परा णुद पतिं मे केवलं कृधि ।। २ ।।

Let this plant of expanded leaf which is endowed with wonderful qualities and effect, which is auspicious and victorious, removes the tendency of debauuchery from my husband and make my husband only of mine.

नहि ते नामं जग्राह नो अस्मिन् रमसे पतौं ।
परांमेव परावतं सपत्नीं गमयामसि ॥ ३ ॥

I, (the legitimate wife) never uttered the name of this debauchery, this evil does not ever please my husband, let it pass away far into distance.

उत्तराहमुत्तर उत्तरेदुत्तराभ्यः ।
अधः सपत्नी या ममाधरा साधराभ्यः ॥ ४ ॥

I am stronger than this strong tendency of debauchery, I am mightier than that of mightiers, let this debauchery rival to me be lower than the lowest ones.

अहमस्मि सहमानाथो त्वमसि सासहिः ।
उभे सहस्वती भूत्वा सपत्नीं मे सहावहै ॥ ५ ॥

I am a woman of conquerring spirit and the herb Banaparni is victorious over such an evil. Let both of us baving the power of overcoming subdue this tendency of debouchary.

अभि तेऽधां सहमानामुपं तेऽधां सहीयसीम् ।
मामनु प्र ते मनों वत्सं गौरिव
धावतु पथा वारिव धावतु ॥ ६ ॥

O husband ; I administer you the medicine which is victorious over your tendency, I possess for you this most effective one, Let your mind follow me like the calf which runs after cow and like the water which hastens to on its way,

।। सू०१९ ।। ऋषिः—वसिष्ठः ।। देवता—विश्वे देवाः, इन्द्रः ।।
छन्दः—१ पथ्या बृहती; २, ४ अनुष्टुप्; ३ भुरिग् बृहती; ५ त्रिष्टुप्; ६ षट्पदा त्रिष्टुप् ककुम्मतीगर्भाऽतिजगती; ७ विराडास्तारपङ्क्तिः; ८ पथ्या पङ्क्तिः ।।

HYMN XIX

Seer-Vasisthah ; Subject-matter, Vishvedevah, Indrah; Metre-1 Pathya Brihati ; 2, 4 Anustup ; 3 Bhurig Brihati ; 5 Tristup ; 6 Satpada Tristup Kakumatigarbha Atijagati; 7 Virad Astarpanktih ; 8 Pathya Panktih.

संशितं म इदं ब्रह्म संशितं वीर्यं१ बलम् ।
संशितं क्षत्रमजरमस्तु जिष्णु येषामस्मि पुरोहितः ॥ १ ॥

Inspired with animation be my knowledge and enlivend be my strength and vigour. Undecadent be the power of those people whome I serve as Purohita, the priest.

समहमेषां राष्ट्रं स्यामि समोजो वीर्यं१ बलम् ।
वृश्चामि शत्रूणां बाहूननेन हविषाहम् ॥ २ ॥

I quicken the energy of the empire of these people, I invigorate its splendour, strength and force, I rend away the arms of the enemies with the spirit of sacrifice.

नीचैः पद्यन्तामधरे भवन्तु ये नः सूरिं मघवानं पृतन्यान् ।
क्षिणामि ब्रह्मणामित्रानुन्नयामि स्वानहम् ॥ ३ ॥

Fall down and be domed low those men who strive against our mighty ruler. O, the priest of the nation, destroy the foes and uplift my men to high rank.

तीक्ष्णीयांसः परशोरग्नेस्तीक्ष्णतरा उत ।
इन्द्रस्य वज्रात् तीक्ष्णीयांसो येषामस्मि पुरोहितः ॥ ४ ॥

Sharper the an edge of axe, sharper than the weapon of fire and sharper than the thunderbolt of electricity [are the weapons of the people whom I serve as a priest.

एषामहमायुधा सं *श्याम्येषां राष्ट्रं सुवीरं वर्धयामि ।
एषां क्षत्रमजरमस्तु जिष्ण्वेषां चित्तं विश्वेऽवन्तु देवाः ॥ ५ ॥

I sharpen and strengthen the weapons of these people, I aagment the power of nation accomplished with valient heroes, victorious and undecayable be their kingdom, may all the physical and spiritual forces of the universe preserve their intentions and wishes.

उद्धर्षन्तां मघवन् वाजिनान्युद् वीराणां जयतामेतु घोषः ।
पृथग् घोषा उलुलयः केतुमन्त उदीरताम् ।
देवा इन्द्रज्येष्ठा मरुतो यन्तु सेनया ॥ ६ ॥

O mighty King, let the power of army and morale of the people be laudable and high, let the shout of conquerring heroes rise upward, let shout, shriek and cry with the flags of army men rise up, let the official under the super-ordination of the King and the army personels with army go to battle field.

प्रेता जयता नर उग्रा वः सन्तु बाहवः ।
तीक्ष्णेषवोऽबलधन्वनो हतोग्रायुधा अबलानुग्रबाहवः ॥ ७ ॥

Advance and be victorious, O ye men, exceedingly mighty be your arms and equipped with sharp arrows, possessing powerful weapons and with your strong arms kill the feeble enemies whose bows are weak.

अवसृष्टा परा पत शरव्ये ब्रह्मसंशिते ।
जयामित्रान् प्र पद्यस्व जह्येषां वरंवरं
मामीषां मोचि कश्चन ॥ ८ ॥

Let the arrows loosed from the bow-strings made through the skill of archery fly away, assail the enemies, vanquish them, kill the bravest of them and let not one of them scape

सू० २० ॥ ऋषिः—वसिष्ठः ॥ देवता—१, २, ५ अग्निः; ३ अर्यमा, भगः, बृहस्पतिः, देवी; ४ सोमः, अग्निः, आदित्यः, विष्णुः, ब्रह्मा, बृहस्पतिः; ६ इन्द्रवायू; ७ अर्यमा, बृहस्पतिः, इन्द्रः, वातः, विष्णुः, सरस्वती, सविता, वाजी; ८ विश्वानि भुवनानि; ९ पञ्च प्रदिशः; १० वायुः, त्वष्टा ॥ छन्दः—१-५, ७, ९, १० अनुष्टुप्; ६ पथ्या पंक्तिः; ८ विराट् जगती ॥

HYMN XX

Seer-Vasisthah. Subject-matter 1, 2, 5 Agnih ; 3 Aryaman ; Bhagah ; Brihaspatih, Devih ; 4 Somah, Agnih, Adityah, Vishnuh, Brahman, Brihaspatih ; 6 Indravayu ; 7 Aryaman ; Brihaspatih, Indrah. Vatah, Vishnuh ; Sarasvati, Savitar, Vajin ; 8 Vishvani Bhuvanani ; 9 Panch Pradishah ; 10 Vayuh Tvastar. Metre-1-5, 7, 9, 10 Anustup ; 6 Pathya Panktih ; 8 Virad Jagati.

अयं ते योनिर्ऋत्वियो यतो जातो अरोचथाः ।
तं जानन्नग्न आ रोहाधा नो वर्धया रयिम् ॥ १ ॥

O' learned person ; this teacher's home is your place of maturity whence you spring up celebrated and shine with efulgence of knowledge. O learned one ; you, knowing this rise to ascendecy cause our riches increase.

अग्ने अच्छा वदेह नः प्रत्यङ् नः सुमना भव ।
प्र णो यच्छ विशां पते धनदा असि नस्त्वम् ॥ २ ॥

O' learned man ; instruct in this world in a nice way and come to us with an amicable intention. O protector of all the people ; you are the giver of wealtth, so give me prosperity.

प्र णो यच्छत्वर्यमा प्र भगः प्र बृहस्पतिः ।
प्र देवीः प्रोत सूनृता रयिं देवी दधातु मे ॥ ३ ॥

Let the dispenser of justice give me wealth, let the man of riches give me wealth, let the master of Vedic speeches and knowledge bless us with wealth, let the ladies of wonderfulearning bless us with wealth and let the wonderful power of speech give us wealth.

सोमं राजानमवसेऽग्निं गीर्भिर्हवामहे ।
आदित्यं विष्णुं सूर्यं ब्रह्माणं च बृहस्पतिम् ॥ ४ ॥

We describe with our words the splendid property of Soma, the negative electricity of the world and describe with suitable terms Agnih, the positive electricily of the world. We speak of the property of the sun which draws up the waters, through evaporation, we tell others about the operation of the sun rays, we know and describe the function of the sun which is the battery of the world, we know the air and we describe the properties of Supreme Divine Power.

त्वं नो अग्ने अग्निभिर्ब्रह्म यज्ञं च वर्धय ।
त्वं नो देव दातवे रयिं दानाय चोदय ॥ ५ ॥

O' man accomplished with efulgence of knowledge ; you increase our Yajna performance and strengthen our knowledge. O unique one; inspire into the man of munificence, the sense of philanthropy and bestow upon us the boon of wealth.

इन्द्रवायू उभाविह सुहवेह हवामहे ।
यथा नः सर्व इज्जनः संगत्यां सुमना
असद् दानकामश्च नो भुवत् ॥ ६ ॥

We speak of the operation of the sun and air both of which

are highly landable in this world, so that all of the men of us we condordant in their mutual daleings and all of us be benevolent.

अर्यमणं बृहस्पतिमिन्द्रं दानाय चोदय ।
वातं विष्णुं सरस्वतीं सवितारं च वाजिनम् ॥ ७ ॥

O' Divine power ; please incite courage in Aryaman, the man of Justice, Brihaspati, the man of great learning, Indra, the man of majestie power, Vata, the man of inspiring initiative, Vishnu, the man of sharp understanding, Sarasvati the lady of unique dexterity, Savitar, the man of strength to give us happiness.

वाजस्य नु प्रसवे सं बभूविमेमा च विश्वा भुवनान्यन्तः ।
उतादित्सन्तं दापयतु प्रजानन् रयिं च नः
सर्ववीरं नि यच्छ ॥ ८ ॥

Let us reach to God who is the cause of all strength and prosperity and in whom are held all these worlds. Let Him who knows everything inspire even into unbenevolent man the sense of bounty and give us wealth with brave men and children.

दुह्रां मे पञ्च प्रदिशो दुह्रामुर्वीर्यथाबलम् ।
प्रापेयं सर्वा आकूतीर्मनसा हृदयेन च ॥ ९ ॥

May five regions of space pour prosperity upon us, may the earth with its might pour fortunes upon us, may we obtain all our intentions and wishes formed by my spirit and by my heart.

गोसनिं वाचमुदेयं वर्चसा माभ्युदिहि ।
आ रुन्धां सर्वतो वायुस्त्वष्टा पोषं दधातु मे ॥ १० ॥

O' God ; may we pronounce the Vedic word enclothed with

knowldedge please uplift me with the splendour of your knowledge. May air obstruct me from doing evil and may the sun give growth to me.

सू० २१ ॥ ऋषिः—वसिष्ठः ॥ देवता—१-७ अग्निः ८-११ सवित्रादयो मन्त्रोक्ताः ॥ छन्दः—१ पुरोऽनुष्टुप् त्रिष्टुप्; २, ३, ८ भुरिक् त्रिष्टुप्; ४ त्रिष्टुप्; ५ जगती; ६ उपरिष्टाद् विराड् बृहती; ७ विराड् गर्भा त्रिष्टुप्; ९ निचृदनुष्टुप्; १० अनुष्टुप् ॥

HYMN XXI

Seer-Vasisthah. Subject-matter 1-7 Agnih ; 8-11 Savitar etc, as described in the verses. Metre-1 Puroanustup Tristup ; 2, 3, 8 Bhurik Tristup ; 4 Tristup ; 5 Jagati ; 6 Uparistad Virad Brihati : 7 Viradgarbha Tristup ; 9 Nichridanustup ; 10 Anustup.

ये अग्नयो अप्स्वन्तर्ये वृत्रे ये पुरुषे ये अश्मसु ।
य आविवेशौषधीर्यो वनस्पतींस्तेभ्यो
अग्निभ्यो हुतमस्त्वेतत् ॥ १ ॥

Let this oblation be offered to all those fires which are in waters, which are in clouds of sky, which are contained in man, which are in the stones, which have entered in herbs and which remain in plants.

यः सोमे अन्तर्यो गोष्वन्तर्य आविष्टो वयःसु यो मृगेषु ।
य आविवेश द्विपदो यश्चतुष्पदस्तेभ्यो
अग्निभ्यो हुतमस्त्वेतत् ॥ २ ॥

Let this oblation be offered to those fires which abide in juicy plants, which reside in cows, which have entered in the birds, which remain in the silvan creature, which abide in bipeds and which reside in quadrupeds.

य इन्द्रेण सरथं याति देवो वैश्वानर उत विश्वदाव्यः ।

यं जोहवीमि पृतनासु सासहिं तेभ्यो
अग्निभ्यो हुतमस्त्वेतत् ॥ ३ ॥

The splendid fire which in form of Vaishvanara, the fire working in the digestion system, resides in the same body by the side of Indra, the soul, which is all-consuming by nature and which we utilize in the warfares to all these fires let this oblation be offered.

यो देवो विश्वाद् यमु काममाहुर्यं दातारं प्रतिगृह्णन्तमाहुः ।
यो धीरः शक्रः परिभूरदाभ्यस्तेभ्यो
अग्निभ्यो हुतमस्त्वेतत् ॥ ४ ॥

The tremendous fire which the learned men describe all-devouring Kama-the universal desire of creation, which the learned one's call, receiver in spite of its being giver, which is invincible, powerful, unconquerable and all-pervading-to all those lot this oblation be offered.

यं त्वा होतारं मनसाभि संविदुस्त्रयोदश भौवनाः
पञ्च मानवाः । वर्चोधसे यशसे सूनृतावते तेभ्यो
अग्निभ्यो हुतमस्त्वेतत् ॥ ५ ॥

The annihiting fire which thirteen month of the year (12 months and one intercalary month) and five kinds of men (Brahmana, Kshatriya, Vaishya, Shudra and the Avarna fifth) realise with main operation and mind, which is full of splendour, glorious and the cause speech ...... to all those let this oblation be offered.

उक्षान्नाय वशान्नाय सोमपृष्ठाय वेधसे ।
वैश्वानरज्येष्ठेभ्यस्तेभ्यो अग्निभ्यो हुतमस्त्वेतत् ॥ ६ ॥

The fire in which is offered the oblation of the cerials mixed with milk, in which is offered the oblations of the prepara-

tions mixed with molten ghee, which is offered in the oblations of herbacious plants, and which is the source of creation to all those fires of which the Vaishvanara, the animal heat is most powerful let this oblation be offered.

दिवं पृथिवीमन्वन्तरिक्षं ये विद्युतमनुसंचरन्ति ।
ये दिक्ष्वन्तर्ये वाते अन्तस्तेभ्यो
अग्निभ्यो हुतमस्त्वेतत् ॥ ७ ॥

Let this oblation be offered to all those fires which operate in heavenly region or the Sun, in the earth, in the firmament in the lightning, which operates in the regions of the space and which enter into air.

हिरण्यपाणिं सवितारमिन्द्रं बृहस्पतिं वरुणं मित्रमग्निम् ।
विश्वान् देवानाङ्गिरसो हवामह इमं
क्रव्यादं शमयन्त्वग्निम् ॥ ८ ॥

We desire to take advantage of savitar, the sun having shining rays, Indra, the mighty electricity, Brihaspatir, the other preserving sound, Varuna, the oxygen gas, Mitra, the hydrogen gas, Vishva Devah the eleven physical powers and Angiraah, heats working in body parts and the planes of the world. Let them normalize the fire which devours the uncooked cerials.

शान्तो अग्निः क्रव्याच्छान्तः पुरुषरेषणः ।
अथो यो विश्वदाव्यस्तं क्रव्यादमशीशमम् ॥ ९ ॥

Let be normal the fire which being abnormal devours the flesh of men, let be normal the fire which being abnormal destroys the men. Let us keep in normalsy thereof the fire, which in abnormal state eats the flesh of living creatures and is all-consuming in its furty.

ये पर्वताः सोमपृष्ठा आप उत्तानशीवरीः ।
वातः पर्जन्य आदग्निस्ते क्रव्यादमशीशमन् ॥ १० ॥

The mountains which are covered with herbacious plants, the waters ever exposed to sun and air ; cloud and fire normalize the fire which consumes flesh creating the diseases.

सू०२२ ।। ऋषिः—वसिष्ठः ।। देवता—विश्वे देवाः, बृहस्पतिः, वर्चः ।।
छन्दः—१ विराट् त्रिष्टुप्; २, ५, ६ अनुष्टुप्; ३ पञ्चपदा परानुष्टुप् विराडतिजगती; ४ षड्पदा जगती ।।

HYMN XXII

Seer-Vasisthah. Subject-matter-Vishvedevah ; Brihaspatih. Varchas. Metre-I Virat Tristup; 2, 5, 6 Anustup; 3 Panchapada Paranustup Virad Atijagati ; 4 satpada Jagati.

हस्तिवर्चसं प्रथतां बृहद् यशो अदित्या यत् तन्वः संबभूव ।
तत् सर्वे समदुर्मह्यमेतद् विश्वे देवा अदितिः सजोषाः ॥ १ ॥

Widely spread out, like the vigour of elephant, the great glory which gets rise from the structure of the primordial matter, all the physical forces concordant with matter give this to me.

मित्रश्च वरुणश्चेन्द्रो रुद्रश्च चेततु ।
देवासो विश्वधायसस्ते माञ्जन्तु वर्चसा ॥ २ ॥

Let hydrogen, oxygen, electricity, and the fire make us ever conscious of it and all the physical forces feading up the energy to world make us vigorous with their vigour.

येन हस्ती वर्चसा संबभूव येन राजा मनुष्येष्वप्स्व न्तः ।
येन देवा देवतामग्र आयन् तेन मामद्य

वर्चसाग्नें वर्चस्विनं कृणु ॥ ३ ॥

Let this fire make now us strong and vigorous with that vigour wherewith the elephant is endowed, wherewith the king is adorned among the people in the kingdom, and wherewith physical forces of the world attain resplandency in the beginning of the creation.

यत् ते वर्चो जातवेदो बृहद् भवत्याहुतेः ।
यावत् सूर्यस्य वर्च आसुरस्य च हस्तिनः ।
तावन्मे अश्विना वर्च आ धत्तां पुष्करस्रजा ॥ ४ ॥

Let inhaling and exhaling breath-working out in the space of heart give us that vigour which is attained by fire through its oblation and what is the vigour of sun and what is the vigour of the elephant created by clouds-(Abhramatanga).

यावच्चतस्रः प्रदिशश्चक्षुर्यावत् समश्नुते ।
तावत् समैत्विन्द्रियं मयि तद्धस्तिवर्चसम् ॥ ५ ॥

Let us attain elephantine vigour as well as the spiritual vigour to the magnitude of whatever distance is covered by the four regions of heaven and whatever distance the eyes pursue their objects.

हस्ती मृगाणां सुषदामतिष्ठावान् बभूव हि ।
तस्य भगेन वर्चसाऽभि षिञ्चामि मामहम् ॥ ६ ॥

The elephant is strongest and firmest amongst the riding animals. I therefore, make me blessed with splendid vigour of it.

सू० २३ ॥ ऋषिः—ब्रह्मा ॥ देवता—योनिः ॥ छन्दः—१-४ अनुष्टुप्; ५ उपरिष्टाद् भुरिग् बृहती; ६ स्कन्धोग्रीवी बृहती ॥

HYMN XXIII

Seer-Brahman. Subject-1 matter, Yonih. Metre-1-4 Anustup ; 5 Uparistad Bhurik Brihati ; 6 Skandhogriva Brihati ;

येनं वेहद् बभूविथ नाशयामसि तत् त्वत् ।
इदं तदन्यत्र त्वदप दूरे नि दध्मसि ॥ १ ॥

O Woman ; I banish from you the cause that made you sterile. I make it far removed and lay in another place from you.

आ ते योनिं गर्भ एतु पुमान् बाणं इवेषुधिम् ।
आ वीरोऽत्र जायतां पुत्रस्ते दशमास्यः ॥ २ ॥

Let the male embroyo enter into your womb like the arrow to the quiver, let ten month child be born from you.

पुमांसं पुत्रं जनय तं पुमाननु जायताम् ।
भवासि पुत्राणां माता जातानां जनयांश्च यान् ॥ ३ ॥

Let you bring forth male child and another male child follow him afterwards in due course. Be you the mother of sons who are born and whom you bring forth in future.

यानि भद्राणि बीजान्यृषभा जनयन्ति च ।
तैस्त्वं पुत्रं विन्दस्व सा प्रसूर्धेनुका भव ॥ ४ ॥

You obtain son and become the fruitful mother like cow with those auspicious semen-seeds which are produded by the strong men.

कृणोमि ते प्राजापत्यमा योनिं गर्भ एतु ते ।
विन्दस्व त्वं पुत्रं नारि यस्तुभ्यं शमसच्छमु
तस्मै त्वं भव ॥ ५ ॥

O' Woman ; I perform the task of bringing progeny and let embroyo enter into your womb. O woman obtain a son who bring happiness to you and you be a blessing to him.

यासां द्यौष्पिता पृथिवी माता समुद्रो मूलं वीरुधां बभूव ।
तास्त्वा पुत्रविद्याय दैवीः प्रावन्त्वोषधयः ॥ ६ ॥

May protect you for having a male child those effective herbs whose father is rain, whose mother is earth and whose root is the ocean.

सू० २४ ॥ ऋषिः—भृगुः ॥ देवता—वनस्पतिः ॥ छन्दः—१, ३-७ अनुष्टुप्; २ निचृत् पथ्या पङ्क्तिः ॥

HYMN XXIV

Seer—Bhriguh—Subject-matter—Vanaspatih ; Prajapatih. Metre—1, 3-7 Anustup ; 2 Nichrid Pathya Panktih.

पयस्वतीरोषधयः पयस्वन्मामकं वचः ।
अथो पयस्वतीनामा भरेऽहं सहस्रशः ॥ १ ॥

The herbacious plants are succulent and full of succulence are our words. Let me take advantage of the thousands of succulent plants, corns, and roots.

वेदाहं पयस्वन्तं चकार धान्यं बहु ।
सम्भृत्वा नाम यो देवस्तं वयं हवामहे
योयो अयज्वनो गृहे ॥ २ ॥

I know the cloud full of water which produces corn, which is known by the name of *Devah Samabhritva*, the giver of the water pooled in it, and we take advantage of that cloud as it gives water even to those who do not perform sacrifice.

इमा याः पञ्च प्रदिशो मानवीः पञ्च कृष्टयः ।
वृष्टे शापं नदीरिवेह स्फातिं समावहान् ॥ ३ ॥

Let all these five regions of the heaven and five classes of men (based on worth not on birth) attain in this world abundance of wealth like the rivers which bring drift after the rainfall.

उदुत्सं शतधारं सहस्रधारमक्षितम् ।
एवास्माकेदं धान्यं सहस्रधारमक्षितम् ॥ ४ ॥

As the fountain spring having hundreds of current and thousands of currents is inexhaustible so inexhaustible becomes the wealth of our crops possessing thousands of increase.

शतहस्त समाहर सहस्रहस्त सं किर ।
कृतस्य कार्यस्य चेह स्फातिं समावह ॥ ५ ॥

O man earn like a man who has hundreds of hands and give it to others like the, man who has thousands of hands. Attain the full fruit of your labour and skill in this world.

तिस्रो मात्रा गन्धर्वाणां चतस्रो गृहपत्न्याः ।
तासां या स्फातिमत्तमा तया त्वाभि मृशामसि ॥ ६ ॥

Three parts of the yield-crop belong to the peasants who are responsible for the peasantry. Four parts go to household wife, the land-lady and what is the most abundant part we therewith bless you.

उपोहश्च समूहश्च क्षत्तारौ ते प्रजापते ।
ताविहा वहतां स्फातिं बहुं भूमानमक्षितम् ॥ ७ ॥

O house-holding man, addition and collection are the two

attendents of yours. Let these two bring great, abundant and inexhaustible increase.

सू०२५ ॥ ऋषि:—भृगु: ॥ देवता—कामेषु:, मित्रावरुणौ ॥ छन्द:—अनुष्टुप् ॥

HYMN XXV

Seer—Bhriguh. Subject-matter—Kameshuh, the arrows of Kama, the love and passion ; and Mitravarunau. Metre—Anustup.

उत्तुदस्त्वोत् तुदतु मा धृथाः शयने स्वे ।
इषुः कामस्य या भीमा तया विध्यामि त्वा हृदि ॥ १ ॥

O' Ye married couple ; you do not rest calm and quiet even on the bed when the shaft of the most stimulant passion impels you. Formidable is the shaft of passion and pierce you, husband ; with this in the heart.

आधीपर्णां कामशल्यामिषुं सङ्कल्पकुल्मलाम् ।
तां सुसंनतां कृत्वा कामो विध्यतु त्वा हृदि ॥ २ ॥

O my dear ; let the carnal desire aiming at correctly pierce you in the heart with shaft winged with longing, leaved with troubles, equipped with the steam of resolves.

या प्लीहानं शोषयति कामस्येषुः सुसंनता ।
प्राचीनपक्षा व्योषा तया विध्यामि त्वा हृदि ॥ ३ ॥

I pierce you in the heart with the arrow of carnal desire which is pointed well, which withers and consumes the spleen, which has hasty feathers, and which burns the body.

शुचा विद्धा व्योषया शुष्कास्याभि सर्प मा ।
मृदुर्निमन्युः केवली प्रियवादिन्यनुव्रता ॥ ४ ॥

O dear wife, you pierced with dreadfully-burning heat, parched-lips, gentle-tongued, concordant with me, tender, angerless and alone approach me.

आजामि त्वाजन्या परि मातुरथो पितुः ।
यथा मम क्रतावसो मम चित्तमुपायसि ॥ ५ ॥

O' woman ; I attain you from your mother and from your father with desirable method, so that you may remain at my command and make your place in my heart.

व्यस्यै मित्रावरुणौ हृदश्चित्तान्यस्यतम् ।
अथैनामक्रतुं कृत्वा ममैव कृणुतं वशे ॥ ६ ॥

O girl's father and mother ; you both remove idea of suspense from the heart of the girlie and making her deprived of other choices hand over her to my own control.

सू॰ २६ ॥ ऋषिः—अथर्वा ॥ देवता—१ साग्नयो हेतयः; २ सकामा अविष्यवः; ३ अव्युक्ता वैराजः ४ सवाता प्रविध्यन्तः; ५ सौषधिका निलिम्पाः; ६ बृहस्पतियुक्ता अवस्वन्तः ॥ छन्दः—१ त्रिष्टुप्; २, ५, ६ जगती; ३, ४ भुरिक् त्रिष्टुप्; सर्वाः (१-६) पञ्चपदा विपरीतपादलक्षाः ॥

HYMN XXVI

Seer—Atharvan. Subject-matter-I Sagnayohetayah ; 2-Sakama avishyavah ; 3. Avyukta Vairajah ; 4-Savata Pravidhyantah ; 5 Saushadhika Nilinipah ; 6, Brihaspatiyukta Avasvantah. Metre-I Tristup ; 2, 5, 6 Jagati ; 3, 4 Bhurik Tristup ; Sarvah (1-6) Panchapadah Viparit Padalakshah.

येऽस्यां स्थ प्राच्यां दिशि हेतयो
नाम देवास्तेषां वो अग्निरिषवः ।

ते नो मृडत ते नोऽधि ब्रूत तेभ्यो
वो नमस्तेभ्यो वः स्वाहा

॥ १ ॥

Those wonderful physical forces which dwell in the eastern direction who bears the name of *hetayah*, the lightnings and whose arrows are Agni, the fire, be the source of making us prosperous, be the source of making us to praise them, let there be words to praise for them and let there be praiseworthy uttarance for them.

येऽ३स्यां स्थ दक्षिणायां दिश्यविष्यवो
नाम देवास्तेषां वः काम इषवः ।
ते नो मृडत ते नोऽधि ब्रूत तेभ्यो
वो नमस्तेभ्यो वः स्वाहा

॥ २ ॥

Those wonderful physical forces which dwell in the southern direction who bears the name of Avisyavah, the custodian of safety whose arrows are Kama, the desire, be etc. etc.

येऽ३स्यां स्थ प्रतीच्यां दिशि वैराजा नाम
देवास्तेषां व आप इषवः ।
ते नो मृडत ते नोऽधि ब्रूत तेभ्यो वो
नमस्तेभ्यो वः स्वाहा

॥ ३ ॥

Those wonderful physical forces which dwell in the western direction, who bear the name of *Vairaja*, the radiant, whose arrows are Apah, the waters, be etc. etc.

येऽ३स्यां स्थोदीच्यां दिशि प्रविध्यन्तो नाम
देवास्तेषां वो वात इषवः ।
ते नो मृडत ते नोऽधि ब्रूत

तेभ्यो॑ वो॒ नम॒स्तेभ्यो॑ व॒: स्वाहा॑ ॥ ४ ॥

Those wonderful physical forces which dwell in the northern direction, who bear the name of *Pravidhyantah*, the peircing, whose arrows are *Vatah*, the Air, be etc. etc.

ये॒३॑स्यां स्थ ध्रु॒वायां॑ दि॒शि नि॑लि॒म्पा नाम॑
दे॒वास्तेषां॑ व॒: ओष॑धी॒रिष॑वः ।
ते नो॑ मृडत॒ ते नोऽधि॑ ब्रूत॒ तेभ्यो॑
वो॒ नम॒स्तेभ्यो॑ व॒: स्वाहा॑ ॥ ५ ॥

Those wonderful physical forces which dwell in the direction below who bear the name of *Nilimpah*, sticking and adhasive, whose arrows are Aushadhah, the herbacious plants, be etc. etc.

ये॒३॑स्यां स्थो॒र्ध्वायां॑ दि॒श्यव॑स्वन्तो॒
नाम॑ दे॒वास्तेषां॑ वो॒ बृह॒स्पति॒रिष॑वः ।
ते नो॑ मृडत॒ ते नोऽधि॑ ब्रूत॒ तेभ्यो॑
वो॒ नम॒स्तेभ्यो॑ व॒: स्वाहा॑ ॥ ६ ॥

Those wonderful physical forces which dwell in the direction above, who bear the name of Avasvantah, conducive to affection whose arrows are Brihaspatih, the cloud, be etc. etc.

सू० २७ ॥ ऋषिः—अथर्वा ॥ देवता—१ प्राची, अग्निः, असितः, आदित्याः; २ दक्षिणा, इन्द्रः, तिरश्चिराजिः,पितरः; ३ प्रतीची, वरुणः, पृदाकुः, अन्नम्; ४ उदीची, सोमः, स्वजः, अशनिः; ५ ध्रुवा, विष्णुः, कल्माषग्रीवः, वीरुधः; ६ ऊर्ध्वा, बृहस्पतिः, श्वित्रः, वर्षम् ॥ छन्दः—१, ३, ४, ६ अष्टिः; २ अत्यष्टिः; ३ भुरिगष्टिः; सर्वाः (१-६)पञ्चपदा ॥
(५ ककुम्मतीगर्भा भुरिगष्टिः)

HYMN XXVII

Seer—Atharvan. Subject-matter—Prachi, Agnih, Asitah, Adityah ; 2 Dakshina, Indrah, Tiraschirajih, Pitarah ; 3 Pratichi, Varunah, Pridakuh, Annam ; 4 Udichi, Somah, Svajah ; Ashanih ; 5 Dhruva, Vishnuh, Kalmashagrivah ; Virudhah ; 6 Urdhva, Brihaspatih, Shvitrah, Varsham. Metre 1, 3, 4, 6 Ashtih, 2 Atyasthih, 3 Bhurigashtih ; Sarvah (1-6) Panchapadah.

प्राची दिगग्निरधिपतिरसितो रक्षितादित्या इषवः ।
तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो
नम इषुभ्यो नम एभ्यो अस्तु ।
योऽ३स्मान् द्वेष्टि यं वयं द्विष्मस्तं वो जम्भे दध्मः ।। १ ।।

The self-refulgent God is the Lord of the east, His unfettered powers are His protection for us, the Vital airs are His Arrows, we pay our compliment to His arrows, we pay our compliment to Lord Paramount, we pay our compliment to His unfettered protective powers, we pay our compliment to His arrows, whoso-ever ignorantly envies us and whomsoever we ignorantly envy. We place Him in the Jaws of His arrows, the vital airs.

दक्षिणा दिगिन्द्रोऽधिपतिस्तिरश्चिराजी रक्षिता पितर इषवः ।
तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो नम इषुभ्यो
नम एभ्यो अस्तु ।
योऽ३स्मान् द्वेष्टि यं वयं द्विष्मस्तं वो जम्भे दध्मः ।। २ ।।

The Omnipotent God is Lord of the South, His rows of insects and moths are protection for us ; rays of the luminous bodies are His arrows etc., etc.

प्रतीची दिग् वरुणोऽधिपतिः पृदाकू रक्षितान्नमिषवः ।

तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो
नम इषुभ्यो नम एभ्यो अस्तु ।
योऽस्मान् द्वेष्टि यं वयं द्विष्मस्तं वो जम्भे दध्मः ॥ ३ ॥

The most Exalted God is Lord of the west, the venomous crawling reptiles are His protection for us; efficacious eatables like ghee etc. are His arrows etc. etc.

उदीची दिक् सोमोऽधिपतिः स्वजो रक्षिताशनिरिषवः ।
तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो
नम इषुभ्यो नम एभ्यो अस्तु ।
योऽस्मान् द्वेष्टि यं वयं द्विष्मस्तं वो जम्भे दध्मः ॥ ४ ॥

The All-impelling Blissful God is the Lord of the North, natural forces under His control are His protection for us, lightning is His arrows ; etc., etc.

ध्रुवा दिग् विष्णुरधिपतिः कल्माषग्रीवो रक्षिता वीरुध इषवः ।
तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो
नम इषुभ्यो नम एभ्यो अस्तु ।
योऽस्मान् द्वेष्टि यं वयं द्विष्मस्तं वो जम्भे दध्मः ॥ ५ ॥

The Omnipresent God is the Lord of the regions down below us ; various gases are His protection for us ; plants and trees are his arrows etc., etc.

ऊर्ध्वा दिग् बृहस्पतिरधिपतिः श्वित्रो रक्षिता वर्षमिषवः ।
तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो
नम इषुभ्यो नम एभ्यो अस्तु ।
योऽस्मान् द्वेष्टि यं वयं द्विष्मस्तं वो जम्भे दध्मः ॥ ६ ॥

God who is the Lord of speech and vast space etc., is the Lord of the regions above us ; powers of His innate Omniscienced are His protection for us, drops of rain are His arrows etc,, etc.

सू० २८ ।। ऋषिः—ब्रह्मा ।। देवता—यमिनी ।। छन्दः—१ अतिशक्वरीगर्भा चतुष्पदातिजगती; २, ३ अनुष्टुप्; ४ यवमध्या विराट् ककुप्; ।। ५ त्रिष्टुप्; ६ विराड् गर्भा प्रस्तारपङ्क्तिः ।।

HYMN XXVIII

Seer—Brahman. Subject-matter—Yamini. Metre-1 Atishakvarigarbha Chatuspadatijagati ; 2, 3 Anustup ; 4 Yavamadhya Virat Kakup ; 5 Tristup ; 6 Viradgarbha Prasterpanktih.

N.B.Yamini is the subject-matter of this hymn. The term has been used here comprehensively by meaning the cow giving birth to tiwns. This cow destroys the species as the twins born to one female animal are dangerous for the survival of their mother and for themselves. If such cases are rampant the whole kine family may face ruin. Secondly the term means destruction or dissolution. More clearly it is the night of the world's dissolution.

एकैकयैषा सृष्ट्या सं बभूव यत्र गा असृजन्त भूतकृतो विश्वरूपाः । यत्र विजायते यमिन्यपर्तुः सा पशून् क्षिणाति रिफती रुशती ॥ १ ॥

A. This creation in which the various elementary causes undergoing the processes of creation bring into being the Sun, earth and other objects, come into existence through the integrating process of one element combined by one element or atom. If and when the night of destruction or dissolution which is contrary to constructive process, comes into active operation, it destroys all the living creatures and non living objects desturbing and disordering the whole wordly structure.

B. The kine Kingdom flowrishes into existence by bringing forth offspring singly, through the causes of the creation give birth to cows of various colours. If and when the cow produces twins in spite of order (or abnormally) she harms the growth of cattle troubling and disturbing them.

एषा पशून्त्सं क्षिणाति क्रव्याद् भूत्वा व्यद्वरी ।
उतैनां ब्रह्मणे दद्यात् तथा स्योना शिवा स्यात् ॥ २ ॥

This night of dissolution turning to be devourer of all the living creatures and consuming them dissolves the whole creation. So let it go to Supreme Being so that it may be the cause of bliss and happiness.

शिवा भव पुरुषेभ्यो गोभ्यो अश्वेभ्यः शिवा ।
शिवास्मै सर्वस्मै क्षेत्राय शिवा न इहैधि ॥ ३ ॥

May this night if dissolution be auspicions for men and kines and be favourable to horses. May it be auspicious to whole of this wordly region and it come auspicious to us.

इह पुष्टिरिह रस इह सहस्रसातमा भव ।
पशून् यमिनि पोषय ॥ ४ ॥

Let this destructive activity turn it into rain, and into increases. Let it be useful in multifarious ways and let it give strength to living creatures.

यत्रा सुहार्दः सुकृतो मदन्ति विहाय रोगं तन्वः स्वायाः ।
तं लोकं यमिन्यभिसंबभूव सा नो मा हिंसीत्
पुरुषान् पशूंश्च ॥ ५ ॥

Let this night of destruction approach to the region or state wherein the pious and righteous persons after leaving the decaying processes of their bodies live in happiness and let it not trouble our men and cattles.

यत्रा सुहार्दां सुकृतामग्निहोत्रहुतां यत्र लोकः ।
तं लोकं यमिन्यभिसंबभूव सा नो मा हिंसीत्
पुरुषान् पशूंश्च ॥ ६ ॥

Let this destructive night approach to that state which is inhabited by the men who performs Yajna, and are pious and righteous. Let it not harm our men and cattles.

सू० २९ ॥ ऋषिः—उद्दालकः ॥ देवता—१-६ शितिपाद् अविः;
७ कामः; ८ भूमिः ॥ छन्दः—१, ३ पथ्या पङ्क्तिः; २, ४-६ अनुष्टुप्; ७ षट्पदा उपरिष्टाद्दैवीबृहती ककुम्मतीगर्भा विराट् जगती;
८ उपरिष्टाद् बृहती ॥

HYMN XIX

Seer-Uddalakah. Subject-matter-1-6 Shitipad Avih ; 7 Kamah ; 8 Bhumih. Metre-1, 3 Pathyapanktih, 2, 4-6 Anustup ; 7 Shatpada uparistad Daivi Brihati Kakummati garbha Virad Jagati ; 8 Uparistad Brihati.

यद् राजानो विभजन्त इष्टापूर्तस्य षोडशं यमस्यामी सभासदः।
अविस्तस्मात् प्र मुञ्चति दत्तः शितिपात् स्वधा ॥ १ ॥

As these brilliant members-parts of the order of the creation differentiates the sixteenth from the other 15th created object of the desired and planned structure of the matter (11 organs including mind and 5 gross elements) therefore, Avih, the matter tending to the states of cause and effect, containing all the objects in its fold and impelled by God leaves out substance into created objects.

सर्वान् कामान् पूरयत्याभवन् प्रभवन् भवन् ।
आकूतिप्रोऽविर्दत्तः शितिपान्नोप दस्यति ॥ २ ॥

This matter remaining in the state of equiliberation and disequiliberation fulfilse the desires of the souls pervading through its effect-forms, turning it to creation and remain-

ing in the creative processes. Working out the fulfilment of Godly desires this never comes to its total annihilation.

यो ददाति शितिपादमविं लोकेन संमितम् ।
स नाकमभ्यारोहति यत्र शुल्को न क्रियते
अबलेन बलीयसे ॥ ३ ॥

He who leaves all attachments of the matter which has two states of creation and dissolution and which is thc source of worldly scene observed by the worldly should, rise to state of happiness where no tax is realised by mighty from the weak.

पञ्चापूपं शितिपादमविं लोकेन संमितम् ।
प्रदातोप जीवति पितॄणां लोकेऽक्षितम् ॥ ४ ॥

The men of philanthropic tendency and practice, who lives upto the material cause of the world which is spreading over all of its five elements and is accepted as the cause, of worldly scene by all the souls of the world, attain the permanent state of men of science and experiments.

पञ्चापूपं शितिपादमविं लोकेन संमितम् ।
प्रदातोप जीवति सूर्यामासयोरक्षितम् ॥ ५ ॥

He who imparts knowledge to others and enjoys the grand scenes of nature which is pervading through five elements, is sometimes in causal-form and some-times in effect forms and has been embraced by the souls, attains the safe state of Sun and Moon.

इरेव नोप दस्यति समुद्रइव पयो महत् ।
देवौ सवासिनाविव शितिपान्नोप दस्यति ॥ ६ ॥

This material cause of the world, the matter assuming the form of caure and effect does not ever clases to exist like

the earth, like the ocean full of deep water and like the two eternal celestial substances-God and soul.

क इदं कस्मा अदात् कामः कामायादात् ।
कामो दाता कामः प्रतिग्रहीता कामः समुद्रमा विवेश ।
कामेन त्वा प्रति गृह्णामि कामैतत् ते ॥ ७ ॥

Who does give this world and does give to whom ? God desiring the dispensation of justice gives this world and He gives it to souls who desire the worldly enjoyments and emancipation. God desiring good of souls is the giver and souls desiring emancipation are the recievers. God desiring the creation enters into the vast space full of material atoms. O Divinity ; I, the soul attain yonr knowledge and declare that all this play is yours.

भूमिष्ट्वा प्रति गृह्णात्वन्तरिक्षमिदं महत् ।
माहं प्राणेन मात्मना मा प्रजया प्रतिगृह्य वि राधिषि ॥ ८ ॥

O Divinity ; May the earth receive yon and may receive you the vast inter-space. I, the soul receiving your efulgence may not be hurs in vital breath, may not be hurt in body and soul, may not be hurt inprogeny.

सू० ३० ॥ ऋषिः—अथर्वा ॥ देवता—सांमनस्यम् ॥ छन्दः—१-४ अनुष्टुप्; ५ विराड् जगती; ६ प्रस्तारपङ्क्तिः ७ त्रिष्टुप् ॥

HYMN XXX

Seer—Atharuan. Subject-matter—Saumanasyam. Metre-1-4 Anustup ; 5 Virad Jagati, 6 Prastarpanktih ; 7 Tristup ;

सहृदयं सांमनस्यमविद्वेषं कृणोमि वः ।
अन्यो अन्यमभि हर्यत वत्सं जातमिवाघ्न्या ॥ १ ॥

O Ye mankind ; I the ordainer of unity and uniformity of nature, appoint you to have accordance in your heart, unanimity in your minds and exemption from hatred and aversion. All of you ought to love one another in every sweet manner just as cow loveth her newly born calf.

अनुव्रतः पितुः पुत्रो मात्रा भवतु संमनाः ।
जाया पत्ये मधुमतीं वाचं वदतु शन्तिवाम् ॥ २ ॥

Let the son be obedient to his father and in accordance with the mind of his mother. Let the wife speak to her husband calm gentle and sweet words.

मा भ्राता भ्रातरं द्विक्षन्मा स्वसारमुत स्वसा ।
सम्यञ्चः सव्रता भूत्वा वाचं वदत भद्रया ॥ ३ ॥

Let not a brother hate his brother and let not a sister hate her sister. Let all of them speak with another in a very gentle term being united in their mind and keeping common ideal and goal of life before them.

येन देवा न वियन्ति नो च विद्विषते मिथः ।
तत् कृण्मो ब्रह्म वो गृहे संज्ञानं पुरुषेभ्यः ॥ ४ ॥

I, the upholder of the eternal law, initiate you that firm code of conduct for your home which the enlightened person never violate nor do they bear any malice against one another, so that it may serve as the guiding principle for all men.

ज्यायस्वन्तश्चित्तिनो मा वि यौष्ट संराधयन्तः सधुराश्चरन्तः ।
अन्यो अन्यस्मै वल्गु वदन्त
एत सध्रीचीनान् वः संमनसस्कृणोमि ॥ ५ ॥

O, Ye mankind ; who are respectful to elders possessing noble hearts, friendly in your undertakings of acquiring

wealth and walking in the same path bearing the common yoke together be never disunited with one another, come, I make you one-intentioned and one-minded, let each one of you speak sweetly to the other.

समानी प्रपा सह वोऽन्नभागः समाने योक्त्रे सह वो युनज्मि।
सम्यञ्चोऽग्निं सपर्यतारा नाभिमिवाभितः ॥ ६ ॥

Let your place of drinking water be common and let the partaking of your food be together. I the Lord of universe, Yoke you in common yoke of life's goal, adhere to your wise in firm unanimity just as the spokes attached to the nave of the chariot stand firm and united.

सध्रीचीनान् वः संमनसस्कृणोम्येकश्नुष्टीन्त्संवननेन सर्वान् ।
देवाइवामृतं रक्षमाणाः सायंप्रातः
सौमनसो वो अस्तु ॥ ७ ॥

O, Ye mankind ; I (God) prescribe to all of you to be mutually helping one another, to be united in your mind and to have common ideal of life for benefitting one another. Like the prudent persons who always take care immortal principle, may the friendly sentiments dawn amongst you every morning and evening.

सू० ३१ ॥ ऋषिः—ब्रह्मा ॥ देवता —अग्न्यादयः पाप्महनो मन्त्रोक्ताः ॥
छन्दः—१-३, ६-११ अनुष्टुप्; ४ भुरिगनुष्टुप्; ५ विराट् प्रस्तारपङ्क्तिः॥

HYMN XXXI

Seer—Brahman. Subject-matter—Agni etc. Papmahano as described in the Verses. Metre-1-3, 6-11 Anustup ; 4 Bhuriganustup ; 5 Virat Prastar Panktih.

वि देवा जरसावृतन् वि त्वमग्ने अरात्या ।
व्य१हं सर्वेण पाप्मना वि यक्ष्मेण समायुषा ॥ १ ॥

The learned and celibate persons remain free from the untimely old age. O learned one ; be always free from malignity. May we be free from all evils and let us be free from decline and encompassed with long life.

व्यार्त्या पवमानो वि शक्रः पापकृत्यया ।
व्य१हं सर्वेण पाप्मना वि यक्ष्मेण समायुषा ॥ २ ॥

May the man of purity be free from pain, may the mighty person be free from evil dealings, may we be free from all evils and let us be free from decline and encompassed with long life.

वि ग्राम्याः पशव आरण्यैर्व्यापस्तृष्णयासरन् ।
व्य१हं सर्वेण पाप्मना वि यक्ष्मेण समायुषा ॥ ३ ॥

The domestic animals keep them away from the silvan animals, the waters are face from the urge of thirst, may we be free from all evils and lct us be free from decline and encompassed with long life.

वी३मे द्यावापृथिवी इतो वि पन्थानो दिशंदिशम् ।
व्य१हं सर्वेण पाप्मना वि यक्ष्मेण समायुषा ॥ ४ ॥

Parted are the heaventiy region and the earth and parted are the paths leading to various directions-etc-etc. etc.

त्वष्टा दुहित्रे वहतुं युनक्तीतीदं विश्वं भुवनं वि याति ।
व्य१हं सर्वेण पाप्मना वि यक्ष्मेण समायुषा ॥ ५ ॥

The Sun prepares the bridal of her daughter, the dawn and all the worlds move in apart, etc. etc, etc.

अग्निः प्राणान्त्सं दधाति चन्द्रः प्राणेन संहितः ।
व्य१हं सर्वेण पाप्मना वि यक्ष्मेण समायुषा ॥ ६ ॥

Agni, the heat combines vital breaths and the moon is closely joined with air, etc. etc. etc.

प्राणेन विश्वतोवीर्यं देवाः सूर्यं समैरयन् ।
व्य१हं सर्वेण पाप्मना वि यक्ष्मेण समायुषा ॥ ७ ॥

The physical force make the mighty sun move on its axis with air, etc. etc. etc.

आयुष्मतामायुष्कृतां प्राणेन जीव मा मृथाः ।
व्य१हं सर्वेण पाप्मना वि यक्ष्मेण समायुषा ॥ ८ ॥

O jiva, let you not die, let you live with the vital breath of those who enjoy long life and who give long life to other etc. etc.

प्राणेन प्राणतां प्राणेहैव भव मा मृथाः ।
व्य१हं सर्वेण पाप्मना वि यक्ष्मेण समायुषा ॥ ९ ॥

O Jiva ; breath the heave of life, with the vital breath of those who draw the vital air, let you not die......etc. etc.

उदायुषा समायुषोदोषधीनां रसेन ।
व्य१हं सर्वेण पाप्मना वि यक्ष्मेण समायुषा ॥ १० ॥

O Jiva ; rise up with life, be conjoined with life, be up with the juice of herbacious plants, etc. etc.

आ पर्जन्यस्य वृष्ट्योदस्थामामृता वयम् ।
व्यहं सर्वेण पाप्मना वि यक्ष्मेण समायुषा ॥ ११ ॥

Let us rise with the rain of cloud and let us remain immortal. May we be free from all evils, let us be free from declines and encompassed with long life.

BOOK IV

सू० १ ॥ ऋषिः—वेनः ॥ देवता—बृहस्पतिः, आदित्यः ॥ छन्दः—१, ३, ४, ६, ७ त्रिष्टुप्; २, ५ पुरोऽनुष्टुप् त्रिष्टुप् ॥

HYMN I

Seer-Venah. Subject-matter-Brihaspatih ; Adityah. Metre 1, 3, 4, 6, 7 Tristup ; 2, 5 Puro anustup Tristup.

ब्रह्म जज्ञानं प्रथमं पुरस्ताद् वि सीमतः सुरुचो वेन आवः ।
स बुध्न्या उपमा अस्य विष्ठाः
सतश्च योनिमसतश्च वि वः ॥ १ ॥

God worshipable by all in the starting process of creation first manifested void, the space and from the material substance spreading in all directions evolved the heavenly bodies possessing briliance. He brought the material elements active in the space into manifestation. He made also material cause of the evolved and non-evolved world manifest.

इयं पित्र्या राष्ट्र्येत्वग्रे प्रथमाय जनुषे भुवनेष्ठाः ।
तस्मा एतं सुरुचं ह्वारमह्यं
घर्मं श्रीणन्तु प्रथमाय धास्यवे ॥ २ ॥

God, the original source of parantage becomes active first for starting the creation-cycle. He is the pervading in all the worlds. O ye men ! prepare nice warm ghee for the daily yajna to obey the command of Divine Lord who is the first subsisting force.

प्र यो जज्ञे विद्वानस्य बन्धुर्विश्वा देवानां जनिमा विवक्ति ।

ब्रह्म ब्रह्मण उज्जभार मध्यान्नीचैरुच्चैः
स्वधा अभि प्र तस्थौ ॥ ३ ॥

He who is the mighty binding force of this universe, is manifest with His omniscience. He preaches of the origins and natures of the all physical forces. The knowledge and speech come into existence from this Supreme Being. He as self subsisting Lord pervades the middle region and regions below and above us.

स हि दिवः स पृथिव्या ऋतस्था मही क्षेमं रोदसी
अस्कभायत् । महान् मही अस्कभायद्
वि जातो द्यां सद्म पार्थिवं च रजः ॥ ४ ॥

He is the upholder of the law of the sun, He is the upholder of the law of the earth, He established the vast earth and heavenly regions securely. He is mighty hence He supports these two vast mighty worlds. Being manifest in the world He holds earthly world, heavenly world and middle space.

स बुध्न्यादाष्ट्र जनुषोऽभ्यग्रं बृहस्पतिर्देवता तस्य सम्राट् ।
अहर्यच्छुक्रं ज्योतिषो जनिष्टाथ
द्युमन्तो वि वसन्तु विप्राः ॥ ५ ॥

He is the God of all. He is the emperial ruler of this universe and the Lord of Vedic speech. He pervades from top to bottom of the created world. As the day with all its lustres is born from the sun therefore, the wise men being enlightened through this, live.

नूनं तदस्य काव्यो हिनोति महो देवस्य पूर्व्यस्य धाम ।
एष जज्ञे बहुभिः साकमित्था
पूर्वे अर्धे विषिते ससन् नु ॥ ६ ॥

The man of poetry and enlightenment verily describe the grand glory of this Supreme Lord who is the first of all existence. He is manifest with His various powers and worldly objects. In the first half part, the period covering dissolution he remains unmanifest.

योऽथर्वाणं पितरं देवबन्धुं बृहस्पतिं नमसाव च गच्छात् ।
त्वं विश्वेषां जनिता यथासः
कविर्देवो न दभायत् स्वधावान् ॥ ७ ॥

He who describing Him that He is the creator of all the universes, worships with devotion to Him who is merciful, protector of all, integrating force among all the wonderful forces and the Lord of the Vedic speech, never sustain harms attaining immortality, becoming enlightened, wise and powerful.

सू० १ ॥ ऋषिः—वेनः ॥ देवता—आत्मा ॥ छन्दः—१, ५, ८ त्रिष्टुप्; ६ पुरोऽनुष्टुप् त्रिष्टुप्; ७ उपरिष्टाज्ज्योतिस्त्रिष्टुप् ॥

HYMN II

Seer—Venah. Subject-matter—Atman. Metre—1-5, 8 Tristup ; 6 Puro-anustup Tristup ; 7 Uparistat Jyotistristup.

य आत्मदा बलदा यस्य विश्व उपासते प्रशिषं यस्य देवाः ।
यो३स्येशे द्विपदो यश्चतुष्पदः
कस्मै देवाय हविषा विधेम ॥ १ ॥

He who is the giver of physical vigour and spiritual force, He whose commandment all the luminous objects and enlightened persons acknowledge. He who is the Lord of these bipeds and quadrupeds of this universe : to that All-blessful Divinity we offer our humble worship.

यः प्राणतो निमिषतो महित्वैको राजा जगतो बभूव ।
यस्य च्छायामृतं यस्य मृत्युः
कस्मै देवाय हविषा विधेम ॥ २ ॥

He who by his grandeur is the sole Ruler of living and lifeless objects existing in this world, whose shadow of grace is immortality and whose disfavour is death : to that All-bliss-ful Divinity we offer our humble worship.

यं क्रन्दसी अवतश्चस्कभाने भियसाने रोदसी अह्वयेताम् ।
यस्यासौ पन्था रजसो विमानः
कस्मै देवाय हविषा विधेम ॥ ३ ॥

He by whose protective power the heaven and the earth which are the source of pleasures and sufferings of creatures, are established with support of each other ; to whom these sun and earth trembling with fear call for their protection ; to whom belongs this space and who is the creator of the world : to that All-blissful Divinity we offer our humble worship.

यस्य द्यौरुर्वी पृथिवी च मही यस्याद उर्व१न्तरिक्षम् ।
यस्यासौ सूरो विततो महित्वा
कस्मै देवाय हविषा विधेम ॥ ४ ॥

He to whom this vast heaven and the grand earth belong, to whom belong this spacious firmament, by whose grandeur this sun is extended : to that All-blissful Divinity we offer our humble worship.

यस्य विश्वे हिमवन्तो महित्वा समुद्रे यस्य रसामिदाहुः ।
इमाश्च प्रदिशो यस्य बाहू कस्मै देवाय हविषा विधेम ॥ ५ ॥

He by whose grandeur all the snowcovered mountains stand, by whose grandeur the earth, say the enlightened men, stands in the space, whose arms are these celestial directions; to that All-blissful Divinity we offer our humble worship.

आपो अग्रे विश्वमावन् गर्भं दधाना अमृता ऋतज्ञाः ।
यासु देवीष्वधि देव आसीत्
कस्मै देवाय हविषा विधेम ॥ ६ ॥

In the beginning the immortal atoms of matter adhering to the Divine law preserved the whole universe containing its germs in them and He who was the only ordaining God of all these luminous atoms : to that All-blissful Divinity we offer our humble worship.

हिरण्यगर्भः समवर्तताग्रे भूतस्य जातः पतिरेक आसीत ।
स दाधार पृथिवीमुत द्यां कस्मै देवाय हविषा विधेम ॥ ७ ॥

God who possesses all the luminous worlds within Himself and exists from the very eternity, is the only one Manifest Lord of all the created objects. He is supporting the earth and heaven : to that All-blissful Divinity we offer our humble worship.

आपो वत्सं जनयन्तीर्गर्भमग्रे समैरयन् ।
तस्योत जायमानस्योल्ब आसीद्धिरण्ययः
कस्मै देवाय हविषा विधेम ॥ ८ ॥

In the beginning generating the world the atoms of matter brought an embryo into being and the cover of that spring in worldly oval was full of lustre, (He who ordained these atoms) : to that All-blissful Divinity we offer our humble worship.

सू०३ ।। ऋषिः—अथर्वा ।। देवता—व्याघ्रः ।। छन्दः—१ पथ्यापङ्क्तिः २, ४-६ अनुष्टुप्; ३ गायत्री; ७ ककुम्मतीगर्भोपरिष्टाद् बृहती ।।

HYMN III

Seer—Atharvan. Subject-matter—Vyaghrah. Metre—1, Pathyapanktih ; 2, 4-6 Anustup; 3 Gayatri; 7 Kakummatigarbhoparistad Brihati.

उदितस्त्रयो अक्रमन् व्याघ्रः पुरुषो वृकः ।
हिरुग्घि यन्ति सिन्धवो हिरुग् देवो
वनस्पतिर्हिरुङ् नमन्तु शत्रवः ॥ १ ॥

Let the three—the tiger, the thieve and the wolf pass away from our vicinity rivers flow downwards, the wonderful plant bends down, let our enemies bend down.

परेणैतु पथा वृकः परमेणोत तस्करः ।
परेण दत्वती रज्जुः परेणाघायुरर्षतु ॥ २ ॥

Let the wolf go by the distant way, let the thief pass by most remote pathway, let the rope having teeth i.e. snake go by a far distant way and let the malicious man be away from us.

अक्ष्यौ च ते मुखं च ते व्याघ्र जम्भयामसि ।
आत् सर्वान् विंशतिं नखान् ॥ ३ ॥

We crush and rend to pieces both the eyes of the tiger and also his mouth and we break all the twenty nails of the tiger.

व्याघ्रं दत्वतां वयं प्रथमं जम्भयामसि ।
आदु ष्टेनमथो अहिं यातुधानमथो वृकम् ॥ ४ ॥

We rend to pieces first the tiger among those creatures which have teeth, we then, bring under our control the thief, thereafter troublesome snake and afterwards the wolf.

यो अद्य स्तेन आयति स संपिष्टो अपायति ।
पथामपध्वंसेनैत्विन्द्रो वज्रेण हन्तु तम् ॥ ५ ॥

The thief who comes near today, being crushed leaves out, let him go by the demolished pathway and may the ruler slay him with his weapon.

मूर्णा मृगस्य दन्ता अपिशीर्णा उ पृष्टयः ।
निम्रुक् ते गोधा भवतु नीचायच्छशयुर्मृगः ॥ ६ ॥

Let the teeth of ferocious beasts be broken off and let be shattered his ribs, let go down the water-lizard and let go down the slumbering lion.

यत् संयमो न वि यमो वि यमो यन्न संयमः ।
इन्द्रजाः सोमजा आथर्वणमसि व्याघ्रजम्भनम् ॥ ७ ॥

He who is once bound should not be made unbound. If bound one becomes unbound his binding is meaningless. These are two methods of overpowering creatures—*Indraja*, the overcoming by might and *Somaja*, the overpowering through the provision of grain etc. The third one is the *Atharvana* method of overcoming the tiger which involves mild and nonviolent treatment.

सू० ४ ।। ऋषिः—अथर्वा ।। देवता—वनस्पतिः (उच्छुष्मौषधिः); ६ अग्निः, सविता, सरस्वती, ब्रह्मणस्पतिः ।। छन्दः—१-३, ५, ८ अनुष्टुप्; ४ भुरिक् पुरउष्णिक्; ६, ७ भुरिगनुष्टुप् ।।

HYMN IV

Seer—Atharvan. Subject-matter—Vanaspatih (Uchepkusmaushadih), 6 *Agnih, savitar*, Sarswati, Brahmanaspatih, Metre-1-3, 5, 8 Anustup. 4 Puro-usnik ; 6, 7 Bhuriganustup.

N.B. The hymn is concerned with the removal of impotancy.

यां त्वा गन्धर्वो अखनद् वरुणाय मृतभ्रजे ।
तां त्वा वयं खनामस्योषधिं शेपहर्षणीम् ॥ १ ॥

This is that herbacious plant which is dug out from the earth by a physician for the use of the man whose potency is lost. We also dig out that remedial plant which stimulates the nerves and organ.

उदुषा उदु सूर्य उदिदं मामकं वचः ।
उदेजतु प्रजापतिर्वृषा शुष्मेण वाजिना ॥ २ ॥

Let the dawn be stimulant, let the sun be stimulant, let our words be stimulant and let the remedial plant which is the protective force for creatures and which is most effective, be stimulant to impotent nerve with its mighty energy.

यथा स्म ते विरोहतोऽभितप्तमिवानति ।
ततस्ते शुष्मवत्तरमियं कृणोत्वोषधिः ॥ ३ ॥

O man ! let this herb make your nerve so stronger and more stimulant that in spi e of impotancy your strong body and nerve be active like him who is under the fever of passion.

उच्छुष्मौषधीनां सार ऋषभाणाम् ।
सं पुंसामिन्द्र वृष्ण्यमस्मिन् धेहि तनूवशिन् ॥ ४ ॥

This herb is most effective and essential among the herb which possesses high strengthening power. O physician ! You are the man having control over body. Please restore the potency possessed by normal men in the body of this important man.

अपां रसः प्रथमजोऽथो वनस्पतीनाम् ।
उत सोमस्य भ्रातास्युतार्शमसि वृष्ण्यम् ॥ ५ ॥

This herb is the first-born juice of the waters and the essence of the herbacious plants. This is the protector of semen and is the giver of strength stimulator of nerve.

अद्याग्ने अद्य सवितरद्य देवि सरस्वति ।
अद्यास्य ब्रह्मणस्पते धनुरिवा तानया पसः ॥ ६ ॥

O physician, O nourisher, O enlightened woman, O protector of knowledge ! You all by your restorative efforts make the organ of the impotent man strong like the bow.

आहं तनोमि ते पसो अधि ज्यामिव धन्वनि ।
क्रमस्वर्शइव रोहितमनवग्लायता सदा ॥ ७ ॥

O man ! I, the physician by the proper remedial treatment make your genital organ strong like a bow-string tight on its bow-ends. Let you be free from agony for ever and step on in your house-hold life.

अश्वस्याश्वतरस्याजस्य पेत्वस्य च ।
अथ ऋषभस्य ये वाजास्तानस्मिन् धेहि तनूवशिन् ॥ ८ ॥

O physician ! You are the expert of body and limbs. Please restore into the impotent man that power which the horse, ass, he goat, ram and bull possess in them.

सू० ५ ॥ ऋषिः—ब्रह्मा ॥ देवता—वृषभः, स्वापनम् ॥ छन्दः—१, ३-६ अनुष्टुप्; २ भुरिगनुष्टुप्; ७ पुरस्ताज्ज्योतिस्त्रिष्टुप् ॥

HYMN V

Seer—Brahman. Subject-matter – Vrishabhah, Svapanam. Metre—1, 3-6 Anustup ; 2 Bhuriganustup ; 7 Purastajjyotis, tristup.

सहस्रशृङ्गो वृषभो यः समुद्रादुदाचरत् ।
तेना सहस्येना वयं नि जनान्त्स्वापयामसि ॥ १ ॥

The Sun which has thousand rays rises up in the sky and by that strength operating day and night we make the people rest and sleep.

न भूमिं वातो अति वाति नाति पश्यति कश्चन ।
स्त्रियश्च सर्वाः स्वापय शुनश्चेन्द्रसखा चरन् ॥ २ ॥

The best place and time of sleep is that where does not blow a violent gust of wind and where does not peep anyone. Make all the women sleep and sleep even the dogs and let the watchman of ruling King watch throughout.

प्रोष्ठेशयास्तल्पेशया नारीर्या वह्यशीवरीः ।
स्त्रियो याः पुण्यगन्धयस्ताः सर्वाः स्वापयामसि ॥ ३ ॥

Let us make rest and sleep all those women who sleep in cradle, who sleep on cot, who sleep in planquin, and who are fragarant with perfumes.

एजदेजदजग्रभं चक्षुः प्राणमजग्रभम् ।
अङ्गान्यजग्रभं सर्वा रात्रीणामतिशर्वरे ॥ ४ ॥

I, the slumbering soul, in the middle part of the night, hold into me the organs moving in their activities, I hold into me the eyes, I hold into me the vital breath and thus I hold into me the all limbs of the body.

य आस्ते यश्चरति यश्च तिष्ठन् विपश्यति ।
तेषां सं दध्मो अक्षीणि यथेदं हर्म्यं तथा ॥ ५ ॥

In the time of sleep I, the soul hold into me the eyes of those creatures amongst whom some one sits, someone moves and someone standing sees and thus body becomes like a home which is motionless.

स्वप्तु माता स्वप्तु पिता स्वप्तु श्वा स्वप्तु विश्पतिः ।

स्वपन्त्वस्यै ज्ञातयः स्वप्त्वयमभितो जनः ॥ ६

In the time of sleep, sleeps mother, sleeps father, sleeps do and sleeps the soul which is the master of the organs, slee all the men of family of the slumbering one and sleeps eve he who is the neighbour.

स्वप्नं स्वप्नाभिकरणेन सर्वं नि ष्वापया जनम् ।
ओत्सूर्यमन्यान्त्स्वापयाव्युषं
जागृतादहमिन्द्रइवारिष्टो अक्षितः ॥ ७

This sleep makes all the people rest and sleep by creatin urgency of slumber and makes them sleep till the sun rise up. May I like a mighty King rise up from sleep unscathed and unharmed.

सू० ६ ॥ ऋषिः—गरुत्मान् ॥ देवता—१ ब्राह्मणः; २ द्यावापृथिवी, सिन्धवः; ३ सुपर्णः; ४-८ विषम् ॥ छन्दः—अनुष्टुप् ॥

HYMN VI

Seer—Garutman. Subject-matter—Brahmanah; 2 Dyavaprithivi—Saptasindhavah ; 3 Suparnah ; 4-8 Visham. Metre—Anustup.

N.B. In this hymn we find the description of *Brahmana Kanda* a herbacious plant also named as *Grishtih* which removes the poisonous effect.

ब्राह्मणो जज्ञे प्रथमो दशशीर्षो दशास्यः ।
स सोमं प्रथमः पपौ स चकारारसं विषम् ॥ १ ॥

Brahmanah, the herbacious Brahman root which is ten-time effective and ten-time prophylactic is manifest as first rank medicine which first preserves the nectar of life and makes the poision ineffectual.

यावंती द्यावापृथिवी वरिम्णा यावंत् सप्त सिन्धंवो वितष्ठिरे ।
वाचं विषस्य दूषंणीं तामितो निरंवादिषम् ॥ २ ॥

I, from here, establish that Vedic speech which prescribes the remedy of eradicating poison to the magnitude whatsoever the sun and the earth extend by their extensive area and whatsover the seven metres of the vedic speech spread out.

सुपर्णस्त्वा गरुत्मान् विषं प्रथममावयत् ।
नामीमदो नारूरुप उतास्मा अभवः पितुः ॥ ३ ॥

(*a*) The sun possessing rays first of all consumes the poison and neither this poison makes any effect on it nor this disturbs it but it becomes the feeding for it.
(*b*) The strong-winged falcon first of all eats up the poison. This poison neither makes him giddy nor removes his consciousness. But it becomes food for him.

यस्त आस्यत् पञ्चाङ्गुरिर्वक्राच्चिदधि धन्वनः ।
अपस्कम्भस्य शल्यान्निरंवोचमहं विषम् ॥ ४ ॥

O man! whoever with his five fingers keeping on the bending bow discharges the poisonous shaft to send the poison in your body. I tell you to remove the poison with the leave of *Apaskambha*, the herbacious plant. (now known as *Lodhra*).

शल्याद् विषं निरंवोचं प्राञ्जनादुत पर्णधेः ।
अपाष्ठाच्छृङ्गात् कुल्मलान्निरंवोचमहं विषम् ॥ ५ ॥

I, the physician make poison ineffectual with the use of the leave and the plaster of the *Parnadhi*, the medicinal plant (known as Lodhra). I remove the effect of poison by the herb *Shring* (known as Ajashringi) brought away from the

distant place and I make the poison ineffectual by the use of *Kulmala*, a herb of this name.

अरसस्त इषो शल्योऽथो ते अरसं विषम् ।
उतारसस्य वृक्षस्य धनुष्टे अरसारसम् ॥ ६ ॥

Let the end of the arrows be poisonless, let the poison itself lose its poisonous effect, let bow made of the poisonless tree, belonging to you, O man be free from the effect of poison.

ये अपीषन् ये अदिहन् ये आस्यन् ये अवासृजन् ।
सर्वे ते वध्रयः कृता वध्रिर्विषगिरिः कृतः ॥ ७ ॥

All those persons who found it, those who smeart it on, those who discharge it, those who sent it forth should be punished and the mine of the poisonous material and plants should be under control of the King.

वध्रयस्ते खनितारो वध्रिस्त्वमस्योषधे ।
वध्रिः स पर्वतो गिरिर्यतो जातमिदं विषम् ॥ ८ ॥

Those who dig out from earth the poisonous plant, mineral etc., without permission of the administration should be punished. The medicine of the poison should also be under the control of the ruler. That mountain wherein the poisonous mineral plants etc. are produced should also be prohibited for visitors and public.

सू० ७ ॥ गरुत्मान् ॥ देवता—वनस्पतिः ॥ छन्दः— १-३, ५-७ अनुष्टुप्; ४ स्वराडनुष्टुप् ॥

HYMN VII

Seer—Garutman. Subject-matter—Vanaspatih. Metre—1-3, 5-7 Anustup; 4 Svarad Anustup.

N.B. *Var-ṇavati* in this hymn seems to have been used for a group of medicinal plants known at present as *Vara, Patha, Vandhya, Karkotaki, Vidanga, Haridra, Kakamachi, Kadyangha,* and *Chudamani* herbs are called as *Vara.*

वारिदं वारयातै वरणावत्यामधि ।
तत्रामृतस्यासिक्तं तेना ते वारये विषम् ॥ १ ॥

This is the water of the water-current mixed with the herb Varna. Therein has been infused the essance of immortality. I, the physician ward off the poisonous effect from you.

अरसं प्राच्यं विषमरसं यदुदीच्यम् ।
अथेदमधराच्यं करम्भेण वि कल्पते ॥ २ ॥

The poision caused by the creatures of the east side, becomes ineffectual, the poison caused by the creatures from the northside becomes ineffectual and the poison caused by the creatures from below becomes ineffectual. But all this result happens through the use of the preparations able to be smeared on or to be administered orally.

करम्भं कृत्वा तिर्यं पीबस्पाकमुदारथिम् ।
क्षुधा किल त्वा दुष्टनो जक्षिवान्त्स न रूरुपः ॥ ३ ॥

The man having poisionous effect, if agitated by acute hunger eats up the poision which makes the fat dry and causes inflamation in the body, may avoid away unconsciousness by using the mixture of the powder of rice.

वि ते मदं मदावति शरमिव पातयामसि ।
प्र त्वा चरुमिव येषन्तं वचसा स्थापयामसि ॥ ४ ॥

I throw away the intoxication of the intoxicant plant like

the arrow. We sent it away like a pot boiling on the fire in the speed of word.

परि ग्राममिवाचितं वचसा स्थापयामसि ।
तिष्ठा वृक्षइव स्थाम्न्यभ्रिखाते न रूरुपः ॥ ५ ॥

I give send off to poision with the speed of word like the gathered crowd of people. O man ! stay quiet like a rooted tree in the dug dug out with the mattocks and thus you have not to be unconscious.

पवस्तैस्त्वा पर्यक्रीणन् दूर्शेभिरजिनैरुत ।
प्रक्रीरसि त्वमोषधेऽभ्रिखाते न रूरुपः ॥ ६ ॥

As the men barter this herb, dug out with mattocks for skin of dear, skin of bear and woven cloth therefore, it is *Prakrih*, the thing of barter. The man using this medicinal plant does not fall in unconsciousness.

अनाप्ता ये वः प्रथमा यानि कर्माणि चक्रिरे ।
वीरान् नो अत्र मा दभन् तद् व एतत् पुरो दधे ॥ ७ ॥

O ye men ! those persons among you who are not expert in treatment of poision and those who as beginners begin the practice of such a treatment first, may not harm our men and children in this matter. I give this warning before you.

सू० ८ ॥ ऋषिः—अथर्वाङ्गिराः ॥ देवता—राज्याभिषेकः; आपः,
(मन्त्रोक्ता राजादयः) ॥ छन्दः—१, ७ भुरिक् त्रिष्टुप्; २, ४,
६ अनुष्टुप्; ३ त्रिष्टुप्, ५ विराट् प्रस्तारपङ्क्तिः ॥

HYMN VIII

Seer—Atharvangirah. Subject-matter—Rajyabhishekah, Apah (Rajan etc. described in the verses).

Metre—1, 7 Bhurik Tristup; 2, 4, 6, Anustup; 3 Tristup, 5 Virat Prastarpanktih.

भूतो भूतेषु पय आ दधाति स भूतानामधिपतिर्बभूव ।
तस्य मृत्युश्चरति राजसूयं स राजा
राज्यमनु मन्यतामिदम् ॥ १ ॥

The Being (in the form of ruler) maintains his sovereignty over the beings and he, thus becomes the master of the people. Mrityu, the sanction of punishment accomplishes his *Rajasuya,* the Rajasuya Yajna and the affairs of the administration. He is the King hence he should assume the rein of the Kingdom.

अभि प्रेहि मापं वेन उग्रश्चेत्ता सपत्नहा ।
आ तिष्ठ मित्रवर्धन तुभ्यं देवा अधि ब्रवन् ॥ २ ॥

O King ! all the subjects wait on you, the crowned King. Let you enriched with the resplendency of sovereign perform your duties like the self-resplendent sun. That is the tremendous glory of the mighty Divine Power that He as the master of the universe remains in the powers of immortality,

आतिष्ठन्तं परि विश्वे अभूषञ्छ्रियं वसानश्चरति स्वरोचिः ।
महत् तद् वृष्णो असुरस्य
नामा विश्वरूपो अमृतानि तस्थौ ॥ ३ ॥

O King ! come forward, turn not back in scorn, be strong guardian of people and the slayer of enemies. O gladdener of friends ! come and sit and let learned persons preach you about your duties.

व्याघ्रो अधि वैयाघ्रे वि क्रमस्व दिशो महीः ।

विशस्त्वा सर्वा वाञ्छन्त्वापो दिव्याः पयस्वतीः ॥ ४ ॥

O King ! you overcome the man of tiger's nature becoming as strong as a tiger and stride forth in the four directions. Let all the subjects having plenty of grain and milk long for the like celestial waters, the rains.

या आपो दिव्याः पयसा मदन्त्यन्तरिक्ष उत वा पृथिव्याम् ।
तासां त्वा सर्वासामपामभि षिञ्चामि वर्चसा ॥ ५ ॥

O King ! I sprinkle on you the power and might of all those waters which remain in the heavenly region, which remain in firmament and which in the earth.

अभि त्वा वर्चसासिचन्नापो दिव्याः पयस्वतीः ।
यथासो मित्रवर्धनस्तथा त्वा सविता करत् ॥ ६ ॥

The heavenly waters full of strength (rainy-waters) sprinkle on you with the power and might so that you may be the gladdener of friends and may the Creator of the universe do you so.

एना व्याघ्रं परिषस्वजानाः सिंहं हिन्वन्ति महते सौभगाय ।
समुद्रं न सुभुवस्तस्थिवांसं
मर्मृज्यन्ते द्वीपिनमप्स्व१न्तः ॥ ७ ॥

These subjects accepting the King who is as strong as a tiger and as mighty as a lion, rouse him for this great sovereignty of the state. As the rivers fill up the calm and quiet ocean in the same manner the subjects and territorial integrities, with the coronation water bathe the King who is sitting amongst them like a lion.

सू० ६ ॥ ऋषिः—भृगुः ॥ देवता—त्रैककुदाञ्जनम् ॥ छन्दः—१, ४-१० अनुष्टुप्; २ ककुम्मत्यनुष्टुप्; ३ पथ्या पङ्क्तिः ॥

HYMN IX

Seer—Bhriguh. Subject-matter—Traik—akudanyanam. Metre—1, 4-10 Anustup; 2 Kakemmatyamustup; 3 Pathyapanktih.

एहि जीवं त्रायमाणं पर्वतस्यास्यक्ष्यम् ।
विश्वेभिर्देवैर्दत्तं परिधिर्जीवनाय कम् ॥ १ ॥

This Anjanam, the eye ointment is obtained from mountain and it is the useful curative for eyes. Giving protection to life this eye balm is a gift bestowed upon mankind by all the physical forces and it is a happy protection to man like wall or fence.

परिपाणं पुरुषाणां परिपाणं गवामसि ।
अश्वानामर्वतां परिपाणाय तस्थिषे ॥ २ ॥

This is the protective thing for men, protective medicine for cognitive organs and it stands for the protection of active limbs.

उतासि परिपाणं यातुजम्भनमाञ्जन ।
उतामृतस्य त्वं वेत्थाथो असि
जीवभोजनमथो हरितभेषजम् ॥ ३ ॥

This Anjanam, the eye-ointment is the protective power, it is the dispiller of troubles caused by eye-diseases. This salve knows how to restore the immortality of healing diseases and is the protector of creatures. It is a curative balm for jaundice (jaundice-curing balm).

यस्याञ्जन प्रसर्पस्यङ्गमङ्गं परुष्परुः ।
ततो यक्ष्मं वि बाधस उग्रो मध्यमशीरिव ॥ ४ ॥

In whose-so-ever body limb by limb this salve effectually moves drives away consumption from him like a strong arbiter.

नैनं प्राप्नोति शपथो न कृत्या नाभिशोचनम् ।
नैनं विष्कन्धमश्नुते यस्त्वा बिभर्त्याञ्जन ॥ ५ ॥

Whosoever uses this salve does not receive any harm from any one's angry utterance, from any one's violent act, from anyone's scolding and chiding and also does not receive the trouble from rhumatism.

असन्मन्त्राद् दुःष्वप्न्याद् दुष्कृताच्छमलादुत ।
दुर्हार्दश्चक्षुषो घोरात् तस्मान्नः पाह्याञ्जन ॥ ६ ॥

This salve keeps up away from acting upon bad advice regarding the removal of eye-diseases, bad sleep, bad means of removing eye-diseases, affection, troublesome cruel eye-diseases.

इदं विद्वानाञ्जन सत्यं वक्ष्यामि नानृतम् ।
सनेयमश्वं गामहमात्मानं तव पूरुष ॥ ७ ॥

I knowing the real power and nature of salve I speak very truth regarding this and do not give any false statement about it. For the man who is efficient in the knowledge and application of this salve I may give horse, cow and may sacrifice even my life if need arises out.

त्रयो दासा आञ्जनस्य तक्मा बलास आदहिः ।
वर्षिष्ठः पर्वतानां त्रिककुन्नाम ते पिता ॥ ८ ॥

These three—the fever, consumption and snake-bite causing eye-diseases are destructible wretcheds of the salve. (These three are destroyed by the salve). The lofty mountain having three peaks is the father, the mine of this salve.

यदाञ्जनं त्रैककुदं जातं हिमवतस्परि ।
यातूंश्च सर्वाञ्जम्भयत् सर्वाश्च यातुधान्यः ॥ ९ ॥

The salve which is produced on the mountain peaks is called Traikakudam, that which is the product of three mountain peaks. This destroys all the troubles and all the diseases.

यदि वासि त्रैककुदं यदि यामुनमुच्यसे ।
उभे ते भद्रे नाम्नी ताभ्यां नः पाह्याञ्जन ॥ १० ॥

Both the names of the salve are auspicious if it bears the name as *Traikakudam*, produced by three peaked mountain and if it bears the name as *Yamanam* that which is prepared by mixing some other medicines. Let it protect us in both the cases.

सू० १० ॥ ऋषिः—अथर्वा ॥ देवता—शङ्खमणिः' कृशनः ॥ छन्दः—
-१-५ अनुष्टुप्; ६ पथ्या पङ्क्तिः; ७ पञ्चपदा परानुष्टुप् शक्वरी ॥

HYMN X

Seer—Atharvan. Subject-matter—Shankhmanih, Krishanah. Metre—1-5 Anustup 6 Pathya Panktih, 7 Panchpada Paranustup Shakvari.

वाताज्जातो अन्तरिक्षाद् विद्युतो ज्योतिषस्परि ।
स नो हिरण्यजाः शङ्खः कृशनः पात्वंहसः ॥ १ ॥

Produced by the air of atmosphere and the light of the electricity this conch purified and full of lustre save us from the ills of diseases.

यो अग्रतो रोचनानां समुद्रादधि जज्ञिषे ।
शङ्खेन हत्वा रक्षांस्यत्त्रिणो वि षहामहे ॥ २ ॥

We killing the devouring disease germs destroy the diseases through the use of *Shankha*, the conch which is the important one among the objects of transparency and which springs out from the ocean.

शङ्खेनामीवाममतिं शङ्खेनोत सदान्वाः ।
शङ्खो नो विश्वभेषजः कृशनः पात्वंहसः ॥ ३ ॥

I destroy the disease by the various kinds of application of conch, I destroy indigestion by the use of Conch-ashes and destroy the other troubles. This Conch is the destroyer of troubles, this is the medicine of various diseases and let it save us from diseases.

दिवि जातः समुद्रजः सिन्धुतस्पर्याभृतः ।
स नो हिरण्यजाः शङ्ख आयुष्प्रतरणो मणिः ॥ ४ ॥

The Conch which is born of rainfall, which is sprung up from ocean, which is brought up from the flood of the rivers and which is a *manih* produced from light, be the lengthener of our life.

समुद्राज्जातो मणिर्वृत्राज्जातो दिवाकरः ।
सो अस्मान्त्सर्वतः पातु हेत्या देवासुरेभ्यः ॥ ५ ॥

The *manih*, the conch which is born from ocean protect us on all sides by its powerful effect from the diseases possessed of lesser ills and from the diseases creating greater ills like the Sun free from the overwhelming effect of cloud.

हिरण्यानामेकोऽसि सोमात् त्वमधि जज्ञिषे ।
रथे त्वमसि दर्शत इषुधौ रोचनस्त्वं
प्र ण आयूंषि तारिषत् ॥ ६ ॥

This Conch is one of the objects of lustre. This springs out

from the water. In Chariot it is beautiful, it is shining one when fixed on the quivers. Let it prolong our lives.

देवानामस्थि कृशनं बभूव तदात्मन्वच्चरत्यप्स्व१न्तः ।
तत् ते बध्नाम्यायुषे वर्चसे बलाय दीर्घायुत्वाय
शतशारदाय कार्शनस्त्वाभि रक्षतु ॥ ७ ॥

Conch shell is lustrous bone of the useful physical elements. This conch having spirit inside lives in the waters. This I (the physician) fasten to you, O man ! for your life, vigour, strength and for long life extendent hundred autumns. May this lustrous substance protect you.

सू०११ ॥ ऋषिः—भृग्वङ्गिराः ॥ देवता—अनड्वान् इन्द्ररूपः ॥ छन्दः—
१, ४ जगती; २ भुरिक् त्रिष्टुप्; ३, ५, ६ त्रिष्टुप्; ७
षट्पदाऽनुष्टुब्गर्भोपरिष्टाज्जगती निचृच्छक्वरी; ८-१२ अनुष्टुप् ;।

HYMN XI

Seer—Bhriguangirah. Subject-matter—A nadvan Indrarupah. Metre-1, 4 Jagati, 2 Bhurik Tristup ; 3, 5, 6 Tristup ; 7 Shatpada Anustubgarbha Uparishtajjagati nichrichhakvari ; 8-12 Anustup.

अनड्वान् दाधार पृथिवीमुत द्यामनड्वान् दाधारोर्व१न्तरिक्षम्।
अनड्वान् दाधार प्रदिशः षडुर्वीरनड्वान्
विश्वं भुवनमा विवेश ॥ १ ॥

The Sun supports the earth and the heavenly region, the Sun supports wide-spread firmament, the Sun supports the six wide regions of the heaven and the Sun pervades through its rays the whole world.

अनड्वानिन्द्रः स पशुभ्यो वि चष्टे त्रयांछक्रो वि मिमीते अध्वनः । भूतं भविष्यद् भुवना दुहानः सर्वा देवानां चरति व्रतानि ॥ २ ॥

The Sun which is full of splendour, shines for the benefit of all the creatures. The Sun which is mighty, measures out the three regions-the earth, the firmament and the heaven. The sun milking out the past, the present and the future performs the operations of all the rays or Air cloud and rain.

इन्द्रो जातो मनुष्येष्वन्तर्घर्मस्तप्तश्चरति शोशुचानः । सुप्रजाः सन्त्स उदारे न सर्षद् यो नाश्नीयादनडुहो विजानन् ॥ ३ ॥

The mighty Sun is conspicuous to the mind of the men, it like the boiling pot (cauldron) highly heated, is active in its operations, brightly glowing through. The man with good children knowing not of the Sun's activities, if involves him in worldly glamours cannot attain the state of salvation.

अनड्वान् दुहे सुकृतस्य लोक ऐनं प्याययति पवमानः पुरस्तात् । पर्जन्यो धारा मरुत ऊधो अस्य यज्ञः पयो दक्षिणा दोहो अस्य ॥ ४ ॥

The Sun milks out the power of nature in the heavenly region and in the previous state the fire augments its strength. Of this Sun the rain is the stream, the airs are its udder, *Yanja*, the year, Its milk and remuneration of priest is the milked essance.

यस्य नेशे यज्ञपतिर्न यज्ञो नास्य दातेशे न प्रतिग्रहीता ।

यो विश्वजिद् विश्वभृद् विश्वकर्मा
घर्मं नो ब्रूत यतमश्चतुष्पात् ॥ ५ ॥

The sun is that which is neither performer of Yajna can govern or the *Yajna* itself can govern. Neither the giver has his control over it nor the receiver. O ye learned persons ! please preach to us of that hot sun which has its extension in four directions and is controller of all the planets, supporter of all the worlds and the centre of the multifarious operations.

येन देवाः स्वरारुरुहुर्हित्वा शरीरममृतस्य नाभिम् ।
तेन गेष्म सुकृतस्य लोकं घर्मस्य
व्रतेन तपसा यशस्यवः ॥ ६ ॥

May we, the seeker of fame uplift ourselves to the region of heaven through the adherence and observation that is transpiring and unviolable law of the Sun whereby the learned persons leaving the gross forms mounted to the transplendent centre of the evaporated water.

इन्द्रो रूपेणाग्निर्वहेन प्रजापतिः परमेष्ठी विराट् ।
विश्वानरे अक्रमत वैश्वानरे अक्रमतानडुह्यक्रमत ।
सोऽदृंहयत सोऽधारयत ॥ ७ ॥

The celestial electricity with its splendour is Agni, the fire, with its magnetism it is Prajapatih, the support of the worlds which pervades the space and is brilliant. This enters in the fire, this enters into the fire working in the digestion system of living creatures and this enters into the sun.

मध्यमेतदनडुहो यत्रैष वह आहितः ।
एतावदस्य प्राचीनं यावान् प्रत्यङ् समाहितः ॥ ८ ॥

This is the heart of the sun wherein *Vaha*, the gravitational power is preserved. It is extendent to the same magnitude in the front part as it is extendent in the hind part.

यो वेदानडुहो दोहान्त्सप्तानुपदस्वतः ।
प्रजां च लोकं चाप्नोति तथा सप्तऋषयो विदुः ॥ ९ ॥

He whosoever knows the seven imperishable rays of the sun, attains the children and attains the good body. This fact is realized by the seven limbs of the body.

पद्भिः सेदिमवक्रामन्निरां जङ्घाभिरुत्खिदन् ।
श्रमेणानड्वान् कीलालं कीनाशश्चाभि गच्छतः ॥ १० ॥

This sun which is the source of agricultural product, crossing the ending point of the moving planets with its rays, producing the grain with its productive power and producing the rainy water with its operation, is extendent in the heaven.

द्वादश वा एता रात्रीर्व्रत्या आहुः प्रजापतेः ।
तत्रोप ब्रह्म यो वेद तद् वा अनडुहो व्रतम् ॥ ११ ॥

The twelve nights, as the learned men say, are assigned as the rights of good acts and performances concerning the *Prajapatih*, the Yajna. In those night whosoever acquires the knowledge of the Veda and *Yajna*, performs the acts concerned with the Anadvan, the fire of the Yajna.

दुहे सायं दुहे प्रातर्दुहे मध्यन्दिनं परि ।
दोहा ये अस्य संयन्ति तान् विद्मानुपदस्वतः ॥ १२ ॥

We milk out the knowledge of the Sun at the evening, (we milk out the knowledge of the sun at morning), we milk out the knowledge of the sun at noon and the essances which come out from it are known inexhaustible.

सू० १२ ॥ ऋषिः—ऋभुः ॥ देवता—रोहिणी वनस्पतिः ॥ छन्दः—१ त्रिपदा गायत्री; २-५ अनुष्टुप; ६ त्रिपदा यवमध्या भुरिग्गायत्री; ७ बृहती ॥

HYMN XII

Seer—Ribhu. Subject-matter—Rohini vanaspatih, the plant which heals the wounds'. Metre—1 Tripada Gayatri, 2-5 Anustup ; 6 Tripada Yavamadhya Bhurig Gayatri ; 7 Brihati.

रोहण्यसि रोहण्यस्थ्नश्छिन्नस्य रोहणी ।
रोहयेदमरुन्धति ॥ १ ॥

This healing plant is the healer, it is the healer of broken bone and the healer of the gap caused by wound. Let this Arundhati heal up, this wound.
N.B Arundhati is the name as it fills up the whole caused by wounds etc.

यत् ते रिष्टं यत् ते द्युत्तमस्ति पेष्ट्रं त आत्मनि ।
धाता तद् भद्रया पुनः सं दधत् परुषा परुः ॥ २ ॥

O wounded man ! Whatever in your body is wounded, Whatever in it is broken, whatever of this body is cracked, may the physician join together limb by limb.

सं ते मज्जा मज्ज्ञा भवतु समु ते परुषा परुः ।
सं ते मांसस्य विस्रस्तं समस्थ्यपि रोहतु ॥ ३ ॥

Let your marrow be joined with marrow, let your limb be joined with limb, let whatever is fallen of your flesh and bone also grow again.

मज्जा मज्ज्ञा सं धीयतां चर्मणा चर्म रोहतु ।

असृक् ते अस्थि रोहतु मांसं मांसेन रोहतु ॥ ४ ॥

Let the marrow be joined with marrow, let the skin grow with the skin, let your blood and bone grow strong and let the flesh be united with the flesh.

लोम लोम्ना सं कल्पया त्वचा सं कल्पया त्वचम् ।
असृक् ते अस्थि रोहतु च्छिन्नं सं धेह्योषधे ॥ ५ ॥

O physician ! Let you join hair with hair and let you unite the skin with the skin, O patient ! let your blood and bone grow and let this medicinal plant also heal the wounds.

स उत् तिष्ठ प्रेहि प्र द्रव रथः सुचक्रः
सुपविः सुनाभिः । प्रति तिष्ठोर्ध्वः ॥ ६ ॥

O patient ! you arise, advance, speed forth, now your body is as fit as the chariot which has good wheel, good naves and good fellies. Stand up erect upon your feet.

यदि कर्तं पतित्वा संशश्रे यदि वाश्मा प्रहृतो जघान ।
ऋभू रथस्येवाङ्गानि सं दधत् परुषा परुः ॥ ७ ॥

If the large knife falling upon the body causes wound, if stone cast by some one strikes him, let the skilled physician join his limb with limb as a skilled mechanic joins the parts of the car.

सू०१३ ।। ऋषिः—शंतातिः ।। देवता—विश्वे देवाः ।। छन्दः—अनुष्टुप् ।।

HYMN XIII

Seer—Shantatih. Subject-matter—Vishvedevah. Metre—Anustup.

उत देवा अवहितं देवा उन्नयथा पुनः ।
उतागश्चक्रुषं देवा देवा जीवयथा पुनः ॥ १ ॥

O ye dextere men of practical life ! uplift again the man who has come down to humility, give again a new life, O learned men, to him who commits faults.

द्वाविमौ वातौ वात आ सिन्धोरा परावतः ।
दक्षं ते अन्य आवातु व्यन्यो वातु यद् रपः ॥ २ ॥

O men ! Here blow two winds—the *Prana*, and *apana* upto the ambit of middle region of the body and upto the region of external limbs respectively. Let one of them breath energy upto you and the other blow your fault away. (Here fault is meant to convey the sense of disease).

आ वात वाहि भेषजं वि वात वाहि यद् रपः ।
त्वं हि विश्वभेषज देवानां दूत ईयसे ॥ ३ ॥

Let this first one of the two breath blow healing balm throughout the body and the second other drive away whatever remains as disease, as this wind is the all medicine for all the creatures and blows like the messanger of all organs and limbs.

त्रायन्तामिमं देवास्त्रायन्तां मरुतां गणाः ।
त्रायन्तां विश्वा भूतानि यथायमरपा असत् ॥ ४ ॥

Let the physical forces save the man, let the hosts of winds save him, and let all of the world save him to enable him to be free from disease.

आ त्वागमं शन्तातिभिरथो अरिष्टतातिभिः ।
दक्षं त उग्रमाभारिषं परा यक्ष्मं सुवामि ते ॥ ५ ॥

O man ! I, the physician come to save you with the measures of peace and the measures of cure. I restore to you vigorous strength and remove away the cause of diseases from you.

अयं मे हस्तो भगवानयं मे भगवत्तरः ।
अयं मे विश्वभेषजोऽयं शिवाभिमर्शनः ॥ ६ ॥

This my hand is felicitous and it is more felicitous. This my hand contains all the healing balm and this gentle touch (with hand) is benificial to all. (Here the cure by hand touch, has been described. It is called *sparsha-chikitsa.*

हस्ताभ्यां दशशाखाभ्यां जिह्वा वाचः पुरोगवी ।
अनामयित्नुभ्यां हस्ताभ्यां
ताभ्यां त्वाभि मृशामसि ॥ ७ ॥

O man ! I, the physician stroke you with a soft caress, with my hands which are the healers of disease. My hands have ten fingers and the tongue leading the voice precedes their activities.

N.B. The tongue leads the voice. It precedes the activities. It is a general rule that idea of doing something is formed first and the action is started afterwards. Tongue pronounce the idea which is formed in mind. All the voluntary actions are governed by this law.

सू०१४ ॥ ऋषिः—भृगुः ॥ देवता—अग्निः आज्यम् ॥ छन्दः—१, ५, ६ त्रिष्टुप; २, ४ अनुष्टुप्; ३ प्रस्तारपङ्क्तिः; ७, ९ जगती; ८ पञ्चपदाऽतिशक्वरी ॥

HYMN XIV

Seer--Bhriguh. Subject-matter—Agnih, Ajyam. Metre—1, 5, 6 Tristup ; 2, 4, Anustup ; 3 Prastarpanktih ; 7, 9 Jagati ; 8 Panchapada Ati-Shakvari.

अजो ह्य१ग्नेरजनिष्ट शोकात् सो अपश्यज्जनितारमग्रे ।
तेन देवा देवतामग्र आयन् तेन रोहान् रुरुहुर्मेध्यासः ॥ १ ॥

The eternal soul assumes body from the effulgent heat of self-refulgent God. He sees and realizes first his creator. Through that realisation the enlightened persons attain the divine power and verily through that the men of mature understanding mount the state of height.

क्रमध्वमग्निना नाकमुख्यान् हस्तेषु बिभ्रतः ।
दिवस्पृष्ठं स्वर्गत्वा मिश्रा देवेभिराध्वम् ॥ २ ॥

O ye learned men ! You having in hands the seethed viands for the purpose of *Yajna* oblations attain salvation by the enkindlement of *Yajnagni.* Reaching to the peak of spiritual light, attaining highest enlightenment and having been possessed of the wonderful qualities, you remain with ease and rest.

पृष्ठात् पृथिव्या अहमन्तरिक्षमारुहमन्तरिक्षाद् दिवमारुहम् ।
दिवो नाकस्य पृष्ठात् स्वर्ज्योतिरगामहम् ॥ ३ ॥

From the surface of the earth I mount :

(a) firmament, from firmament I ascend to heavenly region and from the lustrous heavenly region I attain the highest state of light.

(b) From gross material plain I rise to the rarefied intellectual plain, from mental plain I ascend to gleaming spiritual plain and from the lustrous spiritual plain I mount to the highest self-effulgent plain of universal spirit.

स्वर्यन्तो नापेक्षन्त आ द्यां रोहन्ति रोदसी ।
यज्ञं ये विश्वतोधारं सुविद्वांसो वितेनिरे ॥ ४ ॥

The men of sound intellection who perform the Yajna which is the supporter of all the worlds, attaining the light of emancipation do not desire the worldly lustres and transcends both the regions of earth and heaven till they achieve the highest divine light.

अग्ने प्रेहि प्रथमो देवतानां चक्षुर्देवानामुत मानुषाणाम् ।
इयक्षमाणा भृगुभिः सजोषाः
स्वर्यन्तु यजमानाः स्वस्ति ॥ ५ ॥

The worldly fire is the first of all the physical elements and it is the eye, the means of seeing for the learned and the ordinary men. Let it come into our knowledge. The performers of the *Yajnas*, accordant in their words, thoughts and deed, concordant and reciprocal in their dealings with the men of austerity or the priests of the *Yajna*, offering oblations in blazing fire attain salvation safely.

अजमनज्मि पयसा घृतेन दिव्यं सुपर्णं पयसं बृहन्तम् ।
तेन गेष्म सुकृतस्य लोकं स्वरारोहन्तो
अभि नाकमुत्तमम् ॥ ६ ॥

I, through the means of milk and ghee (dropped in the fire of Yajna) attain the great Eternal Unbigotten Divinity who is transcendental, impellent and full of virtuous qualities. By His grace we ascending to the highest cope of the happiness overcome the state of salvation which is known as the state of pleasure attained through good acts.

पञ्चौदनं पञ्चभिरङ्गुलिभिर्दर्व्योद्धर पञ्चधैतमोदनम् ।
प्राच्यां दिशि शिरो अजस्य धेहि दक्षिणायां
दिशि दक्षिणं धेहि पार्श्वम् ॥ ७ ॥

O yajna-priest ! With the spoon held with five fingers keep safe on the *Yajna Vedi* this cooked rice (Riçe preparation for the purpose of oblations) which is prepared by five methods and which is the compound of five ingredients of cereals. You advice the Aja, the performer of *Yajna* to keep his *Shirah*, the forehead or countenance in the east by

seating him in the west of the *Vedi)* and the right side of the body in the eastern direction.

N.B. The performer of the *Yajna* should take his seat in the west of the *Yajna* Vedi keeping his face in the east direction.

प्रतीच्यां दिशि भसदमस्य धेह्युत्तरस्यां दिश्युत्तरं धेहि पार्श्वम् ।
ऊर्ध्वायां दिश्य१जस्यानूकं धेहि दिशि ध्रुवायां
धेहि पाजस्य१मन्तरिक्षे मध्यतो मध्यमस्य ॥ ८ ॥

Advise Yajman to keep his back in the west and keep his left side in the north, you make him to keep his back-bone straight upmost direction, Keep his belly down-wards in the direction below and keep middle part in the straight centre.

शृतमजं शृतया प्रोर्णुहि त्वचा सर्वैरङ्गैः सम्भृतं विश्वरूपम् ।
स उत् तिष्ठेतो अभि नाकमुत्तमं पद्भिश्चतुर्भिः
प्रति तिष्ठ दिक्षु ॥ ९ ॥

O Yajna-priest ! Cover with dry dear skin the *Aja*, the *Yajmana* who is completely stout and sturdy with all his limbs and is mature in knowledge. He rise from this worldly state to the highest state of salvation and rise to fame in four directions with his four chief attainments of life—***Dharma***, righteousness ; *Artha*, gain of wealth ; *Kama*, the fulfilment of Carnal desire ; and *Moksha*, the emancipation.

सू०२५ ॥ ऋषिः—अथर्वा ॥ देवता—१ दिशः; २, ३ वीरुधः; ४ मारुतपर्जन्यौ; ५-९ मरुतः; १० अग्निः; ११ प्रजापतिः, स्तनयित्नुः; १२ वरुणः; १३-१५ मण्डूकाः, (१५ पितरः); १६ वातः ॥ छन्दः—१, २, ५ विराड् जगती; ३, ६, ८, ११, १४, १६ त्रिष्टुप्; ४ विराड् पुरस्ताद् बृहती; ७, १३ अनुष्टुप्; ९ पथ्या पङ्क्तिः; १० भुरिक् त्रिष्टुप्; १२ पञ्चपदाऽनुष्टुब्गर्भा भुरिक् त्रिष्टुप्; १६ शङ्कुमत्यनुष्टुप् ॥

HYMN XV

Seer—Atharvan. Subject-matter ; 1. Dishah 2, 3 Virudhah ; 4 Marutparjanyau ; 5-10 Marutah ; 11 Prajapatih ; 12 Varunah ; 13-15 Mandukah ; (15 Pitarah) 16 Vatah. Metre—1, 2, 5 Viradjagati ; 3, 6, 8, 11, 14, 16 Tristup ; 4 Virat purastad Brihati ; 7, 13 Anustup ; 9 Pathya Panktih ; 10 Bhurik Tristup; 12 Panchapada Anustubgarbha Bhurik Tristup ; 15 Shankumatyanustup.

समुत्पतन्तु प्रदिशो नभस्वतीः समभ्राणि वातजूतानि यन्तु ।
महऋषभस्य नदतो नभस्वतो वाश्रा आपः
पृथिवीं तर्पयन्तु ॥ १ ॥

Let all the misty regions of the heaven be overcast with clouds, let the rain-clouds accompanied by gusts of wind overwhelm the sky. Let the rattling waters of the thundering tremendous clouds moved by wind satisfy the earth.

समीक्षयन्तु तविषाः सुदानवोऽपां रसा ओषधीभिः सचन्ताम्
वर्षस्य सर्गा महयन्तु भूमिं पृथग्
जायन्तामोषधयो विश्वरूपाः ॥ २ ॥

Let the bounteous impetuous winds show us forth the heavy rain, and let the essance of waters *i.e.* moistre be hung up with the herbs and plants. Let floods of rain refresh the earth and let the herbs of various forms and colours separately grow in abundance.

समीक्षयस्व गायतो नभांस्यपां वेगासः पृथगुद् विजन्ताम् ।
वर्षस्य सर्गा महयन्तु भूमिं पृथग्
जायन्तां वीरुधो विश्वरूपाः ॥ ३ ॥

Let the hosts of wind show the rainy-clouds to them who are singing in pleasure and let the rush of waters burst in

many places. Let the floods of rain refresh the earth and let the herbs of various forms and colours separately grow in abundance.

गणास्त्वोप गायन्तु मारुताः पर्जन्य घोषिणः पृथक् ।
सर्गा वर्षस्य वर्षतो वर्षन्तु पृथिवीमनु ॥ ४ ॥

Let the troops of wind roaring everywhere sing the glory of rainy-cloud and let the pouring torrents of the raining cloud rain upon the earth.

उदीरयत मरुतः समुद्रतस्त्वेषो अर्को नभ उत् पातयाथ ।
महऋषभस्य नदतो नभस्वतो वाश्रा आपः
पृथिवीं तर्पयन्तु ॥ ५ ॥

Let the winds lift up the waters from the ocean as the light and splendour of the sun raise the vapours upward. Let the rattling waters of the thundering tremendous cloud moved by wind satisfy the earth.

अभि क्रन्द स्तनयार्दयोदधिं भूमिं पर्जन्य पयसा समङ्ग्धि ।
त्वया सृष्टं बहुलमैतु वर्षमाशारैषी कृशगुरेत्वस्तम् ॥ ६ ॥

Let the cloud roar and thunder, and set the sea in agitation, let it moisten the earth with its rain. Let the plenteous showers rained by cloud come to people desiring the rush of water and the peasant possessing lean cows go to his home for shelter.

सं वोऽवन्तु सुदानव उत्सा अजगरा उत ।
मरुद्भिः प्रच्युता मेघा वर्षन्तु पृथिवीमनु ॥ ७ ॥

O people ! let the bounteous, coiling serpent-like torrential pours of rain keep you safe and the clouds agitated by the winds pour down rain upon the earth.

आशामाशां वि द्योततां वाता वान्तु दिशोदिशः ।
मरुद्भिः प्रच्युता मेघाः सं यन्तु पृथिवीमनु ॥ ८ ॥

Let lightning flash on all sides and let the winds blow from all directions and the clouds agitated by the winds come down to earth.

आपो विद्युदभ्रं वर्षं सं वोऽवन्तु सुदानव उत्सा अजगरा उत ।
मरुद्भिः प्रच्युता मेघाः प्रावन्तु पृथिवीमनु ॥ ९ ॥

Let lightning, waters, rain and the coiling-serpent-like torrential pours of rain keep the people safe and the clouds agitated by the winds rush towards earth.

अपामग्निस्तनूभिः संविदानो य ओषधीनामधिपा बभूव ।
स नो वर्षं वनुतां जातवेदाः
प्राणं प्रजाभ्यो अमृतं दिवस्परि ॥ १० ॥

Let that *apamagnih*, the fire of the waters the electricity which is the protector of the herbacious plants and is present in the created objects of the world of the waters—the clouds, rain water for us from the heaven and give life to the creatures.

प्रजापतिः सलिलादा समुद्रादाप ईरयन्नुदधिमर्दयाति ।
प्र प्यायतां वृष्णो अश्वस्य
रेतोऽर्वाङेतेन स्तनयित्नुनेहि ॥ ११ ॥

Prajapatih, the sun raising the waters upward from the ocean and flood agitates the sea and thus, the water of the raining cloud swells up. The rainy water through this lightning comes down.

अपो निषिञ्चन्नसुरः पिता नः श्वसन्तु गर्गरा अपां वरुणाव
नीचीरपः सृज । वदन्तु पृश्निबाहवो मण्डूका इरिणानु ॥ १२ ॥

The cloud pouring torrents is our father, the protector. The streams of water breathe upon us. Let the sun or wind pour the floods of water down and let the frogs having yellow hands send out their voice in the brooks and channals.

संवत्सरं शशयाना ब्राह्मणा व्रतचारिणः ।
वाचं पर्जन्यजिन्वितां प्र मण्डूका अवादिषु ॥ १३ ॥

The men of Vedic learning who fulfiling their vows lay quiet for the year recite and repeat the Vedic hymns as the frog which lay quite for the year in their places, repeat the voice inspired by the cloud (of rainy season).

उपप्रवद मण्डूकि वर्षमा वद तादुरि ।
मध्ये ह्रदस्य प्लवस्व विगृह्य चतुरः पदः ॥ १४ ॥

Let the female frog speak forth the welcome to rain, let the small frog speak accost to rain and let them swim in the lake stretching their four feet.

खण्वखा३इ खैमखा३इ मध्ये तदुरि ।
वर्षं वनुध्वं पितरो मरुतां मन इच्छत ॥ १५ ॥

Let the frog in the lake lift its voice in imitation to the sound caused by heavy rainfall resembling *Khanva-Khai*, Khaimkhai. O ye men celebrated in the science of weather ! desire to know the heart or trend of winds and attain the pleasure of rain.

महान्तं कोशमुदंचाभि षिञ्च सविद्युतं भवतु वातु वातः ।
तन्वतां यज्ञं बहुधा विसृष्टा आनन्दिनीरोषधयो भवन्तु ॥ १६ ॥

Let this sun lift up the mighty treasure of water and pour down water. Let everything be under lightning flash and let the wind blow. Let the people widely extend the performances of *Yajnas* broadly based and let the herbs and plants be full of pleasure.

सू० १६ ॥ ऋषिः—ब्रह्मा ॥ देवता—वरुणः, सत्यानृतान्वीक्षणम् ॥
छन्दः—१ अनुष्टुप्; २-४, ६ त्रिष्टुप्; ५ भुरिक् त्रिष्टुप्; ७ जगती; ८ त्रिपान्महाबृहती; ९ विराड् त्रिपाद् गायत्री ॥

HYMN XVI

Seer—Brahman. Subject-matter—Varunah. Metre-1 Anustup ; 2-4, 6 Tristup ; 5 Bhurik Tristup ; 7 Jagati ; 8 Tripanmahabrihati; 9 Virannaman Tripad Gayatri.

बृहन्नेषामधिष्ठाता अन्तिकादिव पश्यति ।
य स्तायन्मन्यते चरन्त्सर्वं देवा इदं विदुः ॥ १ ॥

God, the Mighty Ordainer of all these worlds beholds them as if from near at hand who maintaining all the worlds knows all, the learned men know it for certain.

यस्तिष्ठति चरति यश्च वञ्चति यो निलायं चरति यः प्रतङ्कम् ।
द्वौ संनिषद्य यन्मन्त्रयेते राजा तद् वेद वरुणस्तृतीयः ॥ २ ॥

If a man stands, walks and decieves any other person, whether he does any work in his private chamber or outside it ; and whatever two men sitting together whisper secretly the Imperial Ruler Varuna. (The Supreme Being) knows it being present as the third amongst them.

उतेयं भूमिर्वरुणस्य राज्ञ उतासौ द्यौर्बृहती दूरेअन्ता ।
उतो समुद्रौ वरुणस्य कुक्षी उतास्मिन्नल्प
उदके निलीनः ॥ ३ ॥

Even this earth belongs to the Imperial Ruler Varuna (the Supreme Being) and the mighty sun, too, situated at the farthest end is His possession. The two oceans (*i.e.* the ocean on the earth and the ocean of the atmosphere), are as if the two cavities of His abdomen and He is wholly pervading even this drop of water.

उत यो द्यामतिसर्पात् परस्तान्न स मुच्यातै वरुणस्य राज्ञः ।
दिव स्पशः प्र चरन्तीदमस्य सहस्राक्षा
अति पश्यन्ति भूमिम् ॥ ४ ॥

If one run away far beyond the heaven, even then he cannot get rid of the vigilance of the Imperial Ruler Varuna (The Supreme Being) for His thousand-eyeed luminous powers of circumspection are ever watchful over this earth.

सर्वं तद् राजा वरुणो वि चष्टे यदन्तरा रोदसी यत् परस्तात्।
संख्याता अस्य निमिषो जनानामक्षानिव
श्वघ्नी नि मिनोति तानि ॥ ५ ॥

The Imperial Ruler Varuna (The Supreme Being) beholdeth all this whatever is between heaven and earth and even all that is beyond them. He has counted the twinkling of eyelids of the people and he ordains and settles all things like man playing gambling throws dice.

ये ते पाशा वरुण सप्तसप्त त्रेधा तिष्ठन्ति विषिता रुशन्तः ।
छिनन्तु सर्वे अनृतं वदन्तं यः
सत्यवाद्यति तं सृजन्तु ॥ ६ ॥

May all these fatal snares of your which stand extended three fold seven by seven, O Imperial Ruler Varuna (The Supreme Being) catch him who speaks a lie and protect him who speaks truth.

शतेन पाशैरभि धेहि वरुणैनं मा ते मोच्यनृतवाङ् नृचक्षः ।
आस्तां जाल्म उदरं स्रंसयित्वा
कोशइवाबन्धः परिकृत्यमानः ॥ ७ ॥

O Imperial Ruler Varuna (the Supreme Being), the watcher of men ! snare him with a hundred noose and let not him who lies scape from you. Let the villain sit with hanging belly like a cask which is open and broken into pieces.

यः समाम्यो३ वरुणो यो व्याम्यो३ यः संदेश्यो३
वरुणो यो विदेश्यः । यो दैवो वरुणो यश्च मानुषः ॥ ८ ॥

It is Varuna, the Supreme Being) who is common for all, it is Varuna, the Supreme Being who is free from all evils and troubles, it is *Varuna*, the Supreme Being who is common to all places, it is Varuna, the Supreme Being who is free from the circumstances of spacc, it is Varuna, the Supreme Being who is supra-natural and it is He who is conscious and intelligent.

तैस्त्वा सर्वैरभि ष्यामि पाशैरसावामुष्यायणामुष्याः पुत्र ।
तानु ते सर्वाननुसंदिशामि ॥ ९ ॥

O Worldly man ! I, the Supreme Being, with all these nooses bind you who are the son of such a man and such a mother. I make you aware of all these nooses.

१७ ॥ ऋषिः—शुक्रः ॥ देवता—अपामार्गो वनस्पतिः ॥
छन्दः—अनुष्टुप् ॥

HYMN XVIII

Seer—Shukrah. Subject-matter—Apamargo Vanaspatih. Metre—Anustup.

N.B. Here in this hymn we find the description of Apamarga, a herbacious plant known as *chichida* in Hindi. It is Achyranthes Aspera.

ईशानां त्वा भेषजानामुज्जेष आ रभामहे ।
चक्रे सहस्रवीर्यां सर्वस्मा ओषधे त्वा ॥ १ ॥

We obtain this herb which is the queen of all medicines for conquering diseases. For the advantage of all I make this medicine possessed of thousand potencies.

सत्यजितं शपथयावनीं सहमानां पुनःसराम् ।
सर्वाः समह्व्योषधीरितो नः पारयादिति ॥ २ ॥

Let me collect all the medicines which are powerful in conquering diseases really; which are powerful to banish the anger and aversion, which are mighty and able to be used frequently. Let them save us here from diseases.

या शशाप शपनेन याघं मूरमादधे ।
या रसस्य हरणाय जातमारेभे तोकमत्तु सा ॥ ३ ॥

Let devour its progeny itself the disease which by its curse makes the patient talk in anger, which contains the evil that causes unconciousness and which hold out the child to suck his chyle.

यां ते चक्रुरामे पात्रे यां चक्रुर्नीललोहिते ।
आमे मांसे कृत्यां यां चक्रुस्तया कृत्याकृतो जहि ॥ ४ ॥

O man ! Kill the men having designs upon others with their own manoeuvering which they use through unleaked

pot, which they use through infusion into the blue blood of nerves, and which they use through the incision into flesh.

दौःष्वप्न्यं दौर्जीवित्यं रक्षो अभ्वमराय्यः ।
दुर्णाम्नीः सर्वा दुर्वाचस्ता अस्मन्नाशयामसि ॥ ५ ॥

We drive away from us bad-dreams, breathing-trouble, disease of affection, debility, bad diseases destroying the glamour of face and all sorts of delerium.

क्षुधामारं तृष्णामारमगोतामनपत्यताम् ।
अपामार्ग त्वया वयं सर्वं तदप मृज्महे ॥ ६ ॥

We clean and wipe away through Apamarga the harm caused by hunger, harm caused by thirst, debility of limbs and childlessness.

तृष्णामारं क्षुधामारमथो अक्षपराजयम् ।
अपामार्ग त्वया वयं सर्वं तदप मृज्महे ॥ ७ ॥

We *wipe* away through this *Apamarga* all that the mortality caused by thirst, the mortality caused by hunger and the frustration caused in organs.

अपामार्ग ओषधीनां सर्वासामेक इद् वशी ।
तेन ते मृज्म आस्थितमथ त्वमगदश्चर ॥ ८ ॥

This *Apamarga* is alone the sovereign of all herbs. With this we remove the disease rooted in you, O man ! and you lead the life of happiness being free from diseases.

सू० १८ ॥ ऋषिः—शुक्रः ॥ देवता—अपामार्गो वनस्पतिः ॥ छन्दः—
१-५, ७, ८ अनुष्टुप्; ६ बृहतीगर्भानुष्टुप् ॥

HYMN XVIII

Seer—Shukrah. Subject-matter—Apamargo Vanas-

patih. Metre 1-5, 7, 8 Anustup 6 Brihatigarbha Anustup.

समं ज्योतिः सूर्येणाह्ना रात्री समावती ।
कृणोमि सत्यमूतयेऽरसाः सन्तु कृत्वरीः ॥ १ ॥

The light equaleth Sun and the might has its connection with day. I stick on to truth for the safety of the people. Let all the evil designs be ineffectual.

यो देवाः कृत्यां कृत्वा हरादविदुषो गृहम् ।
वत्सो धारुरिव मातरं तं प्रत्यगुप पद्यताम् ॥ २ ॥

Who-so-ever applying bad method of treatment spoil the body of the ignorant person, may get bad result of his evil act revert to him like the milk-sucking child who clings to his mother.

अमा कृत्वा पाप्मानं यस्तेनान्यं जिघांसति ।
अश्मानस्तस्यां दग्धायां बहुलाः फट् करिक्रति ॥ ३ ॥

Who-so-ever putting on explosive material in unbaked pot deserves to kill other man through it receives explosive destruction reverted to him when many stones on being that pot baked crack.

सहस्रधामन् विशिखान् विग्रीवांछायया त्वम् ।
प्रति स्म चक्रुषे कृत्यां प्रियां प्रियावते हर ॥ ४ ॥

O physicist ! endowed with thousand powers you send them to sleep for ever who apply bad means and weapons by cutting their necks. He who takes vengeance upon any one through bad means get reverted to him the effect of his act like a dear damsel to her friend.

अनयाहमोषध्या सर्वाः कृत्या अदूदुषम् ।
यां क्षेत्रे चक्रुर्यां गोषु यां वा ते पुरुषेषु ॥ ५ ॥

I with this medicinal plant destroy, O man! all those bad applications of poisionous medicines which the wicked use in your body, in your limbs and which they apply to your people.

यश्चकार न शशाक कर्तुं शश्रे पादमङ्गुरिम् ।
चकार भद्रमस्मभ्यमात्मने तपनं तु सः ॥ ६ ॥

He who makes his effort to injure others but do not succeeds, breaks his own foot and toe. Though doing so he does good for us but creates trouble for himself.

अपामार्गोऽप माष्टुं क्षेत्रियं शपथश्च यः ।
अपाह यातुधानीरप सर्वा अराय्यः ॥ ७ ॥

Let *Apamarga* sweep away chronic disease and the trouble which is caused by delerium. Let it remove all the diseases which cause serious troubles and which destroy the glamour of the body.

अपमृज्य यातुधानानप सर्वा अराय्यः
अपामार्ग त्वया वय सर्वं तदप मृज्महे ॥ ८ ॥

With this *Apamarga* we drive away all diseases that develop in our bodies removing away troubles caused by them and all the bad effects produced by them.

सू० १६ ॥ ऋषिः—शुक्रः ॥ देवता—अपामार्गो वनस्पतिः ॥ छन्दः—१;
३-८ अनुष्टुप्; २ पथ्या पङ्क्तिः ॥

HYMN XIX

Seer—Shukrah. Subject-matter—Apamargo Vanaspatih. Metre-1, 3-8 Anustup ; 2 Pathya Panktih.

उतो अस्यबन्धुकृदुतो असि नु जामिकृत् ।
उतो कृत्याकृतः प्रजां नडमिवा च्छिन्धि वार्षिकम् ॥ १ ॥

This *Apamarga* is the destroyer of the diseases which are local or unhereditary and the destroyer of the diseases which are hereditary. Let it exterminate the off shoots of that disease which is terrible in effect like rainy reed.

ब्राह्मणेन पर्युक्तासि कण्वेन नार्षदेन ।
सेनेवैषि त्विषीमती न तत्र भयमस्ति यत्र प्राप्नोष्योषधे ॥ २॥

This *Apamarga* is praised by the wise who is the master of Vedic knowledge and who is the expert of performing *Yajnas*. It moves to destroy diseases like gleaming army. There is no fear or danger within limit of its range.

अग्रमेष्योषधीनां ज्योतिषेवाभिदीपयन् ।
उत त्रातासि पाकस्याथो हन्तासि रक्षसः ॥ ३ ॥

This *Apamarga* moves among the medicinal herbs as foremost one with its power like sun illuminating other planets. It is the protector of nature embryo and the destroyer trouble-creating disease.

यददो देवा असुरांस्त्वयाग्रे निरकुर्वत ।
ततस्त्वमध्योषधेऽपामार्गो अजायथाः ॥ ४ ॥

As the physicians of wonderful dexterity dispell the diseases with this in very first attempt in treating patients therefore this medicinal plant bears the name *Apamarga*, that which wipes and sweeps away.

विभिन्दती शतशाखा विभिन्दन् नाम ते पिता ।
प्रत्यग् वि भिन्धि त्वं तं यो अस्माँ अभिदासति ॥ ५ ॥

This possesses hundred branches which cleave and destroy diseases. The seed which produces this is called as

Vibhindan, the cleaver. Let this *Apamarga* turned backward cleave and rend that disease which attack us.

असद् भूम्याः समभवत् तद् द्यामेति महद् व्यचः ।
तद् वै ततो विधूपायत् प्रत्यक् कर्तारमृच्छतु ॥ ६ ॥

The ill caused by disease springs up from the gross body, it mounts to mind and brain and spreads to vast extent. Let that revert to its cause from there shaking it.

प्रत्यङ् हि संबभूविथ प्रतीचीनफलस्त्वम् ।
सर्वान् मच्छपथाँ अधि वरीयो यावया वधम् ॥ ७ ॥

This *Apamarga* first acts reverse to him on whom it is applied and afterward cure him. Its fruit is also turned backward. Let it drive away all delirious effects from us and keep most remote the stroke of death.

शतेन मा परि पाहि सहस्रेणाभि रक्ष मा ।
इन्द्रस्ते वीरुधां पत उग्र ओज्मानमा दधत् ॥ ८ ॥

Let this save me with its hundred powers, let it protect me with its thousand potencies. The mighty sun gives the strength and power to this plant which is the important medicine amongst other plants.

सू०२० ॥ ऋषिः—मातृनामा ॥ देवता—ओषधिः ॥ छन्दः—
स्वराडनुष्टुप्; २-८ अनुष्टुप्; ९ भुरिगनुष्टुप् ॥

HYMN XX

Seer—Matrinaman. Subject-matter—Oshadhih.
1 Saradanustup ; 2-8 Anustup ; 9 Bhuriganustup.

आ पश्यति प्रति पश्यति परा पश्यति पश्यति ।
दिवमन्तरिक्षमाद् भूमिं सर्वं तद् देवि पश्यति ॥ १ ॥

Through this wonderful plant a man sees in front, sees behind, sees far away and he sees. He sees the sky, firmament and the earth he sees all this.

तिस्रो दिवस्तिस्रः पृथिवीः षट् चेमाः प्रदिशः पृथक् ।
त्वयाहं सर्वा भूतानि पश्यानि देव्योषधे ॥ २ ॥

Through this wonderful plant let me behold three several heaven, three several earths, these six heavenly regions separately and thus all the creatures.

दिव्यस्य सुपर्णस्य तस्य हासि कनीनिका ।
सा भूमिमा रुरोहिथ वह्यं श्रान्ता वधूरिव ॥ ३ ॥

This plant which restores eyesight is not only medicine but the pupil of the eye of the celestial soul. It has alighted to earth like a weary woman who seeks her couch.

तां मे सहस्राक्षो देवो दक्षिणे हस्त आ दधत् ।
तयाहं सर्वं पश्यामि यश्च शूद्र उतार्यः ॥ ४ ॥

The wonderful Divinity who possesses the eyes of the world gives this plant in my adroit hand. Let me see through this all be that *Shudra* or be that *Arya*.

आविष्कृणुष्व रूपाणि मात्मानमप गूहथाः ।
अथो सहस्रचक्षो त्वं प्रति पश्याः किमीदिनः ॥ ५ ॥

Let this plant which has the thousand power of increasing the eyesight, make distinct the forms of the things, and let it not hide the essance from sight. Let it make one distinctly behold the germs which are rare.

दर्शय मा यातुधानान् दर्शय यातुधान्यः ।

पिशाचान्त्सर्वान् दर्शयेति त्वा रभ ओषधे ॥ ६ ॥

I take the support of this plant. Let it make me see the disease germs of rare existence, let it make me behold the female germs which are hardly visible. Let it make me behold distinctly all the germs which are indistinct.

कश्यपस्य चक्षुरसि शुन्याश्च चतुरक्ष्याः ।
वीध्रे सूर्यमिव सर्पन्तं मा पिशाचं तिरस्करः ॥ ७ ॥

This plant is the agent of the increasement of sight of *Kashyapa*, the eye. It is also the agent of increasing the vision of the consciousness which has four eyes—Cognition, Conjecture, similarity and authority. Let it not hide but make visible the rare disease germ like the Sun when it rides at noon.

उदग्रभं परिपाणाद् यातुधानं किमीदिनम् ।
तेनाहं सर्वं पश्याम्युत शूद्रमुतार्यम् ॥ ८ ॥

As I arrest the diseases creating eye-troubles from their sheltering place, therefore, I behold all be it *Shudra* or be it Arya.

यो अन्तरिक्षेण पतति दिवं यश्चातिसर्पति ।
भूमिं यो मन्यते नाथं तं पिशाचं प्र दर्शय ॥ ९ ॥

Let this plant make visible that germ which flies in the air, which glides in the light of the Sun, and which deems the earth its help.

सू० २१ ॥ ऋषिः—ब्रह्मा ॥ देवता—गावः ॥ छन्दः—१, ५-७ त्रिष्टुप्; २-४ जगती ॥

HYMN XXI

Seer—Brahman. Subject-matter—Gavah. Metre—1, 5-7 Tristup ; 2-4 Jagati.

आ गावो॑ अग्मन्नु॒त भ॒द्रम॑क्र॒न्त्सीद॑न्तु गो॒ष्ठे र॒णय॑न्त्व॒स्मे ।
प्र॒जाव॑तीः पुरु॒रूपा॑ इ॒ह स्यु॒रिन्द्रा॑य पू॒र्वीरु॒षसो॒ दुहा॑नाः ॥ १ ॥

Let the Cows come, bring fortune, rest in the cow-pen and make us happy. Let them here remain prolific, many-coloured giving milk in many morns for the *Yajna* purpose to serve Indra, the Almighty God.

इन्द्रो॒ यज्व॑ने गृण॒ते च॒ शिक्ष॑त॒ उपेद्द॑दाति॒ न स्वं मु॑षायति ।
भूयो॑भूयो र॒यिमिद॑स्य व॒र्धय॒न्नभि॑न्ने
खि॒ल्ये नि द॑धाति देव॒युम् ॥ २ ॥

Indra, the Almighty Divinity reveals His Knowledge to him who performs the *Yajna* and offers prayer. He gives him more and never does take anything from him. He increases his wealth more and more and places the performer of *Yajna* in unbroken blessedness.

न ता न॑शन्ति॒ न द॑भाति॒ तस्क॑रो॒ नासा॑मामि॒त्रो
व्यथि॒रा द॑धर्षति । दे॒वांश्च॒ याभि॒र्यज॑ते॒ ददा॑ति
च॒ ज्योगि॒त्ताभिः॑ सचते॒ गोप॑तिः स॒ह ॥ ३ ॥

These cows be never lost, let not thieve overcome them and let not the enemy harass them. Let the master of the Cows live a long life with these cows with whose milk and ghee the performer of *Yajna*, offers obtains for the *devas* of *yajna* and perform it.

न ता अर्वा रेणुककाटोऽश्नुते न संस्कृतत्रमुप
यन्ति ता अभि । उरुगायमभयं तस्य ता अनु
गावो मर्तस्य वि चरन्ति यज्वनः ॥ ४ ॥

The voracious animal which raise heap of dust before its violent attack does not overtake them and never do they go to the shambles. These cows roam fearlessly in the wide-spread of pasture of the man who performs *yajna.*

गावो भगो गाव इन्द्रो म इच्छाद् गावः
सोमस्य प्रथमस्य भक्षः । इमा या गावः
स जनास इन्द्र इच्छामि हृदा मनसा चिदिन्द्रम् ॥ ५ ॥

I should like to deem cows as *Bhaga*, the fortune ; I should like to deem Cows as *Indra*, the mighty power; and I should like to deem Cows as the source of giving food to the first *Soma*, the man born in the first state, the infancy. These Cows present before us, O men ! are deemed to be *Indra*, the mighty power and I long for this *Indra*, the mighty power with my heart and spirit.

यूयं गावो मेदयथा कृशं चिदश्रीरं चित् कृणुथा सुप्रतीकम् ।
भद्रं गृहं कृणुथ भद्रवाचो बृहद्
वो वयं उच्यते सभासु ॥ ६ ॥

Let these cows fatten the man who is feeble and deprived of all bodily glamours and make him beautiful. Let these cows with auspicious voices prosper my home and let their power and utility be magnified in our assemblies.

प्रजावतीः सूयवसे रुशन्तीः शुद्धा अपः सुप्रपाणे पिबन्तीः ।
मा वं स्तेन ईशत माघशंसः परि वो रुद्रस्य हेतिर्वृणक्तु ॥ ७ ॥

Let these cows grazing in the nice pasture, bearing good progeny, drinking pure water in the drinking place, be ever happy. Thief and sinful man never be their master and let the weapon of *Rudra*, the fire creating epidemic diseases of animal leave them safe.

सू०२२ ॥ ऋषिः—वसिष्ठः, अथर्वा वा देवता—इन्द्रः, क्षत्रियो राजा ॥ छन्दः—त्रिष्टुप् ॥

HYMN XXII

Seer—Vasisthah, Atharvan. Subject-matter Indrah, Kshatriyo Rajan. Metre—Tristup.

इममिन्द्र वर्धय क्षत्रियं म इमं विशामेकवृषं कृणु त्वम् ।
निरमित्रानक्ष्णुह्यस्य सर्वांस्तान् रन्धयास्मा अहमुत्तरेषु ॥ १ ॥

O Indra, Almighty Divinity ! exalt and strengthen this my prince, make him the sole King of the people, drive away his foes and make all his rivals under his Control in the struggle of precedence.

एमं भज ग्रामे अश्वेषु गोषु निष्टं भज यो अमित्रो अस्य ।
वर्ष्मं क्षत्राणामयमस्तु राजेन्द्र शत्रुं रन्धय सर्वमस्मै ॥ २ ॥

O Almighty Lord ! make this prince beloved in village, make him beloved in them who possess horses and cows, and give not share to him who has hostility with him. By the grace may he as King be the chief of princes and let all his foes be under his control.

अयमस्तु धनपतिर्धनानामयं विशां विश्पतिरस्तु राजा ।
अस्मिन्निन्द्र महि वर्चांसि धेह्यवर्चसं कृणुहि शत्रुमस्य ॥ ३ ॥

O Almighty Divinity ! may he be master of wealths and as King may he be the lord of the people. Grant to him,

O Lord ! great power and might and make all his troubles deprived of power and vigour.

अस्मै द्यावापृथिवी भूरि वामं दुहाथां घर्मदुघेइव धेनू ।
अयं राजा प्रिय इन्द्रस्य भूयात् प्रियो
गवामोषधीनां पशूनाम् ॥ ४ ॥

May the earth and heaven like milch-kine yielding milk for the purpose of *Yajna* pour plentiful fortunes for him. May this King be beloved of God and may he be darling of Kines, plants and other animals.

युनज्मि त उत्तरावन्तमिन्द्रं येन जयन्ति न पराजयन्ते ।
यस्त्वा करदेकवृषं जनानामुत राज्ञामुत्तमं मानवानाम् ॥ ५ ॥

O King ! I the state-priest join you in company of all powerful Mighty God with whom men conquer and never get defeated, who makes you folk's sole lord and Supreme among all human rulers.

उत्तरस्त्वमधरे ते सपत्ना ये के च राजन् प्रतिशत्रवस्ते ।
एकवृष इन्द्रसखा जिगीवाञ्छत्रूयतामा भरा भोजनानि॥ ६ ॥

Victorious and supreme are you, O King ! and down go your those rivals who are your adversaries. You as sole lord and allied with Almighty God becoming Conquerer bring the goods and treasures of your enemies.

सिंहप्रतीको विशो अद्धि सर्वा व्याघ्रप्रतीकोऽव बाधस्व शत्रून्।
एकवृष इन्द्रसखा जिगीवांछत्रूयतामा खिदा भोजनानि ॥ ७ ॥

O King ! hold along all the subjects with lion aspect and drive away your foemen with tiger aspect. You as a sole lord and allied with Almighty Lord becoming conquerer seize the possessions of your enemies.

सू०२३ ।। ऋषिः—मृगारः ।। देवता—अग्निः ।। छन्दः—१, २, ५, ७ त्रिष्टुप्; ३ पुरस्ताज्ज्योतिष्मती त्रिष्टुप्; ४ अनुष्टुप्; ६ प्रस्तारपङ्क्तिः ।।

HYMN XXIII

Seer—Mrigarah. Subject-matter Agnih. Metre—1, 2, 5, 7 Tristup; 3 Purastajjyotismati Tristup; 4 Anustup; 6 Prastarpanktih.

अग्नेर्मन्वे प्रथमस्य प्रचेतसः पाञ्चजन्यस्य बहुधा यमिन्धते ।
विशोविशः प्रविशिवांसमीमहे स नो मुञ्चत्वंहसः ।। १ ।।

I muse over the properties of Agni, the fire which is enkindled by learned men in various ways, which is first in natural forces, and which is lit in performance of *Yajnas* by *Panchajanah*, the four varnas and the fifth *avarna*. I find it pervading in all the creatures. Let this be the source of keeping us away from grief and troubles.

यथा हव्यं वहसि जातवेदो यथा यज्ञं कल्पयसि प्रजानन् ।
एवा देवेभ्यः सुमतिं न आ वह
स नो मुञ्चत्वंहसः ।। २ ।।

As this Jatvedas, the fire present in all the created objects, conveys the oblations offered to other physical forces, as this accomplishes the *Yajna* being manifest in all stages so it make us attain the right knowledge for acquiring the wonderful qualities. Let it be the source of keeping us away from the grief and troubles.

यामन्यामन्नुपयुक्तं वहिष्ठं कर्मन्कर्मन्नाभगम् ।
अग्निमीडे रक्षोहणं यज्ञवृधं घृताहुतं
स नो मुञ्चत्वंहसः ।। ३ ।।

I praise the properties of fire which is utilized in our work in each part of the day, which is most supporting physical force, which is employed in all our dealings which is the destroyer of disease germs, which strengthens the performances of Yajna and which is enriched with glamour. Let it be the source of keeping us away from grief and troubles.

सुजातं जातवेदसमग्निं वैश्वानरं विभुम् ।
हव्यवाहं हवामहे स नो मुञ्चत्वंहसः ॥ ४ ॥

We describe the properties of fire which is a nice created object, which is permeating all the created objects, which is present in the form of animal heat in all the creatures, which is spreading everywhere (in the form of electricity, magnetism and heat) and which carries to other Devas the oblations offered in the *Yajna*. Let it be the source of deliverance to us from the grief and troubles.

येन ऋषयो बलमद्योतयन् युजा येनासुराणामयुवन्त मायाः ।
येनाग्निना पणीनिन्द्रो जिगाय स नो मुञ्चत्वंहसः ॥ ५ ॥

This is the fire whereby the Cognitive and active organs of the body strengthen their splendour, through whose cooperation the activities of vital airs are distinguished, with which *Indra*, the mighty sun conquered the *Panis*, the clouds.

येन देवा अमृतमन्वविन्दन् येनौषधीर्मधुमतीरकृण्वन् ।
येन देवाः स्वराभरन्त्स नो मुञ्चत्वंहसः ॥ ६ ॥

Through which the physical forces of nature attain immortality, through which they make the herbs full of juice and through which the learned persons obtain the effulgence of knowledge, let this fire be the source of deliverance to us from grief and troubles.

यस्येदं प्रदिशि यद् विरोचते यज्जातं जनितव्यं च केवलम् ।
स्तौम्यग्निं नाथितो जोहवीमि स नो मुञ्चत्वंहसः ॥ ७ ॥

I equipped with strength, praise and describe frequently the properties of fire under whose control alone shines whatever is in existence and whatever is to come into existence. Let it be the source of keeping us away from grief and troubles.

सू०२४ ॥ ऋषिः—मृगारः ॥ देवता—इन्द्रः ॥ छन्दः—१ शक्वरीगर्भा पुरःशक्वरी; २-७ त्रिष्टुप् ॥

HYMN XXIV

Seer—Mrigarah. Subject-matter—Indrah. Metre-1 Shakvarigarbha Purah Shakvari ; 2-7 Tristup.

इन्द्रस्य मन्महे शश्वदिदस्य मन्महे वृत्रघ्न स्तोमा
उप मेम आगुः । यो दाशुषः सुकृतो
हवमेति स नो मुञ्चत्वंहसः ॥ १ ॥

I ponder over the properties of *Indra*, the electricity and I consider this electricity perpetually. All these expressions of the praise of this *Indra* come to me. It is this Indra that moves into the roar of cloud which release rainy water and which through rainfall serves the good of people. Let it be the source of driving away grief and troubles from us.

य उग्रीणामुग्रबाहुर्ययुर्यो दानवानां बलमारुरोज ।
येन जिताः सिन्धवो येन गावः
स नो मुञ्चत्वंहसः ॥ २ ॥

It is this electricity which possessed of tremendous power overcomes all the great powers, which crushes the power of the clouds which do not release water, which victorious

over the water-currents and which over powers the shining and moving objects. Let it be the source of driving away grief and troubles from us.

यश्चर्षणिप्रो वृषभः स्वर्विद् यस्मै ग्रावाणः प्रवदन्ति नृम्णम् ।
यस्याध्वरः सप्तहोता मदिष्ठः स नो मुञ्चत्वंहसः ॥ ३ ॥

It is Indra, which fulfils the necessary tasks of men, which gives light, of whose power is the learned persons highly praise, which is most pleasure-giving to people and for whose sake the Yajna wherein seven priests are employed, is performed. Let it be the source of driving away grief and troubles from us.

यस्य वशास ऋषभास उक्षणो यस्मै मीयन्ते स्वरवः स्वर्विदे ।
यस्मै शुक्रः पवते ब्रह्मशुम्भितः स नो मुञ्चत्वंहसः ॥ ४ ॥

It is Indra, under whose control remain all the animals and clouds, for brilliant which the posts are fixed (as lightning conductors) and for the maintenance of which the ignious splendour augmented by the sun is in operation.

यस्य जुष्टिं सोमिनः कामयन्ते यं हवन्त इषुमन्तं गविष्टौ ।
यस्मिन्नर्कः शिश्रिये यस्मिन्नोजः
स नो मुञ्चत्वंहसः ॥ ५ ॥

It is Indra whose favourable benefit the men of learning desire, to which lightning possessor highly praise and wherin is contained light and where in is contained the power. Let it be the source of driving away grief and troubles from us.

यः प्रथमः कर्मकृत्याय जज्ञे यस्य वीर्यं प्रथमस्यानुबुद्धम् ।
येनोद्यतो वज्रोऽभ्यायताहिं स नो मुञ्चत्वंहसः ॥ ६ ॥

It is Indra, which comes in manifestation first for the active operation, whose valour as the first is awakened, and charged by whom the weapon of ligtning destroys the cloud. Let it be the source of driving away grief and troubles from us.

यः सङ्ग्रामान् नयति सं युधे वशी यः
पुष्टानि संसृजति द्वयानि । स्तौमीन्द्रं
नाथितो जोहवीमि स नो मुञ्चत्वंहसः ॥ ७ ॥

I equipped with strength, praise and describe frequently the properties of Indra which as a best controlling power inspires people for fighting battles and which brings out two kinds of power—the positive and negative. Let it be the source of driving away grief and troubles from us.

सू०२५ ॥ ऋषिः—मृगारः ॥ देवता—वायुसवितारौ ॥ छन्दः—१, २,
४-६ त्रिष्टुप्; ३ अतिशक्वरी- गर्भाजगती; ७ पथ्याबृहती ॥

HYMN XXV

Seer—Mrigrah. Subject-matter—Vayu and Savitar.
Metre—1, 2, 4-6 Tristup ; 3 Atishakvari ; 7 pathya brihati.

वायोः सवितुर्विदथानि मन्महे यावात्मन्वद्
विशथो यौ च रक्षथः । यौ विश्वस्य परिभू
बभूवथुस्तौ नो मुञ्चतमंहसः ॥ १ ॥

Think over the properties and operations of the air and sun which penetrate and guard the living world and which become the pervader of all. Let these two become the source of saving us from grief and troubles.

ययोः सङ्ख्याता वरिमा पार्थिवानि
याभ्यां रजो युपितमन्तरिक्षे । ययोः प्रायं नान्वानशे
कश्चन तौ नो मुञ्चतमंहसः ॥ २ ॥

These two are the air and sun to which the expanses of earth are measured, which support the water in the middle region and extensive jurisdiction of which no one can reach. Let these two become the source of saving us from grief and troubles.

तव व्रते नि विशन्ते जनासस्त्वय्युदिते प्रेरते चित्रभानो ।
युवं वायो सविता च भुवनानि
रक्षथस्तौ मुञ्चतमंहसः ॥ ३ ॥

People rest in the dominion of the sun which possesses the beauteous rays and they start their activities when this sun rises up. This air and this sun preserve all the creatures. Let these two become the source of saving us from grief and trouble.

अपेतो वायो सविता च दुष्कृतमप रक्षांसि
शिमिदां च सेधतम् । सं ह्यू३र्जया सृजथः
सं बलेन तौ नो मुञ्चतमंहसः ॥ ४ ॥

Let the air and the sun drive away the ills from our bodies, let them drive off the diseases and let them keep away the pain from us. Let them unite with energy and let them give us power. Let these two become the source of saving us from grief and troubles.

रयिं मे पोषं सवितोत वायुस्तनू दक्षमा सुवतां सुशेवम् ।
अयक्ष्मतातिं मह इह धत्तं तौ नो मुञ्चतमंहसः ॥ ५ ॥

Let the air and sun produce physical wealth, strength, favourable vigour in my body. Let them give us here complete freedom from tuberculosis. Let these two become the source of saving us from grief and trouble.

प्र सुमतिं सवितर्वाय ऊतये महस्वन्तं मत्सरं मादयाथः ।
अर्वाग् वामस्य प्रवतो नि यच्छतं
तौ नो मुञ्चतमंहसः ॥ ६ ॥

May the air and sun become the source of giving us good intellect for our safety, may they fill us with the pleasure full of splendour and glamour and may these two give me here plenty of pleasure full of delight. Let these twain of air and sun become the source of saving us from grief and trouble.

उप श्रेष्ठा न आशिषो देवयोर्धामन्नस्थिरन् ।
स्तौमि देवं सवितारं च वायुं तौ नो मुञ्चतमंहसः॥ ७ ॥

Let our noblest prayers reach to Him who is All-containing abode of these two wonderful objects. I describe the qualities of resplendent air and sun. Let these two become the source of saving us from grief and troubles.

सू०२६ ॥ ऋषिः—मृगारः ॥ देवता—द्यावापृथिवी ॥ छन्दः—१ पुरोऽष्टिर्जगती; २-६ त्रिष्टुप्; ७ शाक्वरगर्भा मध्येज्योतिस्त्रिष्टुप् ॥

HYMN XXVI

Seer—Dyavaprithivi, Metre—Puroas—tirjagati ; 2-6 Tristup ; 7 Shakvarigarbha madhey jyotistristup.

मन्वे वां द्यावापृथिवी सुभोजसौ सचेतसौ
ये अप्रथेथाममिता योजनानि ।
प्रतिष्ठे ह्यभवतं वसूनां ते नो मुञ्चतमंहसः ॥ १ ॥

I weigh in mind the operation and utilities of these heaven and earth which give a good protection to worldly creatures, which are the object of knowledge and which through

immeasurable expanses spread out. These two are the sheltering abode of all the creatures desiring locality to live. Let these twain become sources of releasing us from grief and troubles.

प्रतिष्ठे ह्यभवतं वसूनां प्रवृद्धे देवी सुभगे उरूची ।
द्यावापृथिवी भवतं मे स्योने ते नो मुञ्चतमंहसः ॥ २ ॥

These two are the sheltering abode of all the creatures desiring locality to live, they are expansive, wonderous, full of fortunes and far extending. Let these heaven and earth be auspicious to me. Let these twain become the sources of releasing us from grief and troubles.

असन्तापे सुतपसौ हुवेऽहमुर्वी गम्भीरे कविभिर्नमस्ये ।
द्यावापृथिवी भवतं मे स्योने ते नो मुञ्चतमंहसः ॥ ३ ॥

I describe the utilities of these twain which do not cause burning of sorrow, which are expansive, deep and commendable by the men of science. Let these heaven and earth be auspicious to me. Let these twain be come the sources of releasing us from grief and troubles.

ये अमृतं बिभृथो ये हवींषि ये स्रोत्या बिभृथो ये मनुष्यान् ।
द्यावापृथिवी भवतं मे स्योने ते नो मुञ्चतमंहसः ॥ ४ ॥

These two are such objects which contain water, which have in them the essance of oblation offered in Yajna and which support rivers and human-beings. Let these heaven and earth be auspicious to me. Let these twain become the sources of releasing us from grief and troubles.

ये उस्रिया बिभृथो ये वनस्पतीन् ययोर्वां विश्वा भुवनान्यन्तः ।
द्यावापृथिवी भवतं मे स्योने ते नो मुञ्चतमंहसः ॥ ५ ॥

These two are such objects which cherish Cows, which cherish plants and within the range of which all creatures are included. Let these heaven and earth be auspicious to me. Let these twain become the sources of releasing us from grief and troubles.

ये कीलालेन तर्पयथो ये घृतेन याभ्यामृते
न किं चन शक्नुवन्ति । द्यावापृथिवी भवतं
मे स्योने ते नो मुञ्चतमंहसः ॥ ६ ॥

These two are such twain which satisfy the world with water and grain, which fulfil the world with light and without them all the creatures are good for nothing. Let these heaven and earth be auspicious to me. Let these become the sources of releasing us from grief and troubles.

यन्मेदमभिशोचति येनयेन वा कृतं पौरुषेयान्न दैवात् ।
स्तौमि द्यावापृथिवी नाथितो
जोहवीमि ते नो मुञ्चतमंहसः ॥ ७ ॥

This act belonging to me, be it of what-so-ever nature, by whatsoever cause be it materialized, if it is done through the effort of my own soul not by the fate, tortures me (no one else). I equipped with strength, praise and frequently describe the utilities and operations of the heaven and earth. Let these twain become the sources of releasing us from grief and troubles.

सू० २७ ॥ ऋषिः—मृगारः ॥ देवता—मरुतः ॥छन्दः—त्रिष्टुप् ॥

HYMN XXVII

Seer—Mrigarah. Subject-matter—Marutah. Metre—Tristup.

मरुतां मन्वे अधि मे ब्रुवन्तु प्रेमं वाजं वाजसाते अवन्तु ।

आशूनिव सुयमानह्व ऊतये ते नो मुञ्चन्त्वंहसः ॥ १ ॥

I consider the qualities and operations of *Maruts*, the airs, may they become the media of our speech, may they save this wealth (the bodily wealth) in the battle of life. I speak of them highly like the well-trained steeds for our protection. May they become the sources of delivering us from grief and troubles

उत्समक्षितं व्यचन्ति ये सदा य आसिञ्चन्ति रसमोषधीषु ।
पुरो दधे मरुतः पृश्निमातॄंस्ते नो मुञ्चन्त्वंहसः ॥ २ ॥

These are the Maruts which surround the inexhaustible fountain (the cloud), which ever bedew the berbaceous plaints with moisture and which are offshoots of the sun, I keep them to take their benefit. May they become the sources of delivering us from grief and troubles.

पयो धेनूनां रसमोषधीनां जवमर्वतां कवयो य इन्वथ ।
शग्मा भवन्तु मरुतो नः स्योनास्ते नो मुञ्चन्त्वंहसः ॥ ३ ॥

These are the *Maruts* which possessing transperancy fills up milk in milch-Kines, sap in herbs and speed in horses. May these powerful *Maruts* be auspicious for us. May they become the sources of delivering us from grief and troubles.

अपः समुद्राद् दिवमुद् वहन्ति दिवस्पृथिवीमभि ये सृजन्ति ।
ये अद्भिरीशाना मरुतश्चरन्ति ते नो मुञ्चन्त्वंहसः ॥ ४ ॥

These are the *Maruts* which raise water from the sea to heavenly region and release the water (in showers) from sky to the earth. These the Maruts which move in the sky mighty with waters. May they be sources of delivering us from grief and troubles.

ये कीलालेन तर्पयन्ति ये घृतेन ये वा वयो मेदसा संसृजन्ति । ये अद्भिरीशाना मरुतो वर्षयन्ति
ते नो मुञ्चन्त्वंहसः ॥ ५ ॥

These are the Maruts which refresh the creatures with water and grain, which fill up the world with light and lustre, which increase length of life by creating fat and which rain mighty with waters. May they become the sources of our deliverance from grief and troubles.

यदीदिदं मरुतो मारुतेन यदि देवा दैव्येनेदृगार ।
यूयमीशिध्वे वसवस्तस्य निष्कृतेस्ते नो मुञ्चन्त्वंहसः ॥ ६ ॥

If all this is established with the tremendous power of *Marut's*, if physical forces establish this with their celestial power, the all-abiding maruts are powerful for its maintenance. May they become the sources of our deliverance from grief and troubles.

तिग्ममनीकं विदितं सहस्वन् मारुतं शर्धः पृतनासूग्रम् ।
स्तौमि मरुतो नाथितो जोहवीमि
ते नो मुञ्चन्त्वंहसः ॥ ७ ॥

The power of *Maruts*, in the worldly battles is acrid, wonderous, distinct, impetuous and exceedingly mighty. I equipped with strength praise and describe frequently the properties of Maruts. May they become the sources of our deliverances from grief and troubles.

सू० २८ ॥ ऋषिः—मृगारः ॥ देवता—भवाशर्वौ ॥ छन्दः—१ अतिजागतगर्भाभुरिक् त्रिष्टुप्; २-७ त्रिष्टुप् ॥

HYMN XXVIII

Seer—Mrigarah. Subject-matter—Bhava—Sharvav. Metre 1 Atijagatgarbha Bhurik Tristup; 2-7 Tristup.

N.B. *Bhava* and *Sharva* are the names of fire. These are two kinds of fire.

भवाशर्वौ मन्वे वां तस्य वित्तं ययोर्वामिदं प्रदिशि
यद् विरोचते । यावस्येशाथे द्विपदो
यौ चतुष्पदस्तौ नो मुञ्चतमंहसः ॥ १ ॥

I think of the properties of Bhava and Sharva, the fires, which are present in the world, in the control of which two this perceptible world is manifest and which two control the quadrupeds and bipeds of this world. May these two be the sources of our deliverance from grief and troubles.

ययोरभ्यध्व उत यद् दूरे चिद् यौ विदिताविषुभृतामसिष्ठौ ।
यावस्येशाथे द्विपदो यौ चतुष्पदस्तौ नो मुञ्चतमंहसः॥२॥

These are the *Bhava* and *Sharva* under whose control remains all that is near and all that is distant, which are famed as the most powerful of the archers, which two control quadrupeds and bipeds of this world. May these two become the sources of our deliverance from grief and troubles.

सहस्राक्षौ वृत्रहणा हुवेऽहं दूरेगव्यूती स्तुवन्नेम्युग्रौ ।
यावस्येशाथे द्विपदो यौ चतुष्पदस्तौ नो मुञ्चतमंहसः ॥ ३ ॥

I describe the operations and qualities of these *Bhava* and Sharva which are the eyes of the world, who encompass the wide dominion beyond the reach of our seeing limbs and I eulogizing the properties of these two strong forces take them into our utilization and which control the quadrupeds and bipeds of this world. May these two become the sources of our deliverance from grief and troubles.

यावारेभाथे बहु साकमग्रे प्र चेदस्राष्ट्रमभिभां जनेषु ।

यावस्येशाथे द्विपदो यौ चतुष्पदस्तौ नो मुञ्चतमंहसः ॥ ४ ॥

These are Bhava and Sharva who in the beginning of the creation work out many things unitedly by their operations of integration and disintegrations which produce over-powering splendour in the people and which control the quadrupeds and bipeds of this world. May these two be the sources of our deliverance from grief and troubles.

ययोर्वधान्नापपद्यते कश्चनान्तर्देवेषूत मानुषेषु ।
यावस्येशाथे द्विपदो यौ चतुष्पदस्तौ नो मुञ्चतमंहसः ॥ ५ ॥

These are the Bhava and Sharva from the stroke of weapon of which no one among wonderful worldly powers and men escapes and which control the quadrupads and bipeds of this world. May these two become the sources of our deliverance from grief and troubles.

यः कृत्याकृन्मूलकृद् यातुधानो नि तस्मिन् धत्तं वज्रमुग्रौ ।
यावस्येशाथे द्विपदो यौ चतुष्पदस्तौ नो मुञ्चतमंहसः ॥ ६ ॥

These two strong powers hurl their weapon, the thunder bolt upon the germ which is violent, which takes root in the body, which is trouble-some. These Bhava and Sharva control the quadrupeds and bipeds of this world. May these two become the sources of our deliverance from grief and troubles.

अधि नो ब्रूतं पृतनासूग्रौ सं वज्रेण सृजतं यः किमीदी ।
स्तौमि भवाशर्वौ नाथितो जोहवीमि
तौ नो मुञ्चतमंहसः ॥ ७ ॥

These two strong powers (the Bhava and Sharva) make us to pronounce the words in the world's battle and hurl their weapon, the thunder-bolt, on the germs which are disease-

creating. I equipped with strength praise and describe frequently the properties of these Bhava and Sharva. May these two become the sources of our deliverance from grief and troubles.

सू० २९ ।। ऋषिः—मृगारः ।। देवता—मित्रावरुणौ ।। छन्दः—१-६ त्रिष्टुप्; ७ शक्वरीगर्भाऽतिजगती ।।

HYMN XXIX

Seer—Mrigarah. Subject-matter — Mitravarunau.
Metre—1-6 Tristup; 7 Shakvarigarbha Atijagati.

मन्वे वां मित्रावरुणावृतावृधौ सचेतसौ द्रुह्वणो यौ नुदेथे ।
प्र सत्यावानमवथो भरेषु तौ नो मुञ्चतमंहसः ॥ १ ॥

I know the nature and working of these Mitravarunau, the inhalatation and exhalation which are adhering to the law of nature, which are the object of knowledge, which react harmfully to them who break the rules of hygiene and health, which protect them who follow the law of nature in life's turmoils. May these two become the sources of our safety from the grief and troubles.

सचेतसौ द्रुह्वणो यौ नुदेथे प्र सत्यावानमवथो भरेषु ।
यौ गच्छथो नृचक्षसौ बभ्रुणा
सुतं तौ नो मुञ्चतमंहसः ॥ २ ॥

These two are *Mitra* and *Varuna* which are the object of Knowledge, which react harmfully to them who break the rules of hygiene and health, which protect them who follow the law of nature in life's turmoils, which are the sources of man's seeing and which are present in every one with their protective powers. May these two become the sources of our safety from the grief and troubles.

यावङ्गिरसमवथो यावगस्तिं मित्रावरुणा जमदग्निमत्त्रिम् ।
यौ कश्यपमवथो यौ वसिष्ठं तौ नो मुञ्चतमंहसः ॥ ३ ॥

These are *Mitra* and *Varuna* which give protection to bodily vitality, which protect the heat of the body, which protect the fire working in digestion system, which preserve the power of appetite, which protect eye and which extend their protection to organ of speech. May these two become the sources of our safety from the grief and troubles.

यौ श्यावाश्वमवथो वध्यश्वं मित्रावरुणा पुरुमीढमत्त्रिम् ।
यौ विमदमवथः सप्तवध्रिं तौ नो मुञ्चतमंहसः ॥ ४ ॥

These are *Mitra* and *Varuna* which protect the soul who is the master of cognitive organs; which protect the soul who is the controlling power of our the active organs; which save the vitality of the body which has many powers ; which save the power of hunger and thirst; which preserve the mind that has no indolence in its activity, and which protect the brain that has seven limbs in its range. (two eyes, two ears, two nostrils and mouth). May these two become the sources of our safety from the grief and troubles.

यौ भरद्वाजमवथो यौ गविष्ठिरं विश्वामित्रं वरुण मित्र कुत्सम् ।
यौ कक्षीवन्तमवथः प्रोत कण्वं तौ नो मुञ्चतमंहसः ॥ ५ ॥

These are *Mitra* and *Varuna*, the two vital breaths which give aid to digestion system which digest the things eaten and drunk; which give help to the energy working out in the limbs; which protect ear and the power of body defending against diseases; which preserve the cohesive power of body and limbs; which protect the organ of intellection. May these two become the sources of our safety from the grief and troubles.

यौ मेधातिथिमवथो यौ त्रिशोकं मित्रावरुणावुशनां काव्यं यौ ।
यौ गोतममवथः प्रोत मुद्गलं तौ नो मुञ्चतमंहसः ॥ ६ ॥

These are *Mitra* and *Varuna* which help the soul which is the central store of all consciousness; which protect the animal heat that possesses three kinds of activities; which protect the voluntary and involuntary activities of mind; which preserve the vocal cards and the physical vigour. May these two become the sources of our safety from the grief and troubles.

ययो रथः सत्यवर्त्मर्जुरश्मिर्मिथुया चरन्तमभियाति दूषयन् ।
स्तौमि मित्रावरुणौ नाथितो
जोहवीमि तौ नो मुञ्चतमंहसः ॥ ७ ॥

These *Mitra* and *Varuna* are such two vital breaths whose structure of function is based on the path of truth (natural law) and possessed of straight-controlling link. This structure of function assails and ruins him who violate the law of nature and act upon the hygienic rules perversely.

सू० ३० ॥ ऋषिः—अथर्वा ॥ देवता—सर्वरूपा सर्वात्मिका सर्वदेवमयी वाक् ॥ छन्दः—१-५, ७, ८ त्रिष्टुप्; ६ जगती ॥

HYMN XXX

Seer — Atharvan. Subject-matter — Sarvarupa, sarvatimika, Sarvadevamayi Vak. Metre 1-5, 7, 8, Tristup; 6 Jagati.

N.B. This hymn is concerned with the *Vak* the declaration of the people or parliament of a nation. This represents the power of the people as a whole.

अहं रुद्रेभिर्वसुभिश्चराम्यहमादित्यैरुत विश्वदेवैः ।
अहं मित्रावरुणोभा बिभर्म्यहमिन्द्राग्नी अहमश्विनोभा ॥ १ ॥

I, the parliament of the people conduct the affairs of the nation with *Rudra*, the destructive powers; *Vasus*, Constructive powers, *Adityas*, the learned persons and *Vishvedevas*, the other physical forces and sanctions of the state. I possess the two gas—the hydrogen and oxygen, I possess electricity and fire and I hold under my control both the *ashvinis*, the air and water.

अहं राष्ट्री सङ्गमनी वसूनां चिकितुषी प्रथमा यज्ञियानाम् ।
तां मा देवा व्यदधुः
पुरुत्रा भूरिस्थात्रां भूर्यावेशयन्तः ॥ २ ॥

I am the sovereign power of the nation (Rastri), I gather all treasures, I am the first well-informed and informative body of state's and peoples affairs. The learned persons and statesmen making me enter many affairs in various ways constitute and establish me. I have my working in many form and many institutions.

अहमेव स्वयमिदं वदामि जुष्टं देवानामुत मानुषाणाम् ।
यं कामये तंतमुग्रं कृणोमि तं ब्रह्माणं
तमृषिं तं सुमेधाम् ॥ ३ ॥

I, verily, myself announce and inform whatever is favourable to learned men and common people. I make the man whom so ever I desire and find fit, the mighty, the *Brahman*, the seer and the learned one.

मया सोऽन्नमत्ति यो विपश्यंति यः प्राणति य ईं शृणोत्युक्तम्।
अमन्तवो मां त उप क्षियन्ति
श्रुधि श्रुत श्रद्धेयं ते वदामि ॥ ४ ॥

He who soever sees, breaths, and hears the spoken word,

eats through me alone the food that feeds him. Those who do not know and accept me, also dwell beside me. O learned man ! here the truth as I declare it.

अहं रुद्राय धनुरा तनोमि ब्रह्मद्विषे शरवे हन्तवा उ ।
अहं जनाय समदं कृणोम्यहं द्यावापृथिवी आ विवेश ॥ ५ ॥

I bend the bow to kill the man who is cruel, violent and enemy of knowledge, I raise battle for the good of the people and I penetrate earth and heaven.

अहं सोममाहनसं बिभर्म्यहं त्वष्टारमुत पूषणं भगम् ।
अहं दधामि द्रविणा हविष्मते
सुप्राव्या३ यजमानाय सुन्वते ॥ ६ ॥

I maintain the unalienable supremacy of the people, I keep under my control *Tvastar*, the fire, I have my control over *Pushan*, the air and *Bhaga*, the fortune. I give the pleasure giving wealth to the performer of *Yajna*, who offers oblation, and pours out juice of *Soma*.

अहं सुवे पितरमस्य मूर्धन्मम योनिरप्स्व१न्तः समुद्रे ।
ततो वि तिष्ठे भुवनानि विश्वोतामूं
द्यां वर्ष्मणोप स्पृशामि ॥ ७ ॥

I crown the sovereign on the summit of this state, my territorial jurisdiction extends to the interior of atmospheric region and to the interior of the sea. Therefore I extend over all territories and I touch this heavenly region with my power.

अहमेव वातइव प्र वाम्यारभमाणा भुवनानि विश्वा ।
परो दिवा पर एना पृथिव्यैतावती
महिम्ना सं बभूव ॥ ८ ॥

I, verily, controlling all the territories and people blow like the tempestuous wind. I am so mighty in my sovereignity that I manifest it beyond this earth, beyond the heaven.

सू० ३१ ॥ ऋषि:—ब्रह्मास्कन्द: (?) ॥ देवता—मन्यु: ॥ छन्द:—१, ३ त्रिष्टुप्; २, ४ भुरिक् त्रिष्टुप्; ५-७ जगती❀ ॥

HYMN XXXI

Seer—*Brahamaskandah.* Subject-matter—Manyuh.

Metre 1, 3 Tristup ; 2, 4 Bhurik Tristup ; 5-7 Jagati.

त्वया मन्यो सरथमारुजन्तो हर्षमाणा हृषितासो मरुत्वन् ।
तिग्मेषव आयुधा संशिशाना
उप प्र यन्तु नरो अग्निरूपाः ॥ १ ॥

Let intrepid men with this wrath accompanied by warriors, destroying the enemies who are mounting on chariots, full of pleasure, mentally satisfied, equipped with pointed arrows, sharpening their weapons and full of ardour, march on.

अग्निरिव मन्यो त्विषितः सहस्व सेनानीर्नः सहुरे हूत एधि ।
हत्वाय शत्रून् वि भजस्व वेद ओजो
मिमानो वि मृधो नुदस्व ॥ २ ॥

Let this ardour flashing like fire slay our foes, let this victor ardour invited become our army leader, let it slaying the foe men distribute their possession in army men and let it destroy the enemies maintaining its vigour.

सहस्व मन्यो अभिमातिमस्मै रुजन् मृणन् प्रमृणन् प्रेहि शत्रून् ।
उग्रं ते पाजो नन्वा रुरुध्रे वशी
वशं नयासा एकज त्वम् ॥ ३ ॥

Let this warm emotion slay the foeman of this King, let it march forward breaking, slaying, crushing down the enemies. They surely cannot hinder its impetuous vigour and let this sole controlling incitement reduce them to subjugation.

एको बहूनामसि मन्य ईडिता विशंविशं युद्धाय सं शिशाधि।
अकृत्तरुक्त्वया युजा वयं द्युमन्तं
घोषं विजयाय कृण्मसि ॥ ४ ॥

This fierce heat is praised alone amongst many, let it sharpen the spirit of each clan for combat, with the help of this incitement which possesses perfect splendour we raise the glorious battle-shouts for conquest.

विजेषकृदिन्द्र इवानवब्रवो३ऽस्माकं मन्यो अधिपा भवेह ।
प्रियं ते नाम सहुरे गृणीमसि
विद्मा तमुत्सं यत आबभूथ ॥ ५ ॥

Let this zeal which is unyielding and bringing victory like a mighty commander, be here our sovran ruler. Let us praise the dear name of this victorious incitement and we know the spring from which this is born.

आभूत्या सहजा वज्र सायक सहो बिभर्षि सहभूत उत्तरम् ।
क्रत्वा नो मन्यो सह मेद्येधि
महाधनस्य पुरुहूत संसृजि ॥ ६ ॥

This warm emotion is splendid like lightning and rainbow. It is natural and is born with power. Born with power it bears the highest conquering might. Let this much incited in the battle be friendly to us in its spirit, and be helpful in attaining plentiful wealth.

संसृष्टं धनमुभयं समाकृतमस्मभ्यं धत्तां वरुणश्च मन्युः ।
भियो दधाना हृदयेषु शत्रवः
पराजितासो अप नि लयन्ताम् ॥ ७ ॥

Let the King and *Manyu*, the warm emotion give us the wealth of both Kinds—earned and gathered. Let our enemies overwhelmed with terror in their mind and spirit and defeated in their design run away.

सू०३२ ॥ ब्रह्मास्कन्दः (?) ॥ देवता—मन्युः ॥ छन्दः—१ जगती;
२-७ त्रिष्टुप् ॥

HYMN XXXII

Seer — Brahmaskandah. Subject-matter—Manyuh. Metre-1 Jagati ; 2-7 Tristup.

यस्ते मन्योऽविधद् वज्र सायक सह ओजः
पुष्यति विश्वमानुषक् । साह्याम दासमार्यं त्वया
युजा वयं सहस्कृतेन सहसा सहस्वता ॥ १ ॥

He who embraces this warm heat which is splendid like lighning bolt and rain bow-strengthen all conquering energy. Let us conquer Dasa, the *dacoit* and *Aryas* with the aid of this incitement which increases vigour, possesses conquering power.

मन्युरिन्द्रो मन्युरेवास देवो मन्युर्होता वरुणो जातवेदाः ।
मन्युर्विश ईडते मानुषीर्याः
पाहि नो मन्यो तपसा सजोषाः ॥ २ ॥

Manyu, the zeal is Indra, the mighty power, Manyu is varily *deva*, the wonderful power, Manyu is *hotar*, the devouring force, *Manyu* is *Varuna*, the overwhelming might, *Manyu* is *Jatavedas*, the igneous ferver present in all the

creatures, it is *Manyu* which is praised by the human beings and let this Manyu being accordant guard us with its ferver.

अभीहि मन्यो तवसस्तवीयान् तपसा युजा वि जहि शत्रून्।
अमित्रहा वृत्रहा दस्युहा च विश्वा
वसून्या भरा त्वं नः ॥ ३ ॥

This *Manyu*, the incitement is mightier than mighty, let it come to us and let it kill the foemen with its ferver. Let this slayer of enemies, killer of wickeds, destroyer of thieves and dacoits bring to us all kinds of wealth.

त्वं हि मन्यो अभिभूत्योजाः स्वयंभूर्भामो अभिमातिषाहः।
विश्वचर्षणिः सहुरिः सहीयानस्मास्वोजः
पृतनासु धेहि ॥ ४ ॥

This *Manyu* is of surpassing vigour, self-existent, fierce, queller of foe, shared by all men, victorious, subduer and let it vouchgase to us the strength in battles.

अभागः सन्न परेतो अस्मि तव क्रत्वा तविषस्य प्रचेतः।
तं त्वा मन्यो अक्रतुर्जिहीडाहं
स्वा तनूर्बलदावा न एहि ॥ ५ ॥

This *Manyu* is the tendency of mind. I become far away from it if I have not any share of its vigour. I, a feeble man, come to its shelter. Let strength-giving nature and form of it come to us.

अयं ते अस्म्युप न एह्यर्वाङ् प्रतीचीनः संहुरे विश्वदावन्।
मन्यो वज्रिन्नभि न आ ववृत्स्व
हनाव दस्यूंरुत बोध्यापेः ॥ ६ ॥

I belong to this warm emotion which being invisible comes to us in visible manner. This is conquering, all-bestowing and possessing the power of thunder-bolt. Let it come to us, let us slay the thieves and dacoits and let us distinguish our brothers from others.

अभि प्रेहि दक्षिणतो भवा नोऽधा वृत्राणि जङ्घनाव भूरि ।
जुहोमि ते धरुणं मध्वो
अग्रमुभावुपांशु प्रथमा पिबाव ॥ ७ ॥

Let this *Manyu* come to us and be in our right hand. Let both of us kill the multitude of enemies. I accept the permanent essance of its sweetness and let both of us quietly save it first.

सू० ३३ ॥ ऋषिः—ब्रह्मा ॥ देवता—अग्निः ॥ छन्दः—गायत्री ॥

HYMN XXXIII

Seer—Brahman. Subject-matter Agnih. Metre-Gayatri.

अप नः शोशुचदघमग्ने शुशुग्ध्या रयिम् ।
अप नः शोशुचदघम् ॥ १ ॥

O Self-refulgent God ! remove our evils far from us, give wealth to us and remove our evils far from us.

सुक्षेत्रिया सुगातुया वसूया च यजामहे ।
अप नः शोशुचदघम् ॥ २ ॥

We worship God for attaining the sound body, for attaining good path of emancipation and for attaining the wealth physical and spiritual. O Lord ! remove our evils far from us.

प्र यद् भन्दिष्ठ एषां प्रास्माकासश्च सूरयः ।
अप नः शोशुचदघम् ॥ ३ ॥

O Lord ! As you are the most benevolent our these well-wishers and our learned men are also favourable to us, so remove our evils far from us.

प्र यत् ते अग्ने सूरयो जायेमहि प्र ते वयम् ।
अप नः शोशुचदघम् ॥ ४ ॥

O Self-refulgent Divinity, as the learned men become your devotees so we may also become your devotee and remove our evils far from us.

प्र यदग्नेः सहस्वतो विश्वतो यन्ति भानवः ।
अप नः शोशुचदघम् ॥ ५ ॥

As misery-removing self-refulgent God's beams of splendour go everywhere, so our evils be removed far from us.

त्वं हि विश्वतोमुख विश्वतः परिभूरसि ।
अप नः शोशुचदघम् ॥ ६ ॥

O God ! Thy face is everywhere and Thou art pervading all directions. Remove our evils far from us.

द्विषो नो विश्वतोमुखाति नावेव पारय ।
अपः नः शोशुचदघम् ॥ ७ ॥

O God, Whose face is everywhere ! Thou take me away from my internal enemies—the anger, aversion, attachment etc. as the people cross the sea by ship. Remove our evils far from us.

स नः सिन्धुमिव नावाति पर्षा स्वस्तये ।
अप नः शोशुचदघम् ॥ ८ ॥

O Lord ! transport us to felicity as a ship across the river. Remove our evils far from us.

सू० ३४ ।। ऋषि:—अथर्वा ।। देवता—ब्रह्मौदनम् ।। छन्द:—१-३ त्रिष्टुप्; ४ भुरिक् त्रिष्टुप्; ५ सप्तपदा कृति'; ६ पञ्चपदाऽतिशक्वरी; ७ पञ्चपदा भुरिक् शक्वरी; ८ जगती ।।

HYMN. XXXIV

Seer—Atharvan. Subject-matter—Brahmaudanam. Metre-1-3 Tristup ; 4 Bhurik Tristup, 5. Saptapada Kritih ; 6. Panchapada Atishakvari ; 7. Panchapada Bhurik Shakvari ; 8. Jagati.

N.B. In this hymn the description is mainly concerned with *Brahmaudana*. What is *Brahmaudana* ? It is oblation element which is prepared for the purpose of offering oblations in the *Yajna*. This is prepared with the Vedic Mantras and mainly concerned with some capital *samans* therefore, it is called *Brahmaudana*. It represents the *Yajna*, house-hold life and Swargah which is pleasant life of a *Grihastha* possessing plenty of means and means of pleasure. The house-hold life with all its pleasure and pelf is the real *Svarga*. *Svarga* is not any particular locality of pleasure. The house-hold life full of all pleasure is called *Svarga*. A house-holding man enjoys pleasures of wife, children, food, honey, milk, ghee etc. This life is the life of proligeous nature. The couple leading this life proliferate worldly means, pleasure, progeny, culture and the acts fruitful in this life and in that life. With the extension and expension of self a house-holding couple extends his culture sacerdotal activities responsible for this life and that life.

This has been expressed and represented in the hymn by planning the performance of *Yajna* known as *Vistarin*, signifying to be extensive. This Yajna performed extends the prosperity of the house-hold life as well as the prosperity of *Svarga* which is to be attained in other life in the form of house-hold life. Here in the Verse 5 we find the term *Banhistha* of which the Bahishta of Islamic cult is the corrupted form and system of Bahishta a degenerated form.

The well planned, mature and well-based scheme of household life or any thing else is called *odana.*

ब्रह्मास्य शीर्षं बृहदस्य पृष्ठं वामदेव्यमुदरमोदनस्य ।
छन्दांसि पक्षौ मुखमस्य सत्यं विष्टारी
जातस्तपसोऽधि यज्ञः ॥ १ ॥

This Vistari Yajna (which is the symbol of extension) is produced from Tapas, the ferver and austerity. Veda is the head of this *Odana*, the oblation element (prepared for this *Yajna*). *Brihat Saman* is the back of it. Its belly is the *Vamadevya Saman*, the Samans concerned mainly with the adorable Divinity. The metres are the sides of this *Odana* and the truth or reality its face.

अनस्थाः पूताः पवनेन शुद्धाः शुचयः शुचिमपि यन्ति लोकम् ।
नैषां शिश्नं प्र दहति जातवेदाः
स्वर्गे लोके बहु स्त्रैणमेषाम् ॥ २ ॥

The persons firm in their faith, purified, cleansed with their sacerdotal acts and pure in their conscience attain the state of splendid purity. The all-pervading Divinity does not burn or deprive of their organ of enjoyment and generation and in the state of *Svarga* they have many wowen, one for each one as his wife.

विष्टारिणमोदनं ये पचन्ति नैनानवर्तिः सचते कदा चन ।
आस्ते यम उप याति देवान्त्सं गन्धर्वैर्मदते सोम्येभिः ॥ ३ ॥

Never any evil or misfortune visits them who prepare this oblation element for the purpose of *Vistarin Yajna*. Such a man lives in obstention, attain good qualities and enjoys the company of generous men of enlightenment.

विष्टारिणमोदनं ये पचन्ति नैनान् यमः परि मुष्णाति रेतः ।

रथी हं भूत्वा रथयानं ईयते पक्षी
हं भूत्वाति दिवः समेति ॥ ४ ॥

Yama, the All-controlling Divinity does not rob them of genitive vigour who prepare the oblation element for the purpose of *Visitarin Yajna*. He as Charioteer travels by charist and with the craft flying he soars beyond the sky.

एष यज्ञानां विततो बहिष्ठो विष्टारिणं पक्त्वा दिवमा विवेश ।
आण्डीकं कुमुदं सं तनोति बिसं शालूकं शफको मुलाली ।
एतास्त्वा धारा उप यन्तु सर्वाः स्वर्गे लोके मधुमत् पिन्वमाना
उप त्वा तिष्ठन्तु पुष्करिणीः समन्ताः ॥ ५ ॥

This house-hold life is the greatest extensive form of *Yajnas* He who prepares *vistarin odana* reaches to this practical house-hold life. The Ovol-fruited lotus spreads its fibre and there blooms nenuphar and water-lilies. These streams sweetness abundant with their overflow reach to you, O man ! in the state of *Svarga*. All the lakes and rivers with lotus-blossom approach you.

घृतह्रदा मधुकूलाः सुरोदकाः क्षीरेण पूर्णा उदकेन दध्ना ।
एतास्त्वा धारा उप यन्तु सर्वाः स्वर्गे लोके मधुमत्
पिन्वमाना उप त्वा तिष्ठन्तु पुष्करिणीः समन्ताः ॥ ६ ॥

These streams of sweetness full of ghee, with their banks of honey, flowing with the juice of fruits and milk and curd and water and abundant with their overflow reach to you, O man ! in the state *Svarga*.

चतुरः कुम्भांश्चतुर्धा ददामि क्षीरेण पूर्णा उदकेन दध्ना ।
एतास्त्वा धारा उप यन्तु सर्वाः स्वर्गे लोके मधुमत्
पिन्वमाना उप त्वा तिष्ठन्तु पुष्करिणीः समन्ताः ॥ ७ ॥

I give to guests the four jugs filled with milk, with curd and water separately. Rest is like the previous one.

इममोदनं नि दधे ब्राह्मणेषु विष्टारिणं लोकजितं स्वर्गम् ।
स मे मा क्षेष्ट स्वधया पिन्वमानो विश्वरूपा धेनुः
कामदुघा मे अस्तु ॥ ८ ॥

I distribute in the men having mastery over Vedic Knowledge and speeches, this *Odana* which is the oblation element of *Vistarin* which conquers the world and which provides with the pleasure of *Svarga*. Let it swelling with the pleasure of *Svarga*. Let it swelling by its nature not exhaust for me. May the perfect vedic speech fulfil all my wishes.

सू०३५ ॥ ऋषिः—प्रजापतिः ॥ देवता—अतिमृत्युः ॥ छन्दः—१, २, ४-७ त्रिष्टुप्; ३ भुरिग्जगती ॥

HYMN. XXXV

Seer—Prajapatih. Subject-matter—Atimrityuh. Metre-1, 2, 4-7 Tristup ; 3 Bhurigjagati.

N.B. *Odana* is here used in very comprehensive sense. According to shatapath Brahmana (13.1.1.4) and Taitiriya Brahmana (3.8.2.4) *Retas*, the generative vigour is called *Odana*. God who desires to create the world from its material cause, the matter, first produce universal generative power. Everything is basically depending on its strength which is the result of this power. A banian tree is lying hidden in its generative power, the seed-power. Same is the case with all the objects of the world. Whatever shape and stature will the sun assume under the creator's will and design worked out on the material cause, is lying in its atomic seed-power. In the same manner an individual creature is the product of his seed-power or retas. This generative vigour being preserved under the discipline of Chastity and celibacy makes one attain Brahman, the Vedic

Knowledge, and God as well as immortality. In this hymn the term *Odana* represents universal generative vigour.

यमोदनं प्रथमजा ऋतस्य प्रजापतिस्तपसा ब्रह्मणेऽपचत् ।
यो लोकानां विधृतिर्नाभिरेषात्
तेनौदनेनाति तराणि मृत्युम् ॥ १ ॥

I, the observer of celibacy conquer mortality or death with this *Odana*, the generative staminal vigour which *Prajapati*, the Lord of all creatures, who is first manifested ordainer of the eternal law, prepared for the creation of *Brahma*, the universal by His heating power and which is the supporting power of the worlds and which never embraces decay.

येनातरन् भूतकृतोऽति मृत्युं यमन्वविन्दन् तपसा श्रमेण ।
यं पपाच ब्रह्मणे ब्रह्म पूर्वं तेनौदनेनाति तराणि मृत्युम् ॥ २ ॥

I, the observer of celibacy conquer mortality or death with this *Odana* whereby the world-creating forces vanquish death, which learned men attain and maintain by austerity and preservance and which the *Brahman*, God prepares first to create the universe.

यो दाधार पृथिवीं विश्वभोजसं यो अन्तरिक्षमापृणाद् रसेन ।
यो अस्तभ्नाद् दिवमूर्ध्वो महिम्ना
तेनौदनेनाति तराणि मृत्युम् ॥ ३ ॥

I, the observer of celibacy conquer mortality or death with this *Odana*, which upholds the all-sustaining earth, which fills up the firmament with moisture and which through its grandeur supports the heaven above us.

यस्मान्मासा निर्मितास्त्रिंशदराः
संवत्सरो यस्मान्निर्मितो द्वादशारः ।

अहोरात्रा यं परियन्तो नापुस्तेनौदनेनाति तराणि मृत्युम् ॥ ४ ॥

I, the observer of celebacy conquer mortality or death with this *Odana* from which the months with thirty spokes are moulded, from which the year having twelve spokes is formed and which circling day and night never overtakes.

यः प्राणदः प्राणदवान् बभूव यस्मै लोका घृतवन्तः क्षरन्ति ।
ज्योतिष्मतीः प्रदिशो यस्य सर्वास्तेनौदनेनाति तराणि मृत्युम् ॥ ५ ॥

I, the observer of celibacy conquer mortality or death with this *Odana* which bestowing life is life-giver, to which the worlds full of light and water flow with their flood and to which belong all the refulgent regions of the heaven.

यस्मात् पक्वादमृतं सम्बभूव यो गायत्र्या अधिपतिर्बभूव ।
यस्मिन् वेदा निहिता विश्वरूपास्तेनौदनेनाति तराणि मृत्युम् ॥ ६ ॥

I, the observer of celibacy conquer mortality or death with this *Odana*, from which matured, came out immortality into being, which is the preserver of Gayatri metre and in which the perfect Vedas are treasured.

अव बाधे द्विषन्तं देवपीयुं सपत्ना ये मेऽप ते भवन्तु ।
ब्रह्मौदनं विश्वजितं पचामि शृण्वन्तु मे श्रद्दधानस्य देवाः ॥ ७ ॥

I drive away the hostile persons who are dispisers of Good Knowledge, good qualities and good acts and those who are our adversaries be far off. I prepared the *Brahmaudama*

which conquers all things. May the learned persons hear me who believe and trust this.

सू०३६ ॥ ऋषिः—चातनः ॥ देवता—सत्यौजा अग्निः ॥ छन्दः—१-८, १० अनुष्टुप्; ९ भुरिगनुष्टुप् ॥

HYMN. XXXVI

Seer—Chatanah. Subject-matter—Satyaujah Agn ih. Metre-1-8, 10 Anustup ; 9 Bhuriganustup.

तान्त्सत्यौजाः प्र दहत्वग्निर्वैश्वानरो वृषा ।
यो नो दुरस्याद् दिप्साच्चाथो यो नो अरातियात् ॥ १ ॥

Let the authority dispensing justice whose vigour is truth and who is the custodian of public's well-being and who is mighty in his administration, burn, with his awards to them who pain us, who injure us and him who bears hostility against us.

यो नो दिप्सददिप्सतो दिप्सतो यश्च दिप्सति ।
वैश्वानरस्य दंष्ट्रयोरग्नेरपि दधामि तम् ॥ २ ॥

I lay between the jaws (the administration of justice) of all benevolent administrator of justice the man among us who does harm to whosoever does not trouble anyone and harms him who injure others.

य आगरे मृगयन्ते प्रतिक्रोशेऽमावास्ये ।
क्रव्यादो अन्यान् दिप्सतः सर्वांस्तान्त्सहसा सहे ॥ ३ ॥

I overcome, with might them who hunts at the time of dark moon, at the time of querrel and in the house of ours and also all those others who injure others and who devours the flesh of others.

सहे पिशाचान्त्सहसैषां द्रविणं ददे ।
सर्वान् दुरस्यतो हन्मि सं म आकूतिर्ऋध्यताम् ॥ ४ ॥

I conquer the wickeds with my power and take their wealth away. I kill all those who bear hostility with others. Let my intention bear success.

ये देवास्तेन हासन्ते सूर्येण मिमते जवम् ।
नदीषु पर्वतेषु ये सं तैः पशुभिर्विदे ॥ ५ ॥

I gather information about the activities of such persons (as described in the preceding verses) with the learned spies who flee with them and match their rapid activity with the sun and who wonder on rivers and mountains and with the trained animals.

तपनो अस्मि पिशाचानां व्याघ्रो गोमतामिव ।
श्वानः सिंहमिव दृष्ट्वा ते न विन्दन्ते न्यञ्चनम् ॥ ६ ॥

I burn the wicked men like the tiger who troubles man rich in kine. They find no hiding-place like the dogs which see the lion.

न पिशाचैः सं शक्नोमि न स्तेनैर्न वनर्गुभिः ।
पिशाचास्तस्मान्नश्यन्ति यमहं ग्राममाविशे ॥ ७ ॥

I neither have any treaty with the wicked men, nor with the thieves or with those who hide in wood after committing offence. The wicked and undesirable elements flee away from the village which I enter in.

यं ग्राममाविशत इदमुग्रं सहो मम ।
पिशाचास्तस्मान्नश्यन्ति न पापमुप जानते ॥ ८ ॥

These wicked and undesirable elements run away from the village whatever my awful power penetrates through and they plot no further mischief there.

ये मा क्रोधयन्ति लपिता हस्तिनं मशकाइव ।
तानहं मन्ये दुर्हितान्जने अल्पशयूनिव ॥ ९ ॥

To them who are troublesome in the state like small insects and who enrage with their idle talks like the mosquitos who trouble the elephant. I deem unhappy and undesirable creatures.

अभि तं निर्ऋतिर्धत्तामश्वमिवाश्वाभिधान्या ।
मल्वो यो मह्यं क्रुध्यति स उ पाशान्न मुच्यते ॥ १० ॥

Let calamity seize upon the wicked man as with a rope people hold fast the horse. The malignant who bears maliciousness for me let not be rescued from the noose of justice.

सू० ३७ ॥ ऋषिः—बादरायणिः ॥ देवता—१, २, ६, १० ओषधिः (अजशृङ्गी); ३-५ अप्सरसः, ७-९, ११, १२ गन्धर्वाप्सरसः
छन्दः—१, २, ४, ६, ८-१० अनुष्टुप्; ३ षट्पदा त्रिष्टुप्;
५ प्रस्तारपङ्क्तिः, ७ परोष्णिक्; ११ षट्पदा जगती, १२ निचृदनुष्टुप् ॥

HYMN XXXVII

Seer—Badarayanih. Subject-matter-1, 2, 6, 10 Oshadhih (Ajashringi), 3-5 Apsarasah, 7-9, 11, 12 Gandharvapsarasah. Metre—1, 2, 4, 6, 8, 10 Anustup ; 3 Shatpada Tristup ; 5 Prastarpanktih ; 7 Parosnik; 11 Shatpada Jagati, 12 Nichridanustup.

त्वया पूर्वमथर्वाणो जघ्नू रक्षांस्योषधे ।
त्वया जघान कश्यपस्त्वया कण्वो अगस्त्यः ॥ १ ॥

With this herb the physician of firm attitude uproots the causes of disease. With this Kashyapa, the physician of sharp penetration removes diseases and with this remove the diseases the physician of brilliant understanding and the physician of deep wisdom.

त्वया वयमप्सरसो गन्धर्वांश्चातयामहे ।
अजशृङ्ग्यज रक्षः सर्वान् गन्धेन नाशय ॥ २ ॥

With this herb we drive away the effect of electricity and the sun-strokes. Let the herb *Ajashringi* throw away the disease and cause to vanish away all disease, trouble with its smell.

नदीं यन्त्वप्सरसोऽपां तारमवश्वसम् ।
गुल्गुलूः पीला नलद्यौ३क्षगन्धिः प्रमन्दनी ।
तत् परेताप्सरसः प्रतिबुद्धा अभूतन ॥ ३ ॥

Let the electrical currents go to the river flowing downward and to the ford. Gugul, Pila, Naldi, Aukshgandhih, Pramandani are the herbs which destroy many kinds of diseases and attract the current of *apsarasah,* the electricity. Therefore let these *apsarasah*, (electrical currents) go away otherwise they become sparked.

यत्राश्वत्था न्यग्रोधा महावृक्षाः शिखण्डिनः ।
तत् परेतासप्रसः प्रतिबुद्धा अभूतन ॥ ४ ॥

Let the apsaras (electrical currents or lightning-bolts) go away from the place where great trees of *ashvatha*, *pipal*: Negredha, the banian, are growing and the peacock or the herb kakamanchi is found. Otherwise these *apsaras* become sparked.

यत्र वः प्रेङ्खा हरिता अर्जुना उत यत्राघाटाः
कर्कर्यः संवदन्ति । तत् परेताप्सरसः
प्रतिबुद्धा अभूतन् ॥ ५ ॥

Let these *apsaras* go away from the place where there are the leaves and wings of Arjuna plant green and where there sound great drums beaten with might. Otherwise these *apsaras* become sparked.

एयमगन्नोषधीनां वीरुधां वीर्यावती ।

अजशृङ्ग्यराटकी तीक्ष्णशृङ्गी व्यृषितु ॥ ६ ॥

Ajashringi which is destroyer of diseases and which is pungeant in nature being Tikshnashringa is most powerful among other medicinal plants, is a best curating medicine. Let it remove the effect of diseases.

आनृत्यतः शिखण्डिनो गन्धर्वस्याप्सरापतेः ।
भिनद्मि मुष्कावपि यामि शेपः ॥ ७ ॥

I (strenthened with the vigour of this herb) crush the potential powers and take vigour of the dancing cloud which has high peaks and is the lord of the apsaras, the lightning.

भीमा इन्द्रस्य हेतयः शतमृष्टीरयस्मयीः ।
ताभिर्हविरदान् गन्धर्वानवकादान् व्यृषितु ॥ ८ ॥

The weapons of electricity which are many in number, are dreadful like the spears made of iron. Let it pierce with them the cloud which consume the essence of oblation and which give rise to germs eating water plant called-*Shaival.*

भीमा इन्द्रस्य हेतयः शतमृष्टीर्हिरण्ययीः ।
ताभिर्हविरदान् गन्धर्वानवकादान् व्यृषितु ॥ ९ ॥

The manifold weapon of sun is dreadful like the spears of gold or the spears possessed of splendour. Let it pierce with them, the clouds which do not release water and which create germs and worms.

अवकादानभिशोचानप्सु ज्योतय मामकान् ।
पिशाचान् सर्वानोषधे प्र मृणीहि सहस्व च ॥ १० ॥

Let this herb make visible and manifest those germs of my body which eat dirt and shine with splendour.

Let this herb crush all the diseases germs and destroy them.

श्वेवैकः कपिरिवैकः कुमारः सर्वकेशकः ।
प्रियो दृशइव भूत्वा गन्धर्वः सचते स्त्रियस्तमितो
नाशयामसि ब्रह्मणा वीर्यावता ॥ ११ ॥

I with the powerful herb called *Brahma*, drive away from here that *Gandharva*, germ which one, youthful, having hair like a dog, like a monkey becoming as one lovely to eyes pursues a woman.

जाया इद् वो अप्सरसो गन्धर्वाः पतयो यूयम् ।
अप धावतामर्त्या मर्त्यान् मा सचध्वम् ॥ १२ ॥

These *apsarasa* (electricities) are the wives of the *Gandharvas* (the clouds) and *Gandharvas* their husbands. Let immortal ones run away and let them not interfere with mortal objects.

सू० ३८ ॥ ऋषिः—बादरायणिः ॥ देवता—१-४ अप्सराः; ५-७ वाजिनीवान् ऋषभः ॥ छन्दः – १, २, ४ अनुष्टुप्; ३ षट्पदा जगती; ५ भुरिगत्यष्टिः, ६ त्रिष्टुप्, ७ पञ्चपदानुष्टुब्गर्भा पुरउपरिष्टाज्ज्योतिष्मती जगती ॥

HYMN XXXVIII

Seer—Badarayanih. Subject-matter 1-4 Apsarah. 5-7 Vajinivan Rishabhah, Metre 1, 2, 4 Anustup ; 3 Shatpada Jagati ; 5 Bhurigatyastih ; 6 Tristup ; 7 Panchapadanustugarbha Pura uparistajjyotishmati Jagati.

उद्भिन्दतीं संजयन्तीमप्सरां साधुदेविनीम् ।
ग्लहे कृतानि कृण्वानामप्सरां तामिह हुवे ॥ १ ॥

I here describe the properties of *apsaras* the electricity which penetrates every thing, which overpowers other forces, which emits nice light, which pervades the water

and firmament and which operates the activities in conducting element.

विचिन्वतीमाकिरन्तीमप्सरां साधुदेविनीम् ।
ग्लहे कृतानि गृह्णानामप्सरां तामिह हुवे ॥ २ ॥

I describe the properties of that *apsaras* electricity which unite and disunite the things, which emits nice light, which pervades the firmament, and which catches the functions of other conducting materials.

यायैः परिनृत्यत्यादाना कृतं ग्लहात् ।
सा नः कृतानि सीषती प्रहामाप्नोतु मायया ।
सा नः पयस्वत्यैतु मा नो जैषुरिदं धनम् ॥ ३ ॥

This *apsara* (electricity) which obtaining the activity from the conducting material dances (works) everywhere. Let this obtain nice movement connecting all the good works of our advantage with its strength. Let it come to us accompanied by rainy water and let it not seize our wealth.

या अक्षेषु प्रमोदन्ते शुचं क्रोधं च बिभ्रती ।
आनन्दिनीं प्रमोदिनीमप्सरां तामिह हुवे ॥ ४ ॥

I describe the property of this electricity which bearing heat, light and great fervour succeeds in its working in the good conducting materials, which gives pleasure and recreation used through good media.

सूर्यस्य रश्मीननु याः संचरन्ति मरीचीर्वा या अनुसंचरन्ति ।
यासामृषभो दूरतो वाजिनीवान्त्सद्यः सर्वान् लोकान्
पर्येति रक्षन् । स न ऐतु होममिमं
जुषाणोऽन्तरिक्षेण सह वाजिनीवान् ॥ ५ ॥

These are the *apsarases* which follow and travel the path sun-beams, which travel the course of light-particles and whose main central power—the sun that is tremendously powerful from afar quickly encompasses all the world protecting them. Let this exceedingly powerful sun obtaining the essence of our oblation come to into our Knowledge with the atmospheric region.

अन्तरिक्षेण सह वाजिनीवन् कर्की वत्सामिह रक्ष वाजिन् ।
इमे ते स्तोका बहुला एह्यर्वाङियं
तें कर्कीह ते मनोऽस्तु ॥ ६ ॥

Let this exceedingly powerful sun, with air preserve its power of splendour and operation in this world. Let these light particles be abundantly beneficial, let it come into our distinctive Knowledge and let the operating power of the sun be for our advantage and it be the centre of it.

अन्तरिक्षेण सह वाजिनीवन् कर्की वत्सामिह रक्ष वाजिन् ।
अयं घासो अयं व्रज इह वत्सां नि बध्नीमः
यथानाम वं ईश्महे स्वाहा ॥ ७ ॥

Let this powerful sun with air preserve the splendid power of it in the world. This is grass, this is the place of the spreading rays and we confine the solar light to them. This is the sun which shines according to its name. Let us gain power and prosperity. Whatever is uttered herein is true.

सू० ३९ ॥ ऋषिः—१-८ अङ्गिराः; ९, १० ब्रह्मा ॥ देवता—१, २ पृथिव्यग्नी; ३, ४ वाय्वन्तरिक्षे;५, ६ दिवादित्यौ; ७, ८ दिक्चन्द्रमसः; ९, १० जातवेदसोऽग्निः ॥ छन्दः—१, ३, ५, ७ त्रिपदा महाबृहती; २, ४, ६, ८ संस्तारपङ्क्तिः; ९, १० त्रिष्टुप् ॥

HYMN XXXIX

Seer—1-8 Angiras ; 9, 10 Brahman. Subject-matter

—1, 2 Prithivyagni ; 3, 4 Vayvantarikshe ; 5, 6 Divadityau ; 7, 8 Dikchandra-masah ; 9, 10 Jatavedaso Agnih. Metre —1, 3, 5, 7, Tripada Mahabrihati 2, 4, 6, 8 Sanstarpanktih ; 9, 10 Tristup.

पृथिव्यामग्नये समनमन्त्स आर्ध्नोत् ।
यथा पृथिव्यामग्नये समनमन्नेवा
मह्यं संनमः सं नमन्तु ॥ १ ॥

On the earth the people bow-down to the power of fire and it is accomplished with all energies. As the people bow down to the powers of fire so let all the prosperities bow down to me.

पृथिवी धेनुस्तस्या अग्निर्वत्सः ।
सा मेऽग्निना वत्सेनेषमूर्जं कामं दुहाम् ।
आयुः प्रथमं प्रजां पोषं रयिं स्वाहा ॥ २ ॥

This earth is like a Kine and the fire is like its calf. Let this earth with its calf, the fire yield grain, strength, desired thing, life first of all, progeny planty and wealth. Whatever is uttered herein is true.

अन्तरिक्षे वायवे समनमन्त्स आर्ध्नोत् ।
यथान्तरिक्षे वायवे समनमन्नेवा
मह्यं संनमः सं नमन्तु ॥ ३ ॥

In the firmament is this air. People bow down to its power and it is accomplished with all energies. As people bow down to the powers of air in firmament so let all the prosperities bow down to me.

अन्तरिक्षं धेनुस्तस्या वायुर्वत्सः । सा मे वायुना
वत्सेनेषमूर्जं कामं दुहाम् । आयुः
प्रथमं प्रजां पोषं रयिं स्वाहा ॥ ४ ॥

This atmospheric region is like cow and air like its calf. Let this firmament with its calf, the air yield grain etc. etc.

दिव्यादित्याय समनमन्त्स आर्ध्नोत् ।
यथा दिव्यादित्याय समनमन्नेवा
मह्यं संनमः सं नमन्तु ॥ ५ ॥

In the heavenly region is resplendent sun. People bow down to the powers of the sun and it is accomplished with all energies. As the people bow down to the powers of sun in the heavenly region so let all prosperities bow down to me.

द्यौर्धेनुस्तस्या आदित्यो वत्सः । सा म आदित्येन वत्सेनेषमूर्जं कामं दुहाम् ।
आयुः प्रथमं प्रजां पोषं रयिं स्वाहा ॥ ६ ॥

The heavenly region is like kine and the sun like its calf. Let this heavenly region with its calf, the sun yield grain etc. etc.

दिक्षु चन्द्राय समनमन्त्स आर्ध्नोत् ।
यथा दिक्षु चन्द्राय समनमन्नेवा
मह्यं संनमः सं नमन्तु ॥ ७ ॥

In the quarters of the space shines the moon and it is accomplished with all energies. As people bow down to the powers of the moon in the quarters of the space so let all prosperities bow down to me.

दिशो धेनवस्तासां चन्द्रो वत्सः ।
ता मे चन्द्रेण वत्सेनेषमूर्जं कामं दुहाम् ।
आयुः प्रथमं प्रजां पोषं रयिं स्वाहा ॥ ८ ॥

These quarters of space are like the cows and the moon like

their calf. Let these quarters with their calf, the moon yield grain etc. etc.

अग्नावग्निश्चरति प्रविष्ट ऋषीणां पुत्रो अभिशस्तिपा उ ।
नमस्कारेण नमसा ते जुहोमि मा देवानां
मिथुया कर्म भागम् ॥ ९ ॥

The igneous substance pervading in the fire moves throughout. It is the offshort of the material elements and which guards from evils. I offer oblations in the fire with ghee and cerials in the spirit of reverence. Let us not offer the shares of the *devas* of yajna with hypocricy.

हृदा पूतं मनसा जातवेदो विश्वानि देव वयुनानि विद्वान् ।
सप्तास्यानि तव जातवेदस्तेभ्यो
जुहोमि स जुषस्व हव्यम् ॥ १० ॥

This *Jatvedas,* fire present in all the objects is a refulgent element and it pervades all the worldly objects. I offer the oblation of pure materials in the *Yajna* fire with heart and spirit. This fire has seven mouths (the seven zones of fire) and all the oblations, I offer, are meant for them. Let it obtain this libation.

सू० ४० ॥ ऋषिः—शुक्रः ॥ देवता—जातवेदः, १ अग्निः; २ यमः; ३ वरुणः; ४ सोमः; ५ भूमिः; ६ वायुः; ७ सूर्यः; ८ ब्रह्म ॥
छन्दः—१, ३-७ त्रिष्टुप्; २ जगती; ८ पुरोऽतिशक्वरीपादयुग् जगती ॥

HYMN. XL

Seer — Shukrah. Subject-matter — Jatvedas ; 1, Agnih, 2. Yamah ; 3. Varunah ; 4. Somah ; 5. Bhumih ; 6. Vayu ; 7. Suryah ; 8. Brahman.

ये पुरस्ताज्जुह्वति जातवेदः प्राच्या
दिशोऽभिदासन्त्यस्मान् ।

अग्निमृत्वा ते पराञ्चो व्यथन्तां
प्रत्यगेनान् प्रतिसरेण हन्मि ॥ १ ॥

May they desire to devour us from eastward and assail us from eastern quarter, be turned backward, O Learned person, and be pained countering Agni, the fire. I drive them backward by chasing them.

ये दक्षिणतो जुह्वति जातवेदो दक्षिणाया
दिशोऽभिदासन्त्यस्मान् यममृत्वा ते पराञ्चो
व्यथन्तां प्रत्यगेनान् प्रतिसरेण हन्मि ॥ २ ॥

May they who desire to devour us from southward and assail us from the southern quarter, be turned backward, O learned man! and be pained countering *Yama*, the all controlling fire. Rest is like the previous one.

ये पश्चाज्जुह्वति जातवेदः प्रतीच्यां दिशोऽभिदासन्त्यस्मान् ।
वरुणमृत्वा ते पराञ्चो व्यथन्तां
प्रत्यगेनान् प्रतिसरेण हन्मि ॥ ३ ॥

May they who desire to devour us from west-ward and assail us from the western quarter, be turned backward, O learned man ! and be pained countering *Varuna*, the all-overwhelming fire. The rest is like previous one.

ये उत्तरतो जुह्वति जातवेद उदीच्या दिशोऽभिदासन्त्यस्मान् ।
सोममृत्वा त पराञ्चो व्यथन्तां
प्रत्यगेनान् प्रतिसरेण हन्मि ॥ ४ ॥

May they who desire to devour us from the northward and assail us from the northern quarter, be turned backward, O

learned man ! and be pained countering the *Soma*, the most powerful fire. The rest is previous one.

ये३ऽधस्ताज्जुह्वति जातवेदो ध्रुवायां दिशोऽभिदासन्त्यस्मान्।
भूमिमृत्वा ते पराञ्चो व्यथन्तां
प्रत्यगेनान् प्रतिसरेण हन्मि ॥ ५ ॥

May they who desire to devour us from below and assial as from the below quarter, be burned backward O learned man ! and be pained countering *Bhumi*, the all-prevailing fire. Rest is like the previous one.

ये३ऽन्तरिक्षाज्जुह्वति जातवेदो व्यध्वायां
दिशोऽभिदासन्त्यस्मान् ।
वायुमृत्वा ते पराञ्चो व्यथन्तां
प्रत्यगेनान् प्रतिसरेण हन्मि ॥ ६ ॥

May they who desire to endavour us from the air and assail us from the midway quarter, be turned backward. O learned man ! and be pained countering *Vayu*, the all-moving fire. Rest is like the previous one.

य उपरिष्टाज्जुह्वति जातवेद ऊर्ध्वायां
दिशोऽभिदासन्त्यस्मान् ।
सूर्यमृत्वा ते पराञ्चो व्यथन्तां
प्रत्यगेनान् प्रतिसरेण हन्मि ॥ ७ ॥

May they who desire to devour us from above and assail us from above direction, be turned backward. O learned man and be troubled countering *Surya*, the all-impelling fire. Rest is like the previous one.

ये दिशामन्तर्देशेभ्यो जुह्वति जातवेदः
सर्वाभ्यो दिग्भ्योऽभिदासन्त्यस्मान् ।
ब्रह्मर्त्वा ते पराञ्चो व्यथन्तां
प्रत्यगेनान् प्रतिसरेण हन्मि ॥ ८

May they who desire to devour us from all points and assail us from all directions, be turned backward, O learned man! and be troubled countering *Brahman*, the most powerful fire. Rest is like the previous one.

BOOK V

सू० १ ॥ ऋषिः—बृहद्दिवोऽथर्वा ॥ देवता—वरुणः ॥ छन्दः—१ पराबृहती त्रिष्टुप्; २-६, ८ त्रिष्टुप्; ७ विराट् त्रिष्टुप्; ९ षट्पदाऽत्यष्टिः ॥

Hymn I

Seer—Brihaddivo Atharvan. Subject-matter Varunah. Metre-1, Parabrihati Tristup; 2-6-8 Tristup; 7 Virat Tristup; 9 Satpada Atyastih.

ऋधङ्मन्त्रो योनिं य आबभूवामृतासुर्वर्धमानः सुजन्मा ।
अदब्धासुर्भ्राजमानोऽहेव त्रितो धर्ता दाधार त्रीणि ॥ १ ॥

Bears species, span of life and fruition of enjoyment and sufference this soul which is will beborn, waking, immortally conscious, which with special plans and purpose asumes body of various, species. which never becomes deprived of Intellect and shining like day which upholds the body and its limbo and which remains in three bodies—the gross body, austral body and causal body.

आ यो धर्माणि प्रथमः ससाद ततो वपूंषि कृणुषे पुरूणि।
धास्युर्योनिं प्रथम आ विवेशा
यो वाचमनुदितां चिकेत ॥ २ ॥

This is soul which lives prior to bodies and limbs, which upholds the supporting powers and through them assumes the Various bodies, which possessing power of persistence first enters the womb of mother and in due course understands the unsooken words.

यस्ते शोकाय तन्वं रिरेच क्षरद्धिरण्यं शुचयोऽनु स्वाः ।

अत्रा दधेते अमृतानि नामास्मे
वस्त्राणि विश एरयन्ताम् ॥ ३ ॥

He who for attaining Thy light, O Lord ! surrenders his body to strict austerity and concentrate all his centrifugal tendencies in centripetal force of sentient soul, attains immortality even in this body and even in this world through *Prana* and *Apana* and all the subjects provide him with robes to cloth hlm.

प्र यदेते प्रतरं पूर्व्यं गुः सदःसद आतिष्ठन्तो अजुर्यम् ।
कविः शुषस्यं मातरा रिहाणे
जाम्यै धुर्यं पतिमेरयेथाम् ॥ ४ ॥

As these enlightened men ascending the imperishable dwelling of bliss attain highest accomplishment so the parents of wise and brave praising qualities of their children select and get for their daughter wellsupporting husband.

तद् षु ते महत् पृथुज्मन् नमः कविः काव्येना कृणोमि ।
यत् सम्यञ्चावभियन्तावभि क्षामत्रा
मही रोधचक्रे वावृधेते ॥ ५ ॥

O Almighty God ! that is Thy great excellence which I the eulogizer understand and praise through the Vedic speech. I do this so that the two grand globes—these sun and earth having the same duration and moving ever become the source of my growth on this earth.

सप्त मर्यादाः कवयस्ततक्षुस्तासामिदेकामभ्यंहुरो गात्
आयोर्ह स्कम्भ उपमस्य नीडे पथां
विसर्गे धरुणेषु तस्थौ ॥ ६ ॥

The wise establishes seven boundaries, transgressing even

one of them becomes distressed. The man who is firm on the good path, alone can place him in the persisting powers in all-pervading abode of Divinity keeping him away from bad paths.

N.B. These seven boundaries are—theft, adultery, killing of a learned man, abortion, drinking, habitual addiction to wickedness and false accusation of heinous crime.

उतामृतासुर्व्रतं एमि कृण्वन्नसुरात्मा तन्वं१स्तत् सुमद्गुः ।
उत वा शक्रो रत्नं दधात्यूर्जया
वा यत् सचते हविर्दाः ॥ ७ ॥

I, ever-conscious and active go my way working and my sprit, intellect and body unitedly go thither. Almighty Lord of the universe gives us the precious wealth which the perrmers of *Yajna* can attain through their effort and knowledge.

उत पुत्रः पितरं क्षत्रमीडे ज्येष्ठं मर्यादमह्वयन्त्स्वस्तये ।
दर्शन् नु ता वरुण यास्ते विष्ठा
आवर्व्रततः कृणवो वपूंषि ॥ ८ ॥

The son asks dominion of his father as the learned men declare the elder son as the ligitimate successor. O Varuna, the Supreme Lord; display us Thy ways of working. Thou alone makest the bodies of soul which frequently visits the bodies and the world.

अर्धमर्धेन पयसा पृणक्ष्यर्धेन शुष्म वर्धसे असुर ।
अविंवृधाम शग्मियं सखायं वरुणं पुत्रमदित्या इषिरम् ।
कविशस्तान्यस्मै वपूंष्यवोचाम रोदसी सत्यवाचा ॥ ९ ॥

O Imperishable Power; Thou are filling the universe with The perfect power, Thou overcomest all powers by Thy perfection. Let us uplift soul which is the protector of

body, which enjoys the pleasure of the world, which becomes friend of others, which moves the body and limbs and which is the child of *aditi*, the material cause of the world. We, the learned persons speak to him of the worldly bodies which the men of wisdom know and praise. The heaven and the earth be full of the Vedic speech.

सू० २ ॥ ऋषिः—बृहद्दिवोऽथर्वा ॥ देवता—वरुणः ॥ छन्दः—१-८ त्रिष्टुप्; ९ भुरिक् परातिजागता त्रिष्टुप् ॥

Hymn II.

Seer—Brihaddivo Atharvan. Subject-matter-Varunah. Metre -1-8- Tristup9 Bhurie Paratijagata Tristup.

तदिदास भुवनेषु ज्येष्ठं यतो जज्ञ उग्रस्त्वेषनृम्णः ।
सद्यो जज्ञानो नि रिणाति शत्रूननु
यदेनं मदन्ति विश्व ऊमाः ॥ १ ॥

He alone in the world is the highest whence sprang up the mighty sun full of splendour. As soon as born the sun overcomes the darkness and the diseases of germs and hence all the subjects of the world obtain pleasure and prosperity from it.

वावृधानः शवसा भूर्योजाः शत्रुर्दासाय भियसं दधाति ।
अव्यनच्च व्यनच्च सस्नि सं ते नवन्त प्रभृता मदेषु ॥ २ ॥

The Divine Power possessing super-abundance of strength with his ample vigour as the dispelloer of all the evils creates fear into the man who does not deliver good to mankind. He pervades the animate in inanimate world. O Lord; all the subjects of the world adore three on the auspicious accasions.

त्वे क्रतुमपि पृञ्चन्ति भूरि द्विर्यदेते त्रिर्भवन्त्यूमाः ।

स्वादोः स्वादीयः स्वादुना सृजा समदः
सु मधु मधुनाभि योधीः ॥ ३ ॥

All the worldly subjects at the time when they grow twice and thrice coneentrate their minds and actions on Thee. O Lord; blend with sweetness whatever is sweeter than sweet and furnish with taste whatever is more tasteful than the tasteful one.

यदि चिन्नु त्वा धना जयन्तं रणेरणे अनुमदन्ति विप्राः ।
ओजीयः शुष्मिन्त्स्थिरमा तनुष्व
मा त्वा दभन् दुरेवासः कशोकाः ॥ ४ ॥

The learned persons when win the worldly and unworldly wealth in the battle of life, exult in Thee, O Lord Almighty; Please extend your perpatual lustrous happiness to us. The persons who are malevolent and jealous cannot inflict any harm to Thee.

त्वया वयं शाशद्महे रणेषु प्रपश्यन्तो युधेन्यानि भूरि ।
चोदयामि त आयुधा वचोभिः
सं ते शिशामि ब्रह्मणा वयांसि ॥ ५ ॥

O Almighty Lord; With Thee as our helper we beholding the weapons of war fight with enemies in the battles. We impel our weapons onward with Thy Vedic speech and sharpen our arms with the knowledge of Thine Vedas.

नि तद् दधिषेऽवरे परे च यस्मिन्नाविथावसा दुरोणे ।
आ स्थापयत मातरं जिगत्नुमत इन्वत कर्वराणि भूरि॥ ६ ॥

O God of might; Thou guardest by Thy protection that house in which live the highest and the lowest and givest riches. O

men; establish in the reces of your heart the Almighty God who is All-pervading and the proginator of all and thus accomplish many deeds.

स्तुष्व वर्ष्मन् पुरुवर्त्मानं समृभ्वाणमिनतममाप्त्यमाप्त्यानाम् ।
आ दर्शति शवसा भूर्योजाः
प्र सक्षति प्रतिमानं पृथिव्याः ॥ ७ ॥

O man of wisdom ; praise and adore Him who is present in the worlds in various ways, who is full of all glamours of Knowledge, who is the highest Lord of all and who is the adept of highest standing amongst the adepts. He manifests Him in the world as most powerful through His power. He is the pattern of the earth and He pervades all.

इमा ब्रह्म बृहद्दिवः कृणवदिन्द्राय शूषमग्रियः स्वर्षाः ।
महो गोत्रस्य क्षयति स्वराजा तुरश्चिद्
विश्वमर्णवत् तपस्वान् ॥ ८ ॥

Highly enlightened man, enjoying the first rank in his spiritual attainment, endowed with happiness makes the Vedic speech his sole strength in attaining God. He is the rulers of the world by Himself and rules this grand family of the world. Possessing all powers and quick in his activities He pervades the world.

एवा महान् बृहद्दिवो अथर्वावोचत् स्वां तन्वमिन्द्रमेव ।
स्वसारौ मातरिभ्वरी अरिप्रे हिन्वन्ति
चैने शवसा वर्धयन्ति च ॥ ९ ॥

In this way, the highly enlightened man, firm in his decision, offers his prayers only to Almighty God. Like two sisters these night and day present in the sky and these heaven and

earth with vigour become the sources of impelling him onward and exalting him.

सू० ३ ।। ऋषिः—बृहद्दिवोऽथर्वा ।। देवता—१, २ अग्निः; ३, ४ देवाः;

५ द्रविणोदादयः; ६, ९ १० विश्वे- देवाः; ७ सोमः; ८, ११ इन्द्रः ।।

छन्दः—१, ३-९, ११ त्रिष्टुप्; २ भुरिक् त्रिष्टुप्; १० विराड् जगती ।।

Hymn. III.

Seer-Brihaddivo Atharvan. Subject-matter 1, 2 Agnih; 3,4 Devah; 5 Dravinodes etc; 6.9.10 Vishvedevah; 7-Somah, 8. 11. Indrah. Metre—1, 3-9, 11 Tristup; 2 Bhunik Tristup; 10-Virat Jagati.

ममाग्ने वर्चो विहवेष्वस्तु वयं त्वेन्धानास्तन्वं पुषेम ।
मह्यं नमन्तां प्रदिशश्चतस्रस्त्वयाध्यक्षेण पृतना जयेम ।। १ ।।

Let this fire of *Yajna* make strength of mine prevail in the battles, we enkindling this fire support our bodies. May the four reigions of the heaven bend and bow before us. With this powerful fire we may win the combat.

अग्ने मन्युं प्रतिनुदन् परेषां त्वं नो गोपाः परि पाहि विश्वतः।
अपाञ्चो यन्तु निवता दुरस्यवोऽमैषां
चित्तं प्रबुधां वि नेशत् ।। २ ।।

Let this fire of Yajna baffling the rage of our opponents guard us as our protector from all sides. Let down go and be backward the men who hate us and let the evil designs of them who watch at home be ruined.

मम देवा विहवे सन्तु सर्व इन्द्रवन्तो मरुतो विष्णुरग्निः ।
ममान्तरिक्षमुरुलोकमस्तु मह्यं वातः पवतां कामायास्मै ।। ३ ।।

May all the physical forces comprising fourty nine airs, sun

and fire accompanied by mighty electricity be on my side. May the extended region of atmosphere be mine and may the wind blow in favour of these my wishes.

मह्यं यजन्तां मम यानीष्टाकूतिः सत्या मनसो मे अस्तु ।
एनो मा नि गां कतमच्चनाहं
विश्वे देवा अभि रक्षन्तु मेह ॥ ४ ॥

Let my good cherished ends whatever be they, visit me and let the intention of my mind be accomplished. May I not commit any transgression and all the learned men and physical forces protect me here.

मयि देवा द्रविणमा यजन्तां मय्याशीरस्तु मयि देवहूतिः ।
दैवा होतारः सनिषन् न एतदरिष्टाः
स्याम तन्वा सुवीराः ॥ ५ ॥

May the learned persons grant me wealth material and spiritual and may the blessing and the performance of Yajna assist me, O learned ones; May the priest possessing good charetеristics grant us this boon that we may have whole-somebody and brave men around us.

दैवीः षडुर्वीरुरु नः कृणोत विश्वे देवास इह मादयध्वम् ।
मा नो विददभिभा मो अशस्तिर्मा
नो विदद् वृजिना द्वेष्या या ॥ ६ ॥

Let these six splendid expansive directions give us to great freedom and all the learned persons make us happy in this life. Let not calamity or curses overtake us and let not the evil and avertible deeds overpower us.

तिस्रो देवीर्महि नः शर्म यच्छत प्रजायै नस्तन्वे३ यच्च पुष्टम्।

मा हास्महि प्रजया मा तनूभिर्मा रधाम
द्विषते सोम राजन् ॥ ७ ॥

Let three wonderful powers—the mother tongue, mother culture and mother land give us great protection and happiness and give to our children and our bodies whatever is increase strength and vigour. Let us not love our children and our bodies, O conscientious King and let us not be in grief for our opponents.

उरुव्यचा नो महिषः शर्म यच्छत्वस्मिन् हवे पुरुहूतः पुरुक्षु ।
स नः प्रजायै हर्यश्व मृडेन्द्र
मा नो रीरिषो मा परा दाः ॥ ८ ॥

May the All-pervading adorable and allworskhippable by Divinity grant us the shelter full of plentiful grain in the battlefield of life. May that Almighty God give pleasure to our children and may he harm us not and give us not to others for exploitation.

धाता विधाता भुवनस्य यस्पतिर्देवः सविताभिमातिषाहः ।
आदित्या रुद्रा अश्विनोभा देवाः
पान्तु यजमानं निर्ऋथात् ॥ ९ ॥

He who is the supporter, creater, impellor, dispeller of evils and master of the world, twelve months of the year, eleven vital energies, twain of electricities and other wonderous powers guard the performer of yajna from calamity and wrongful action.

ये नः सपत्ना अप ते भवन्त्विन्द्राग्निभ्यामव बाधामह एनान्।
आदित्या रुद्रा उपरिस्पृशो
न उग्रं चेत्तारमधिराजमक्रत ॥ १० ॥

Let those people who are our enemies be away fromus. May we drive them away with the power of electricity and fire. The sun-rays and vital forces have made ns mignty and intelligent God the paramount Lord.

अर्वाञ्चमिन्द्रममुतो हवामहे यो गोजिद् धनजिदश्वजिद् यः ।
इमं नो यज्ञं विहवे शृणोत्वस्माकमभूर्हर्यश्व मेदी ॥ ११ ॥

We respectfully call hitherward the King who is the winner of Cows, wealth and the winner of horses. May hear of our excellent deed in the combat, O king of swift horse, Please be our friend.

सू० ४ ॥ ऋषिः—भृग्वङ्गिराः ॥ देवता—कुष्ठस्तक्मनाशनः ॥ छन्दः—१-४, ७-९ अनुष्टुप्; ५ भुरिगनुष्टुप्; ६ गायत्री; १० उष्णिग्गर्भा निचृदनुष्टुप् ॥

Hymn. IV.

Seer-Bhrignagirah. Subject-matter-Kusthas takmanneshanah. Metre 1·4, 7-9 Anustup; 5 Bhurganustup; 6 Gayatri; 10 Ushuikgarbha Nichridanustupl.

N:B. In this hymn we find the description of *Kustha* which is kind of herb and is used to cure fever.

यो गिरिष्वजायथा वीरुधां बलवत्तमः ।
कुष्ठेहि तक्मनाशन तक्मानं नाशयन्नितः ॥ १ ॥

The *Kushtha* herb (Costus speciousus) which is most effectual and strong amongst all the medicinal plants, is born on the mountains and is the destroyer of fever. Let it destroy fever from here.

सुपर्णसुवने गिरौ जातं हिमवतस्परि ।
धनैरभि श्रुत्वा यन्ति विदुर्हि तक्मनाशनम् ॥ २ ॥

The Kushtha is born on the mountain which is covered with snow and is the fertil place of herbs. people hearing of its efficacy purchase it, with money as they know it as the destroyer of fever.

अश्वत्थो देवसदनस्तृतीयस्यामितो दिवि ।
तत्रामृतस्य चक्षणं देवाः कुष्ठमवन्वत ॥ ३ ॥

Ashvatha, the body is the seat of wonderous bodily limbs. powers and soul. In the third santient part of this body (the brainal part) there is found the immortality and the physicians require this *Kustha* to save that immortality.

हिरण्ययी नौरचरद्धिरण्यबन्धना दिवि ।
तत्रामृतस्य पुष्पं देवाः कुष्ठमवन्वत ॥ ४ ॥

This body is the ship full of organic effulgence and bound with the strings of shining nerves and sinews. It moves in the light of consciousness of the soul where in blossoms the flower of immortality. Physicians require the *Kustha* herb save that immortality.

हिरण्ययाः पन्थान आसन्नरित्राणि हिरण्यया ।
नावो हिरण्ययीरासन् याभिः कुष्ठं निरावहन् ॥ ५ ॥

Full of organic effulgence are the ways splendid are the oars, the bones etc. piles, and ships, are the bodies full of lustres of the bodily powers, through which the Kustha is brought into use.

इमं मे कुष्ठ पूरुषं तमा वह तं निष्कुरु ।
तमु मे अगदं कृधि ॥ ६ ॥

Let this Kustha be applied to this man of mine and let it restore his health. Let it free my man from disease.

देवेभ्यो अधि जातोऽसि सोमस्यासि सखा हितः ।
स प्राणाय व्यानाय चक्षुषे मे अस्मै मृड ॥ ७ ॥

This Kustha plant is the product of wonderous powers of the nature and it is the benegnant friend of *soma* the man for whom it is needed. Let this Kustha be beneficial for my breath, vital air and this my eye.

उदङ् जातो हिमवतः स प्राच्यां नीयसे जनम् ।
तत्र कुष्ठस्य नामान्युत्तमानि वि भेजिरे ॥ ८ ॥

This Kustha springs up from the northward snowy hill and is brought for the use of the men in the east. The people distinguish between the good name and place of this *Kustha.*

उत्तमो नाम कुष्ठास्युत्तमो नाम ते पिता ।
यक्ष्मं च सर्वं नाशय तक्मानं चारसं कृधि ॥ ९ ॥

This Kustha bears excellent name its use is also nice and good The cause which gives rise to this plant is also excellent one, Let it exterminatex all consumption and make the fever powerless.

शीर्षामयमुपहत्यामक्ष्योस्तन्वो३रपः ।
कुष्ठस्तत् सर्वं निष्करद् दैवं समह वृष्ण्यम् ॥ १० ॥

This *Kustha* removes all the diseases comprising malady effecting head, troubles of eyes and defect of body and is possesses wonderously vigorous powers.

सू० ५ ॥ ऋषिः—अथर्वा ॥ देवता—लाक्षा ॥ छन्दः—अनुष्टुप् ॥

Hymn V.

Seer-Atharvan. Subject matter-Laksha, the lac. Metre Anustup.

रात्री माता नभः पितार्यमा ते पितामहः ।
सिलाची नाम वा असि सा देवानामसि स्वसा ॥ १ ॥

Night is the mother of this *Laksha*. the lac. the cloud its father and the sun its grandfather. Its name is *Silachi* and it is the sister of the organs of the body.

यस्त्वा पिबति जीवति त्रायसे पुरुषं त्वम् ।
भर्त्री हि शश्वतामसि जनानां च न्यञ्चनी ॥ २ ॥

Whosoever drinketh this medicine retains life. This protects man as it is the nourishing medicine for the ever-living mankind and dispeller of their diseases.

वृक्षंवृक्षमा रोहसि वृषण्यन्तीव कन्यला
जयन्ती प्रत्यातिष्ठन्ती स्परणी नाम वा असि ॥ ३ ॥

This clings close to every tree like a woman desiring husband. It is sure that this Laksha is the conquerer of diseases, rescuer from effection and it remains in the body for long.

यद् दण्डेन यदिष्वा यद् वारुर्हरसा कृतम् ।
तस्य त्वमसि निष्कृतिः सेमं निष्कृधि पूरुषम् ॥ ४ ॥

This *Laksha* is the remedy of whatever wound is inflicated by stick, whatever wound is inflicted by arrow; whatever would is caused by violence and it restores this man to health.

भद्रात् प्लक्षान्निस्तिष्ठस्यश्वत्थात् खदिराद् धवात् ।
भद्रान्न्यग्रोधात् पर्णात् सा न एह्यरुन्धति ॥ ५ ॥

This *Laksha,* springs up from benificial *Plaksha* (*Ficus Infectoria*), *Ashvattha* (*Ficus Religiosa*): *Dhava* (*Grishlea Tamentosa*), *Khadira* (*Acacia Catechu*), *Nyagrodha* (*Ficus*

Indica), *Bhadra*(*Bhadramotha*) and (*Parna*) (Butea Frondosa). Let this remedial substance come into our use.

हिरण्यवर्णे सुभगे सूर्यवर्णे वपुष्टमे ।
रुतं गच्छासि निष्कृते निष्कृतिर्नाम वा असि ॥ ६ ॥

This Laksha is of golden colour, brilliant likerays. beautiful and of spreading nature. Its healing comes into the fracture therefore; it bears the name of *Niskriti* the healing one.

हिरण्यवर्णे सुभगे शुष्मे लोमशवक्षणे ।
अपामसि स्वसा लाक्षे वातो हात्मा बभूव ते ॥ ७ ॥

This Laksha is golden-coloured, beautiful, powerful and hairy-bodied. This is the sister of water and wind is its soul.

सिलाची नाम कानीनोऽजबभ्रु पिता तव ।
अश्वो यमस्य यः श्यावस्तस्य हास्नास्युक्षिता ॥ ८ ॥

The name of this *Laksha* is silachi and the splendid. goat-brown sun is its father, the producing agent. It is produced by the glumour of whatever is called the all-pervading heat of fire.

अश्वस्यास्नः सम्पतिता सा वृक्षाँ अभि सिष्यदे ।
सरा पतत्रिणी भूत्वा सा न एह्यरुन्धति ॥ ९ ॥

This *Laksha* springing from the glamour of the all pervading heat of fire glides to the trees. Let this *Arundhati*, the remedia substance becoming winged waterbrook come to us.

सू० ६ ॥ ऋषिः—अथर्वा ॥ देवता—१ ब्रह्म, आदित्यः; २ कर्माणि; ३, ४ रुद्रगणाः; ५-८ सोमारुद्रौ;९ हेतिः; १० अग्निः; ११-१४ सर्वात्मको रुद्रः (?) ॥ छन्दः—१, ९ त्रिष्टुप्; २ अनुष्टुप्; ३ जगती;

४ अनुष्टुबुष्णिक् त्रिष्टुब्गर्भा पञ्चपदा जगती; ५-७ त्रिपदा विराड् गायत्री; ८ द्विपदाऽऽर्च्यनुष्टुप्; १० प्रस्तारपङ्क्ति; ११-१३ पङ्क्ति; १४ स्वराट् पङ्क्तिः ॥

Hymn. VI

Seer-Atharvan, Subject-matter -1, Brahman Adityah; 2-Karmani. 3, 4 Rudraguhah; 5-8 Somarudrau; 9. Hetih; 10-Agnih-11-14 Sarvatmakos rudrah. Metre-1-3 Tristup; 2 Anustup-3 Jagati; 4 Anustubushnik-Tristubgarbha Panchpada Jagati; 5-7 Tripada-Virastname-gayatri; 8 Dvipada archyanustup; 10 Prastarpanktih; 11-13 Panktih, 14 Svaratpanktih.

ब्रह्म जज्ञानं प्रथमं पुरस्ताद् वि सीमतः सुरुचो वेन आवः ।
स बुध्न्या उपमा अस्य विष्ठाः
सतश्च योनिमसतश्च वि वः ॥ १ ॥

The cllestial space was first manifest in the beginning. The sun disclose its brilliant rays from all sides. The worlds extending in various localities are the examples of this manifestation. It reveals the locality of the worlds manifested and unmanifested.

अनाप्ता ये वः प्रथमा यानि कर्माणि चक्रिरे ।
वीरान् नो अत्र मा दभन् तद् व एतत् पुरो दधे ॥ २ ॥

O men; Those ignorant persons amongst you and those their acts which they performed may not harm our heroes and children. therefore. I, the priest set before you this Vedic speech. (as the code of conduct.)

सहस्रधार एव ते समस्वरन् दिवो नाके मधुजिह्वा असश्चतः ।
तस्य स्पशो न नि मिषन्ति भूर्णयः
पदेपदे पाशिनः सन्ति सेतवे ॥ ३ ॥

These men of concentration possessing sweetness in their tongues raise their voice of prayer in the celestial space which is the store of all sound-waves. The ever-active spying powers of God never close their eyes and at each step they stand with snares to bind men fast.

पर्यू षु प्र धन्वा वाजसातये परि वृत्राणि सक्षणिः ।
द्विषस्तदध्यर्णवेनेयसे सनिस्रसो नामासि
त्रयोदशो मास इन्द्रस्य गृहः ॥ ४ ॥

Let *Rudra*, the dreadful air defeating *Vritrani*, the clouds which do not release water come to us for bestowing us grain. This therefore. controls the clouds through the atmospheric ocean as a King overcomes the foemen by the sea. This air is called *Sanisrasah*, the conquerer of foes. The thirteenth month (th intercalary month) is the abode of *Indra*. the sun.

न्वे३तेनारात्सीरसौ स्वाहा ।
तिग्मायुधौ तिग्महेती सुशेवौ
सोमारुद्राविह सु मृडतं नः ॥ ५ ॥

O King' succeed in attaining your cherished goal through sound activity. whatever is uttered herein is true. May the air and fire or administratora and commandors with their sharppened arms and sharpened missiles becoming auspicious prosper us in this world.

अवैतेनारात्सीरसौ स्वाहा ।
तिग्मायुधौ तिग्महेती सुशेवौ
सोमारुद्राविह सु मृडतं नः ॥ ६ ॥

O King ! succeed in dispelling away the calamities through sound measures and means. Whatever is uttered herein is

true. May the air and fire or administrator and commander with their sharpened arms and sharpened missiles becoming auspicious prosper us in this world.

अपैतेनारात्सीरसौ स्वाहा ।
तिग्मायुधौ तिग्महेती सुशेवौ
सोमारुद्राविह सु मृडतं नः ॥ ७ ॥

May the air and fire free us from condemnable troubles,

मुमुक्तमस्मान्दुरितादवद्याज्जुषेथां
यज्ञममृतमस्मासु धत्तम् ॥ ८ ॥

may they have oblation offered in our *Yajnas* and may they grant us immortality.

चक्षुषो हेते मनसो हेते ब्रह्मणो हेते तपसश्च हेते ।
मेन्या मेनिरस्यमेनयस्ते सन्तु येऽस्माँ अभ्यघायन्ति ॥ ९ ॥

This Agni, the fire is the missile of eyes, missile of mind, missile of Knowledge and missile of ferver. This is the weapon against the weapon. Let those persons who assail us be weaponless.

योऽस्मांश्चक्षुषा मनसा चित्त्याकूत्या
च यो अघायुरभिदासात् ।
त्वं तानग्ने मेन्यामेनीन् कृणु स्वाहा ॥ १० ॥

Let this fire through its weapon make weaponless to them who as assailant creates animosity against us with his eyes, with his thought and who does so with his spirit and with his intention. whatever is uttered herein is true.

इन्द्रस्य गृहोऽसि । तं त्वा प्र पद्ये तं त्वा
प्र विशामि सर्वगुः सर्वपूरुषः
सर्वात्मा सर्वतनूः सह यन्मेऽस्ति तेन ॥ ११ ॥

O King! you are the house of *Rudra-Indra*, the dreadful mighty power. I come to you for my shelter, I enter unto you, the alround refuge and I do so with all my cattles, with all my people, with all my spirit, with all my body and with that which I possess.

इन्द्रस्य शर्मासि । तं त्वा प्र पद्ये तं त्वा
प्र विशामि सर्वगुः सर्वपूरुषः
सर्वात्मा सर्वतनूः सह यन्मेऽस्ति तेन ॥ १२ ॥

O King! you are the guard of dreadful mighty *Indra*. I ... ... etc.

इन्द्रस्य वर्मासि । तं त्वा प्र पद्ये तं त्वा
प्र विशामि सर्वगुः सर्वपूरुषः
सर्वात्मा सर्वतनूः सह यन्मेऽस्ति तेन ॥ १३ ॥

O King! you are the shield of dreadful mighty Indra. I ... ... etc.

इन्द्रस्य वरूथमसि । तं त्वा प्र पद्ये तं
त्वा प्र विशामि सर्वगुः सर्वपूरुषः
सर्वात्मा सर्वतनूः सह यन्मेऽस्ति तेन ॥ १४ ॥

O King;. you are the protecting power of dreadful mighty Indara. I... ... ... etc.

सू० ७ ॥ ऋषिः—अथर्वा ॥ देवता—१-३, ६-१० अरातयः; ४, ५ सरस्वती ॥ छन्दः—१ विराड् गर्भा प्रस्तारपङ्क्तिः; २, ३, ५, ७-१० अनुष्टुप्; ४ पथ्या बृहती; ६ प्रस्तारपङ्क्तिः ॥

Hymn. VII·
Seer-Atharvan. Subject-matter-1-3, 6-10 Aratayah; 4,5 Sarasvati. Metre-1-Viradgarbha Prasterpanktih, 2,3,5,7-10 Anustup-4 Pathya Brihati; 6 Praster Panktih.

आ नो भर मा परि ष्ठा अराते मा
नो रक्षीर्दक्षिणां नीयमानाम् ।
नमो वीर्त्साया असमृद्धये नमो अस्त्वरातये ॥ १ ॥

Let the misery bring to us and let not bar the way, let it not stay our remuneration being brought to us. Our vituperation to failure, misfortune and misery.

यमराते पुरोधत्से पुरुषं परिरापिणम् ।
नमस्ते तस्मै कृण्मो मा वनिं व्यथयीर्मम ॥ २ ॥

We express our vituperation to that loquacious man who this misry prefers. Let it not endanger our devotion and dedication.

प्र णो वनिर्देवकृता दिवा नक्तं च कल्पताम् ।
अरातिमनुप्रेमो वयं नमो अस्त्वरातये ॥ ३ ॥

Let our devotion and dedication roused by learned persons succeed in its purpose day and night. Let us win over misery and we express our vituperation to this misery.

सरस्वतीमनुमतिं भगं यन्तो हवामहे ।
वाचं जुष्टां मधुमतीमवादिषं देवानां देवहूतिषु ॥ ४ ॥

Wc dealing with life's affairs attain the Vedic speech possess-

ing all Knowledge and *Bhaga*, the fortune. On the occasions of invocation and supplication we pronounce the word full of sweetness and employed by the learned men.

यं याचाम्यहं वाचा सरस्वत्या मनोयुजा ।
श्रद्धा तमद्य विन्दतु दत्ता सोमेन बभ्रुणा ॥ ५ ॥

Let the faith created by the brilliant adept attain that end which we askfor with the Vedic speech full of intelligence.

मा वनिं मा वाचं नो वीर्त्सीरुभाविन्द्राग्नी
आ भरतां नो वसूनि ।
सर्वे नो अद्य दित्सन्तोऽरातिं प्रति हर्यत ॥ ६ ॥

Let not this misery make our devotion and dedication and words fruitless. May God and person of perseverance bring us all sorts of wealth. Let all the qualities of gift giving us everything work against the misery.

परोऽपेह्यसमृद्धे वि ते हेतिं नयामसि ।
वेद त्वाहं निमीवन्तीं नितुदन्तीमराते ॥ ७ ॥

Let the misfortune go away and we turn its weapon aside. I know this misery as appressor and piercer.

उत नग्ना बोभुवती स्वप्नया संचसे जनम् ।
अराते चित्तं वीर्त्सन्त्याकूतिं पुरुषस्य च ॥ ८ ॥

This misery blunting the mind and intention of man and assuming often its extreme naked form haunts him in the sleep.

या महती महोन्माना विश्वा आशा व्यानशे ।
तस्यै हिरण्यकेश्यै निर्ऋत्या अकरं नमः ॥ ९ ॥

My vituperation go to calamity which attracts towards gold which is mighty enoronous in extension and penetrates all the points of heavenly space.

हिरण्यवर्णा सुभगा हिरण्यकशिपुर्मही ।
तस्यै हिरण्यद्राप्येऽरात्या अकरं नमः ॥ १० ॥

I, express my sense of vituperation against this misery which spoils the name of gold, prefers gold. possesses the fortune of miserability, destroys the gold and is enormous in its form and effect.

सू० ८ ॥ ऋषिः—अथर्वा ॥ देवता—१, २ अग्निः; ३ विश्वे देवाः; ४-९ इन्द्रः ॥ छन्दः—१, ५, ८ अनुष्टुप्; २ षट्पदा जगती; ३, ४ भुरिक् पथ्या पङ्क्तिः; ६ आस्तारपङ्क्तिः; ७ द्व्युष्णिग्गर्भा पथ्या पङ्क्तिः; ९ षट्पदा द्व्यनुष्टुब्गर्भा जगती ॥

Hymn. VIII.

Seer-Atharvan. Subject-matter--1, 2 Agnih; 3 Vis-hvedevah; 4-9 Indrah,. Metre-1,5,8 Anustup; 2 Shatpada jaghoti, 3,4 Bhurik Pataya Panktih; 6 Astarpanktih; 7 Dvishniggami Pataya Panktih; 9 Shatpada Dvyanustubgarbhajagati.

वैकङ्कतेनेध्मेन देवेभ्य आज्यं वह ।
अग्ने ताँ इह मादय सर्व आ यन्तु मे हवम् ॥ १ ॥

With the electrical fuel, O King! bring the necessary provision of eating and drinking for the learned people and give them pleasure in this nation. Let them participate in our *yajna*.

इन्द्रा याहि मे हवमिदं करिष्यामि तच्छृणु ।
इम ऐन्द्रा अतिसरा आकूतिं सं नमन्तु मे ।
तेभिः शकेम वीर्यं१ जातवेदस्तनूवशिन् ॥ २ ॥

The commanding officer says to King. O King! please attend my *Yajna,* whatever I do there, pleases listento. Let these exertions and effort for the sake of *Indra,* the Almighty God guide my inantion in right direction. O Wealthy and bodily-controlled King! may through these efforts we be able to gain strength.

यदसावमुतो देवा अदेवः संश्चिकीर्षति ।
मा तस्याग्निर्हव्यं वाक्षीद्धवं देवा
अस्य मोप गुर्ममैव हवमेतन ॥ ३ ॥

O learned persons! whatever plot from yonder territory an unrighteous and unpious man desires to frame let not the leader of the country hear his call and may not other statesmen respond to his call, but let all people attend my *yajna* and my call.

अति धावतातिसरा इन्द्रस्य वचसा हत ।
अविं वृकइव मथ्नीत स वो जीवन्
मा मोचि प्राणमस्यापि नह्यत ॥ ४ ॥

O brave warriors! march on fast; attack the enemy according to King's command; agitate enemies as a wolf worries a sheep; let him not-escape from you alive; stop out his breath.

यममी पुरोदधिरे ब्रह्माणमपभूतये ।
इन्द्र स ते अधस्पदं तं प्रत्यस्यामि मृत्यवे ॥ ५ ॥

O King! The Brahmana, whom these enemies appoint priest for your destruction is beneath your feet. If you order I, the commander cast him to death.

यदि प्रेयुर्देवपुरा ब्रह्म वर्माणि चक्रिरे ।
तनूपानं परिपाणं कृण्वाना यदुपोचिरे सर्वं तदरसं कृधि॥ ६॥

O Commanding authority! make powerless all the instigations of those men who gaining protection for their bodies and protection around them instigate the people and also those men who are hypcrites and make the piousness their shield; if they assail the country.

यान्सार्वतिसरांश्चकारं कृणवंच्च यान् ।
त्वं तानिन्द्र वृत्रहन् प्रतीचः
पुनरा कृधि यथामुं तृणहां जनम् ॥ ७ ॥

O King, the Killer of enemies! turn back again the exertion which that man is doing and the exertions which he has to do, so that our people kill that man.

यथेन्द्र उद्वाचनं लब्ध्वा चक्रे अधस्पदम् ।
कृण्वे३हमधरांस्तथामूंशश्वतीभ्यः समाभ्यः ॥ ८ ॥

I, the commanding authority bring these enemies beneath my feet for all the coming years as the King seizing the instigator puts him under his feet.

अत्रैनानिन्द्र वृत्रहन्नुग्रो मर्मणि विध्य ।
अत्रैवैनानभि तिष्ठेन्द्र मेद्य१हं तव
अनु त्वेन्द्रा रभामहे स्याम सुमतौ तव ॥ ९ ॥

O King, the killer of enemies! you are mighty one and pierce the vital parts of those enemies hero. O King! here even here attack them and I am your friend. O King! we act according to your command and may we subordinate ourselves to your guidance and order.

सू० ९ ॥ ऋषिः—ब्रह्मा ॥ देवता—वास्तोष्पतिः ॥ छन्दः—१,५ दैवी बृहती; २, ६ दैवी त्रिष्टुप्; ३, ४ दैवी जगती; ७ विराडुष्णिग्बृहतीगर्भा पञ्चपदा जगती; ८ पुरस्कृतित्रिष्टुब्बृहतीगर्भा चतुष्पदा (? पञ्चपदा) ऽतिजगती ॥

Hymn. IX

Seer-Brahman. Subject-matter-Vastospatih. Metre-1,5 Daivi Brihati; 2,6 Daivi Tristup; 3,4 Daivi Jagati; 7 Viradushnik-Brihati-garbha Panchapada Jagati; 8 Puraskriti tristup-brihati-garbha Chatuspada Atijagati.

दिवे स्वाहा ॥ १ ॥ पृथिव्यै स्वाहा ॥ २ ॥

We appreciate the Heavenly region. 2. We appreciate the earth.

अन्तरिक्षाय स्वाहा ॥ ३ ॥ अन्तरिक्षाय स्वाहा ॥ ४ ॥

3. We appreciate firmament. 4. We appreciate the air.

दिवे स्वाहा ॥ ५ ॥ पृथिव्यै स्वाहा ॥ ६ ॥

5. We apprcuiate the Sun. 6. We appreciate the terrestrial things.

सूर्यो मे चक्षुर्वातः प्राणो३ऽन्तरिक्षमात्मा पृथिवी शरीरम् ।
अस्तृतो नामाहमयमस्मि स आत्मानं नि दधे
द्यावापृथिवीभ्यां गोपीथाय ॥ ७ ॥

The sun is my eye, i. e., the sun is the centre from which light proceeds and enable our eye-powers to see. The air is my breath i.e. the air outsides is the cause of our internal breathing and life in the form of vital airs. The atmosphare is my soul i.e. the source of life. The earth is my body, i.e. the earth forms greater part of our bodily construction I am surely the spirit which is never covered with

with these physical elements. I for preserving my organs surrender myself to celestial and terrestrial bodies of the nature.

उदायुरुद् बलमुत् कृतमुत् कृत्यामुन्मनीषामुदिन्द्रियम् ।
आयुष्कृदायुष्पत्नी स्वधावन्तौ गोपा मे स्तं गोपायतं मा ।
आत्मसदौ मे स्तं मा मा हिंसिष्टम् ॥ ८ ॥

Let us attain life, let us attain strength. let us attain action, let us attain dexterity in art, let us attain intellect and iet us attain good organs or spiritual force. Let these celestial and terrestrial elements prolonge my life, protect my vitality, be my protector and guard me. Lel them dwell in my body and let not harm me.

सू० १० ॥ ऋषिः—ब्रह्मा ॥ देवता—वास्तोष्पतिः ॥ छन्दः— १-६ यवमध्या त्रिपदा गायत्री; ७ यवमध्या ककुप्; ८ पुरोधृत्यनुष्टुब्गर्भा पराष्टिश्चतुष्पदा (? षट्पदा)ऽतिजगती ॥

Hymn. X

Seer-Brahaman. Subject-matter-Vastospatih. Metre-1-6 Yavamadhya Tripada Gayatri; 7 Yavamadhya Kakup, 8 Purodhrityanusabgarbha Parastischatuspada Atjagati.

अश्मवर्म मेऽसि यो मा प्राच्या दिशोऽघायुरभिदासात् ।
एतत् स ऋच्छात् ॥ १ ॥

This mind is shield of stone for me against the offender who assails me from eastern direction and let him encounter it.

अश्मवर्म मेऽसि यो मा दक्षिणाया दिशोऽघायुरभिदासात् ।
एतत् स ऋच्छात् ॥ २ ॥

This mind is the shield of stone for me against the offender

who assails me from southern direction and let him encounter it.

अश्मवर्म मेऽसि यो मा प्रतीच्या दिशोऽघायुरभिदासात् ।
एतत् स ऋच्छात् ॥ ३ ॥

This mind is the shield of stone for me against the offender who assails me from western direction and let him encounter it.

अश्मवर्म मेऽसि यो मोदीच्या दिशोऽघायुरभिदासात् ।
एतत् स ऋच्छात् ॥ ४ ॥

This mind is the shield of stone for me against the offender who assails me from northern direction and let him encounter it.

अश्मवर्म मेऽसि यो मा ध्रुवाया दिशोऽघायुरभिदासात् ।
एतत् स ऋच्छात् ॥ ५ ॥

This mind is the shield of stone for me against the offender who assails from the region below and let him encounter it.

अश्मवर्म मेऽसि यो मोर्ध्वाया दिशोऽघायुरभिदासात् ।
एतत् स ऋच्छात् ॥ ६ ॥

This mind is the shield of stone for me against the offender who asssils me from the region above us and let him encounter it.

अश्मवर्म मेऽसि यो मा दिशामन्तर्देशेभ्योऽघायुरभिदासात् ।
एतत् स ऋच्छात् ॥ ७ ॥

This mind is the shield of stone for me against the offender who assails me from the intermediate points of the regions and let him encounter it.

बृहता मन उप ह्वये मातरिश्वना प्राणापानौ ।
सूर्याच्चक्षुरन्तरिक्षाच्छ्रोत्रं पृथिव्याः शरीरम् ।
सरस्वत्या वाचमुप ह्वयामहे मनोयुजा ॥ ८ ॥

I describe the mind with *Brihatsaman*, inhaling and exhaling breaths with air, eyes with the sun, ears with the space and body with earth. I describe the organ of speech with the general speech allied with mind.

सू०११ ॥ ऋषि—अथर्वा ॥ देवता—वरुणः । छन्दः—१ भुरिक् त्रिष्टुप्; २, ४, ५, ७-१० त्रिष्टुप्; ३ पङ्क्तिः; ६ पञ्चपदाऽतिशक्वरी; ११ षट्पदाऽत्यष्टिः ॥

Hymn. XI.

Seer-Atharvan. Subject-matter--Varunah. Metre-1 Bhurik Tristup-2,4.5,7-10 Tristup-3 Panktih; 6-Panchapada Atishakvari; 11 Shatpada Atyastih.

कथं महे असुरायाब्रवीरिह कथं पित्रे हरये त्वेषनृम्णः ।
पृश्निं वरुण दक्षिणां ददावान्
पुनर्मघ त्वं मनसाचिकित्सीः ॥ १ ॥

O Supreme Being! How you, terrible in night, tell us of the mighty asure, the air in this world and how you reveal the facts regarding water-lifting sun and giving the earth to this world as gift, O benevolent one how you think in your spirit.

न कामेन पुनर्मघो भवामि सं चक्षे कं पृश्निमेतामुपाजे ।

केन॒ नु त्वम॑थर्व॒न् काव्ये॑न॒ केन॑
जा॒तेना॑सि जा॒तवे॑दाः ॥ २ ॥

Replies Varuna, the Supreme being I am now benevolent through my desire (the nature). I see this earth with my blessedness and give it to the world people with plaesure. O Atharvan, man of firm learning! through which distincs knowledge you attain the wise-man's integrity.

स॒त्यम॒हं ग॑भी॒रः काव्ये॑न स॒त्यं जा॒तेना॑स्मि जा॒तवे॑दाः ।
न मे॑ दा॒सो नार्यो॑ महि॒त्वा
व्र॒तं मी॑माय॒ यद॒हं ध॑रि॒ष्ये ॥ ३ ॥

The learned says-Really I am firm and quiet. really I possess the integrity of wise man through distinct and revealed Knowledge. The rules which I establish no one of the wicked men and no one of Aryas by his grandeur may violate.

न त्वद॒न्यः क॒वित॑रो॒ न मे॒धया॒ धीर॑तरो वरुण स्वधावन् ।
त्वं ता विश्वा॒ भुव॑नानि वेत्थ॒
स चि॒न्नु त्वज्जनो॑ मा॒यी बि॑भाय ॥ ४ ॥

O Selfdependent Supreme Being! none but you by wisdom exists more intelligent than you and none more wise than you. You know all these world and even the man of wondrous power and intelligence fears you.

त्वं ह्य॑ङ्ग व॑रुण स्वधाव॒न् विश्वा॒ वेत्थ॒ जनि॑मा सुप्रणीते ।
किं रज॑स ए॒ना प॒रो अ॒न्यद॑स्त्येना
किं परे॒णाव॑रममुर ॥ ५ ॥

O Supreme Being (Varuna) Thou art the master of matter with its phenomena. Thou art the wise creator and administra tor of this world, Thou knowest all the created worlds and O Imperishable one Thou knowest what is beyond this world and what is more remote than that which is most distant.

एकं रजस एना परो अन्यदस्त्येना
पर एकेन दुर्णशं चिदर्वाक् । तत् ते विद्वान् वरुण
प्र ब्रवीम्यधोवचसः पणयो भवन्तु नीचैर्दासा
उप सर्पन्तु भूमिम् ॥ ६ ॥

One thing that is beyond this world is matter, the material cause of this world, another thing even beyond this is the soul which is remote in rareness and not within reach of ordinary men. O' Supreme Being! I knowing Thy matter and sould declare that worldly people, become speech-less in this matter of knowing them with you and those who are deprived of spiritual Knowledge and good deeds fall down to lowest level.

त्वं ह्यङ्ग वरुण ब्रवीषि पुनर्मघेष्ववद्यानि भूरि ।
मो षु पणींरभ्ये३तावतो भून्मा
त्वा वोचन्नराधसं जनासः ॥ ७ ॥

O Varuna (Supreme Being) Thou speakest of the various reproaches of attaining wealth by improper means, Thou dost not make you known to such persons who are involved in attaining such wealth, no one among us call Thou illeberal or unworshippable on this ground.

मा मा वोचन्नराधसं जनासः पुनस्ते पृश्निं जरितर्ददामि ।
स्तोत्रं मे विश्वमा याहि
शचीभिरन्तर्विश्वासु मानुषीषु दिक्षु ॥ ८ ॥

Says Varuna, the Supreme Being--People cannot call me illiberal as I give you, O devotee, the earth, air, sun etc. in each cycle of the creation. Attain in all directions where men inhabit the knowledge of all my vedic hymn through your understanding and action.

आ ते स्तोत्राण्युद्यतानि यन्त्वन्तर्विश्वासु मानुषीषु दिक्षु ।
देहि नु मे यन्मे अदत्तो असि युज्यो
मे सप्तपदः सखासि ॥ ९ ॥

O Varune; let the hymns revealed by Thee spread out. in all the regions inhabited by men, the Knowledge contained in them. Please give me the gift which Thou best not given to me till now as Thou art my ever firm friend who gives us the Vedic speech of seven metres.

समा नौ बन्धुर्वरुण समा जा वेदाहं तद्यन्नावेषा समा जा।
ददामि तद् यत् ते अदत्तो अस्मि
युज्यस्ते सप्तपदः सखास्मि ॥ १० ॥

Says the Supreme Being—O Varuna. the faithful devotee! Our *Bandhu*, the bond which unite us (ie the relation of jicea and Ishwar as son and father) is one, the origin, i.e eternality of us is one, I know the nature of the Kinship between us, I give you the gift which I did not give you till now, I am your ever firm friend and I am the friend who reveals the Vedic speech of seven metres.

देवो देवाय गृणते वयोधा विप्रो विप्राय स्तुवते सुमेधाः ।
अजीजनो हि वरुण स्वधावन्नथर्वाणं पितरं देवबन्धुम् ।
तस्मा उ राधः कृणुहि सुप्रशस्तं सखा
नो असि परमं च बन्धुः ॥ ११ ॥

O Varuna! the Master of matter with its phenamena! Thou art the life-inspiring wonderous power for the wise man who offers prayers to Thee. Thou art the intelligent adept for the learned man who adores thee. Thou makest the man the protector of virtues, the performer of *yajnas* and the retainer of constant temperament. Thou givest the praisworthy spiritual wealth to him. Thou art our friend and high over all, our brother.

सू० १२ ॥ ऋषिः—अङ्गिराः ॥ देवता—अग्निः ॥ छन्दः—१, २, ४-११ त्रिष्टुप्; ३ पङ्क्तिः ॥

Hymn XII.

Seer-Angiras. Subject-matter-Agnih. Meter 1,2,4-11 Tristup; **3 Panktih.**

समिद्धो अद्य मनुषो दुरोणे देवो देवान् यजसि जातवेदः।
आ च वह मित्रमहश्चिकित्वान्
त्वं दूतः कविरसि प्रचेताः ॥ १ ॥

The fire of *Yajna* enkindled this day in the house of man gives the parts of oblation to various physical forces known as the gods of *Yajna*. It is wonderous in its power and is all pervading. Let it carry our offered oblations to all physical forces as it is brilliant like sun-rays, is the object of Knowledge, source of seeing, means of knowledge and the representative of all the Yajna-devas.

तनूनपात् पथ ऋतस्य यानान् मध्वा
समञ्जन्त्स्वदया सुजिह्व। मन्मानि धीभिरुत
यज्ञमृन्धन् देवत्रा च कृणुह्यध्वरं नः ॥ २ ॥

This fire of *Yajna* has nice tongues, the flames. It glowing

the paths conveying moistures with it splendour consumes the oblation. This fire accomplishing the knowledge and yajna with acts makes our it non violent with its wonderous powers.

आजुह्वान ईड्यो वन्द्यश्चा याह्यग्ने वसुभिः सजोषाः ।
त्वं देवानामसि यह्व होता
स एनान् यक्षीषितो यजीयान् ॥ ३ ॥

This fire is praiseworthy, and remarkable. Taking the oblations offered in the *Yajna* it is available in our *Yajna* with its favourable qualites accompanied by all the eight *vasus*. As means of yajna, desired by the people this fire is the oblation carrying agent of the *devas* of the *Yajna* and this give us the benifits produced by *Yajnas*.

प्राचीनं बर्हिः प्रदिशा पृथिव्या वस्तोरस्या वृज्यते अग्रेअह्नाम् ।
व्यु प्रथते वितरं वरीयो देवेभ्यो अदितये स्योनम् ॥ ४ ॥

By procedure in the time of dawnbreaking the grass (Kusha) is scattered eastward on the *Yajna Vedi* to clothe it as the sun rises in the east to clothe the earth with lustre. Like the sun the *yajna* which is an excellent performance spreads pleasure for the earth and other physical forces.

व्यचस्वतीरुर्विया वि श्रयन्तां पतिभ्यो न जनयः शुम्भमानाः ।
देवीर्द्वारो बृहतीर्विश्वमिन्वा देवेभ्यो भवत सुप्रायणाः ॥ ५ ॥

Let the doors of the *yajnashalas* be expansive, widely opened and well decorated like the wives who decorate their beauty for their husbands. Let these lofty sacred doors be all-pleasing for the learned priests and men and let them (doors) give them easy entrance.

आ सुष्वयन्ती यजते उपाके उषासानक्ता सदतां नि योनौ ।

दिव्ये योषणे बृहती सुरुक्मे अधि श्रियं
शुक्रपिशं दधाने ॥ ६ ॥

Let rise and set at their stations the night and morning which playing their part pleasantly remain close to each other, which are united with each other, celestial lofty, favour giving splendourous and which assume all their fair and radiant beauty.

दैव्या होतारा प्रथमा सुवाचा मिमाना यज्ञं मनुषो यजध्यै ।
प्रचोदयन्ता विदथेषु कारू प्राचीनं
ज्योतिः प्रदिशा दिशन्ता ॥ ७ ॥

Let these two celestial twain, the fire and air which are important in the worldly objects, be the source enouraging the people in the activity of acquiring scientific knowledge accomplishing the yajna performed by man. Let these two be source of good speech and means of activity showing light of dawn in the east for our yajna performances through their operations.

आ नो यज्ञं भारती तूयमेत्विडा मनुष्वदिह चेतयन्ती ।
तिस्रो देवीर्बर्हिरेदं स्योनं सरस्वतीः
स्वपसः सदन्ताम् ॥ ८ ॥

Let the knowledge giving all intelligent inspirations quickly come here in our activities of yajna to accomplish them, let speech and culture be with us in such dealings and let these three wonderful powers make our *yajna* the pleasant one. Let these three be attained by all those persons who perform such good acts.

य इमे द्यावापृथिवी जनित्री रूपैरपिंशद् भुवनानि विश्वा ।

तमद्य होतरिषितो यजीयान् देवं
त्वष्टारमिह यक्षि विद्वान् ॥ ९ ॥

O performer of yajna! you inspired with knowledge desire, equipped with the sentiments of *yajna* and accomplished with wisdom worship and adore here now in your *yajna* the All-creating Divinity who created these two, the earth and heaven as the parent of all creatures and gave the forms to all objects and creatures.

उपावसृज त्मन्या समञ्जन् देवानां पाथ ऋतुथा हवींषि ।
वनस्पतिः शमिता देवो अग्निः
स्वदन्तु हव्यं मधुना घृतेन ॥ १० ॥

O performer of yajna! you with your own desire offer in the *yajna* according to season the oblations which are the ford of physical forces. Let the sun, cloud and fire make eatable thing sweet and tasty with sweetness and juice.

सद्यो जातो व्यमिमीत यज्ञमग्निर्देवानामभवत् पुरोगाः ।
अस्य होतुः प्रशिष्यृतस्य वाचि
स्वाहाकृतं हविरदन्तु देवाः ॥ ११ ॥

The fire as soon as it becomes manifest becomes the means of *yajna* and it is the preceder of all the celestial forces which are concerned with the *yajnas*. May all these celestial forces consume the oblation offered in the yajna through the pronouncement of *vaha* according to the guidance of priest and dictates of true eternal vedic hymn.

सू०१३ ॥ ऋषिः—गरुत्मान् ॥ देवता—सर्पविषनाशनम् ॥ छन्दः—१, ३ जगती; २ आस्तारपङ्क्तिः; ४, ७, ८ अनुष्टुप्; ५ त्रिष्टुप्: ६ पथ्या पङ्क्तिः; ९ भुरिग्जगती, १०, ११ निचृद्गायत्री ॥

Hymn XIII.

Seer-Garutaman. Subject-matter--Sarpavisha-nas-hnam.
Metre--1,3 jagati; 2 Astarpanktih; 4, 7, 8 Anustup; 5 Tristud:
6 Pathyapanktih; 9 Bhurigjagati, 10,11 Nichrid Gayatri.

ददिर्हि मह्यं वरुणो दिवः कविर्वचोभिरुग्रैर्नि रिणामि ते विषम्।
खातमखातमुत सक्तमग्रभमिरेव
धन्वन्नि जजास ते विषम् ॥ १ ॥

Varunah, the learned physician who is dexter in medical science imparted me this knowledge with his powerful speech. I draw poision of snake out. I seize fast whatever is dug deep, whatever is not dug deep and whatever is adherent in the snake. I destroy low veriom of snake like the water in the desert.

यत् ते अपोदकं विषं तत् त एतास्वग्रभम्।
गृह्णामि ते मध्यममुत्तमं रसमुतावमं
भियसा नेशदादु ते ॥ २ ॥

I take that poision of the snake which makes the blood dry in these nerves. I take the middle-most, highest. lowest fluid of snake. Let it be spent lest the victim of snake die by reason of fear.

वृषा मे रवो नभसा न तन्यतुरुग्रेण
ते वचसा वाध आदु ते। अहं तमस्य नृभिरग्रभं
रसं तमसइव ज्योतिरुदेतु सूर्यः ॥ ३ ॥

My cry is strong like the thunder of the rainy cloud, I dri ev away the venum of snake with the priscription of medicine. I seize the poision of this snake with men, like the light from gloom. Let the sun of happiness rise up.

चक्षुषा ते चक्षुर्हन्मि विषेण हन्मि ते विषम् ।
अहे म्रियस्व मा जीवीः प्रत्यगभ्येतु त्वा विषम् ॥ ४ ॥

I destroy the eye of snake with this eye, I conquer its poision with poision. Let this snake not live. let it die and let its venum go back on itself.

कैरात पृश्न उपतृण्य बभ्र आ मे शृणुतासिता अलीकाः ।
मा मे सख्युः स्तामानमपि ष्ठाताश्रावयन्तो
नि विषे रमध्वम् ॥ ५ ॥

Let not the snakes like *Kairata Prishni Upatrinya, Babhru, Asita* and *Alika* stay in the compound my friend. Let them hear this warning and let them rest quite with their poision.

असितस्य तैमातस्य बभ्रोरपोदकस्य च ।
सात्रासाहस्याहं मन्योरव ज्यामिव धन्वनो
वि मुञ्चामि रथाँइव ॥ ६ ॥

I slacken the wrath of black, brown, aqutic and non-aquatic snakes like the chariots of the all-conquering King and Cord of the bow.

आलिगी च विलिगी च पिता च माता च ।
विद्म वः सर्वतो बन्ध्वरसाः किं करिष्यथ ॥ ७ ॥

I know completely the species of snakes knows as Aligi, which wanders everywhere and Vilige, which creeps in round about way with their males, females and Kinships. They can do no harm when their poision is made powerless.

उरुगूलाया दुहिता जाता दास्यसिक्न्या ।
प्रतङ्कं दद्रुषीणां सर्वासामरसं विषम् ॥ ८ ॥

I make powerless the terrible poision of the progeny of *Ilrgula* (female snake of such a kind) and often-biting offsprings of *Asikni* (the black female snake) and those female snakes whose biting creates itch in the skin.

कर्णा श्वावित् तदब्रवीद् गिरेरवचरन्तिका ।
याः काश्चेमाः खनित्रिमास्तासामरसतमं विषम् ॥ ९ ॥

The quick-earned porcupine which lives in the low places of mountain reveals this fact that most powerless is the poision of those living-creatures which make their home in the holes under ground.

ताबुवं न ताबुवं न घेत् त्वमसि ताबुवम् ।
ताबुवेनारसं विषम् ॥ १० ॥

The thing which causes growth and strength is not painful, the snake or its poision is certainly not the thing which destroys the troubles. With *Tabuva* (लौकी का तुम्बा) the poision of snake becomes ineffectual.

तस्तुवं न तस्तुवं न घेत् त्वमसि तस्तुवम् ।
तस्तुवेनारसं विषम् ॥ ११ ॥

The thing which is troubl-inclicting is not the thing which removes trouble. the snake or its poision is certainly not athing which removes troubles. *Tastuva* is the medicine with which poision is made ineffectual.

सू० १४ ॥ ऋषिः—शुक्रः ॥ देवता—वनस्पतिः ॥ छन्दः —१, २, ४, ६, ७, ९ अनुष्टुप्; ३, ५, १२ भुरिगनुष्टुप्, ८ त्रिपदा विराडनुष्टुप्; १० निचृद् बृहती; ११ त्रिपदा साम्नी त्रिष्टुप्; १३ स्वराडनुष्टुप् ॥

Hymn. XIV.

Seer—Shukrah, subject-matter-Vanaspatih. Metre-1,2,4,6,7,9,

Anustup; 3,5,12 Bhuriganustup; 8 Tripada Viradanustup; 10 Nichrid Brihati. 11 Tripada Samni Tristup; 13 Svardamistup

सुपर्णस्त्वान्वविन्दत् सूकरस्त्वाखनन्नसा ।
दिप्सौषधे त्वं दिप्सन्तमव कृत्याकृतं जहि ॥ १ ॥

The eagle finds out the medicinal plant and the boar digs out the medicinal plant with his snout. Let this plant harm the disease of troubles and let it drive away the pain caused by anhone with artificial means.

अव जहि यातुधानानव कृत्याकृतं जहि ।
अथो यो अस्मान् दिप्सति तमु त्वं जह्योषधे ॥ २ ॥

Let this plant kill the disease germs and destroy the trouble caused by artificial means. Let it destroy that disease which gives us trouble.

रिश्यस्येव परीशासं परिकृत्य परि त्वचः ।
कृत्यां कृत्याकृते देवा निष्कमिव प्रति मुञ्चत ॥ ३ ॥

O ye men of learning! remove certainly the trouble-creating infliction of the disease driving away its effect from the skin and throw away the violence of the violent person like the dirt.

पुनः कृत्यां कृत्याकृते हस्तगृह्य परा णय ।
समक्षमस्मा आ धेहि यथा कृत्याकृतं हनत् ॥ ४ ॥

Let this plant certainly lead back the bad offect of the trouble caused by artifician means to the person doing such things in the manner as a man removes away something with his hand. Let it make as distinct as it lies before the man, so that he may kill him who is the planner of such violent act.

कृत्याः सन्तु कृत्याकृते शपथः शपथीयते ।
सुखो रथइव वर्ततां कृत्या कृत्याकृतं पुनः ॥ ५ ॥

Let the troubles caused by artificial means fall back on him who plans and causes them, let the curse go back to him who originates it and let the calamity caused by artificial device return to its originator like the chariot which always moves.

यदि स्त्री यदि वा पुमान् कृत्यां चकार पाप्मने ।
ताम् तस्मै नयामस्यश्वमिवाश्वाभिधान्या ॥ ६ ॥

If man or if woman used device inflict harm with malignant intention I lead this infliction back to him or to her as a horse is conducted through the rope fastened in its mouth.

यदि वासि देवकृता यदि वा पुरुषैः कृता ।
तां त्वा पुनर्णयामसीन्द्रेण सयुजा वयम् ॥ ७ ॥

If this calamity of diseases is created by physical forces or is created by men we, with our God at our side for our rescue. lead this back again.

अग्ने पृतनाषाट् पृतनाः सहस्व ।
पुनः कृत्यां कृत्याकृते प्रतिहरणेन हरामसि ॥ ८ ॥

This fire is the destroyer of diseases and it overpowers all sort of diseases. We cast back this misery on the originator of it through the counter-acting means.

कृतव्यधनि विध्य तं यश्चकार तमिज्जहि ।
न त्वामचक्रुषे वयं वधाय सं शिशीमहि ॥ ९ ॥

Let this plant become the means of piercing him who works

it out and kill him. Let us not use this plant for destroying him who is not responsible for such a violent act.

पुत्रइव पितरं गच्छ स्वजइवाभिष्ठितो दश ।
बन्धमिवावक्रामी गच्छ कृत्ये कृत्याकृतं पुनः ॥ १० ॥

Let this misery caused by artificial means go to him who originates it as a son goes to his father and bite him like a trampled reptile and as one who runs away from bond.

उदेणीव वारण्य्ऽभिस्कन्दं मृगीव ।
कृत्या कर्तारमृच्छतु ॥ ११ ॥

Let this misery go back to its originator like the female elephant, or black tigress or lioness who pounces on the assailant.

इष्वा ऋजीयः पततु द्यावापृथिवी तं प्रति ।
सा तं मृगमिव गृह्णातु कृत्या कृत्याकृतं पुनः ॥ १२ ॥

O ye ruler and subject! let this misery fly against the misery creator straighter than any arrow. Let it seize him like a beast of chase.

अग्निरिवैतु प्रतिकूलमनुकूलमिवोदकम् ।
सुखो रथइव वर्ततां कृत्या कृत्याकृतं पुनः ॥ १३ ॥

Let this misery go against the misery ereator like flame which goes contrary and like the water which follows its course and let it roll back upon man of its source like a well-naved chariot.

सू०१५ ॥ ऋषिः—विश्वामित्रः ॥ देवता—मधुला ओषधिः ॥ छन्दः—१-३, ६, १०, ११ अनुष्टुप्; ४ पुरस्ताद् बृहती; ५, ७-९ भुरिगनुष्टुप् ॥

Hymn. XV.

Seer-Vishvamitrah. Subject-matter-Madhula Oshadhih.

Metre
1-3,6,10,11 Anustup; 4 Purastad Brihati. 5.7-9 Bhuriganustup.

एका च मे दश च मेऽपवक्तार ओषधे ।
ऋतंजात ऋतावरि मधु मे मधुला करः ॥ १ ॥

Let this Madhula herb used in performing Yajna and full of juicy potentialities make us regain health if we are attacked by one disease or ten.

द्वे च मे विंशतिश्च मेऽपवक्तार ओषधे ।
ऋतंजात ऋतावरि मधु मे मधुला करः ॥ २ ॥

Let this Madhula herb used in performing yajna and full of juicy potentialities make us regain health if we are attacked by two diseases or twenty.

तिस्रश्च मे त्रिंशच्च मेऽपवक्तार ओषधे ।
ऋतंजात ऋतावरि मधु मे मधुला करः ॥ ३ ॥

Let this Madhula herb used in performing yajna and full of juicy potentialities make us regain health if we are attacked by three diseases of thirty.

चतस्रश्च मे चत्वारिंशच्च मेऽपवक्तार ओषधे ।
ऋतंजात ऋतावरि मधु मे मधुला करः ॥ ४ ॥

Let this madhula herb used in performing yajna and full of juicy potentialities make use regain health if we are attacked by four diseases or fourty.

पञ्च च मे पञ्चाशच्च मेऽपवक्तार ओषधे ।
ऋतंजात ऋतावरि मधु मे मधुला करः ॥ ५ ॥

Let this Madhula herb used in performing yajna and full of juicy potentialities make us regain health if we are attacked by five diseases or fifty.

षट् च मे षष्टिश्च मेऽपवक्तारं ओषधे ।
ऋतंजात ऋतावरि मधु मे मधुला करः ॥ ६ ॥

Let this Madhula herb used in performing yajna and full of juicy potentialities make us regain health if we are attacked by six diseases of sixty.

सप्त च मे सप्ततिश्च मेऽपवक्तारं ओषधे ।
ऋतंजात ऋतावरि मधु मे मधुला करः ॥ ७ ॥

Let this Madhula herb used in performing yajna and full of juicy potentialities make us regain health if we are attacked by seven diseases or seventy.

अष्ट च मेऽशीतिश्च मेऽपवक्तारं ओषधे ।
ऋतंजात ऋतावरि मधु मे मधुला करः ॥ ८ ॥

Let this Madhula herb used in performing yajna and full of juicy potentialities make us regain health if we are attacked by eight diseases or eighty.

नव च मे नवतिश्च मेऽपवक्तारं ओषधे ।
ऋतंजात ऋतावरि मधु मे मधुला करः ॥ ९ ॥

Let this Madhula herb used in performing yajna and full of juicy potentialities make us regain health if we are attacked by nine diseases or ninety.

दश च मे शतं च मेऽपवक्तारं ओषधे ।
ऋतंजात ऋतावरि मधु मे मधुला करः ॥ १० ॥

Let this Madhula herb used in performing yajna and full of juicy potentialities make us regain health if we are attacked by ten diseases or hundred.

शतं च मे सहस्रं चापवक्तारं ओषधे ।
ऋतंजात ऋतावरि मधु मे मधुला करः ॥ ११ ॥

Let this Madhula herb used in performing yajna and full of juicy potentialities make us regain health if we are attacked by hundred diseases or by thousand.

सू० १६ ॥ ऋषिः—विश्वामित्रः ॥ देवता—एकवृषः ॥ छन्दः—१, ४, ५, ७-१० द्विपदा साम्न्युष्णिक्; २, ३, ६ द्विपदाऽऽसुर्यनुष्टुप्; ११ द्विपदाऽऽसुरी गायत्री ॥

Hymn. XVI.

Seer-Vishvamitrah. Subject-matter-Ekavrishah. Metre-1.4, 5,7-10 Dvipada Samni ushnik; 2,3,6 Dvipadaasuri anustup; 11 Dvipada Asuri Gayatri.

यद्येकवृषोऽसि सृजारसोऽसि ॥ १ ॥

If you possess one potential power use it to success otherwise you are of no use.

यदि द्विवृषोऽसि सृजारसोऽसि ॥ २ ॥

If you possess two potential powers, use it to success otherwise you are of no use.

यदि त्रिवृषोऽसि सृजारसोऽसि ॥ ३ ॥

If you possess three potential powers. use it to success otherwise you are of no use.

यदि चतुर्वृषोऽसि सृजारसोऽसि ॥ ४ ॥

If you possess four potential powers. use it to success otherwise you are of no use.

यदि पञ्चवृषोऽसि सृजारसोऽसि ॥ ५ ॥

If you possess five potential powers, use it to success otherwise you are of no use.

यदि षड्वृषोऽसि सृजारसोऽसि ॥ ६ ॥

If you possess six potential powers, use it to success otherwise you are of no use.

यदि सप्तवृषोऽसि सृजारसोऽसि ॥ ७ ॥

If you possess seven potential powers, use it to success otherwise you are of no use.

यद्यष्टवृषोऽसि सृजारसोऽसि ॥ ८ ॥

If you possess eight potential powers, use it to success otherwise you are of no use.

यदि नववृषोऽसि सृजारसोऽसि ॥ ९ ॥

If you possess nine potential powers, use it to success otherwise you are of no use.

यदि दशवृषोऽसि सृजारसोऽसि ॥ १० ॥

If you possess ten potential powers, use it to success otherwise you are of no use.

यद्येकादशोऽसि सोऽपोदकोऽसि ॥ ११ ॥

If you possess eleven potential powers you are devoid of all succulence.

सू० १७ ॥ ऋषिः—मयोभूः ॥ देवता—ब्रह्मजाया ॥ छन्दः—१-६ त्रिष्टुप्; ७-१८ अनुष्टुप् ॥

Hymn. XVII.

Seer-Mayobhuh. Subject-matter-Brahmajaya. Metre-1-6 Tristup; 7-18 Anustup.

N.B. This hymn gives a very important lesson to mankind. It is concerned with *Brahmajaya*, the wife of Brahmana. Brahmana in the society or state enjoys special immunities and privilages. Brahmana in Vedic conception is not identified as Brahmana on the grounds of birth. He is called Brahman as he possesses the charecteristics of Brahamana. The *Varna* in Vedic philosophy is not distinguished and based on birth. It is distinguished and based on the worth. So, in this hymn the word Brahmana and Brahamajaya mean the Brahmana and Brahmajaya by worth. Any male and female possessing the merits, acts and culture of Brahamana can be called Brahmana and Brahmani respectively. Varna by birth has no meaning.

Brahmana is the mind of the society and state. There should not be inflicted any injury to him. It is the duty of the administrator of the state to guard the safety of the life, property and prestige of the citizens. Brahmana secures highest position in the state. The adduction of woman of any Varna or class of men is a crime direly punishable. But in the hymn emphasis has been laid on this fact that Brahman's wife should not be anyhow abducted and disrespected. Why is it ? Every-thing is measured according to commensurability of the position of enjoyed by the man. Brahman enjoys special immunity therefore everything should be deemed good or bad according to the standard that it stands commensurate to his dignity. Abduction of a woman is an offence but still expected in the society and prevalancy of lawlessness. But the abduction of Brahman's wife is an offence which illustrate the extreme maladministration and lawlessness. If it happens in the state it means that state machinery and law have totally deteriorated. There is no rule and no law. This situation should be avoided and if arises out extirpated on all cost.

The second thing which the hymn under translation illustrates is that the woman of Brahmana varna by worth should

not be married to other varnas. This is treated to be a sin. The marriage of a woman with the man of another varna which she does belong to is not a normal practice. But the marriage of the women belonging to other varna except Brahmanas can be married to men to superior varnas in abnormal practices. But a woman of Brahmana varna could and should not be married to other varnas. Such practice would totally ruin the society. What a havoc would be wrought in the soctety and state if a woman of high characteristics becomes compelled to find her matsh in the other varnas as there is no opportunaty in the society to find the compatible match. If such things happen society embraces total devastation. The lesson against such a thing has been given to mankind in this hymn.

तेऽवदन् प्रथमा ब्रह्मकिल्बिषेऽकूपारः सलिलो मातरिश्वा ।
वीडुहरास्तप उग्रं मयोभूरापो देवीः
प्रथमजा ऋतस्य ॥ १ ॥

These first.........the bottomless sea, air. glowing fire, the powerful sun, the pleasure-giving moon. celestial waters and the primordial product of the eternal Law, as it appears. express remonstrance against the harm inflicted to Brahmana, the person treated to be the intellect of society.

सोमो राजा प्रथमो ब्रह्मजायां पुनः प्रायच्छदहृणीयमानः ।
अन्वर्तिता वरुणो मित्र आसीदग्निर्होता
हस्तगृह्या निनाय ॥ २ ॥

At the time of marriage first physical force is the *Soma*; the negative electricity which gives the wife of Brahamana to him again without any sign of energement. Varuna and Mitra, the night and day or the moon and sun accompany. Ajain, the fire of *Yajna* becomes *hotar*; the consumer of oblations who leads her to the bride-groom like a man who leads some one by holding his hand.

हस्तेनैव ग्राह्य आधिरस्या ब्रह्मजायेति चेदवोचत् ।
न दूताय प्रहेया तस्थ एषा तथा
राष्ट्रं गुपितं क्षत्रियस्य ॥ ३ ॥

The wife of *Brahmana,* the learned man is grasped by the hand by him it is the dictate and procedure of hand-grasping performance, as she is called Brahmajaya. She is not to be abducted be any messanger or person. The safety of the *Brahmajaya* is the safety of the state governed by Kshatriya, the man of defensive and administrative capacity.

यामाहुस्तारकैषा विकेशीति दुच्छुनां ग्राममवपद्यमानाम् ।
सा ब्रह्मजाया वि दुनोति राष्ट्रं
यत्र प्रापादि शश उल्कुषीमान् ॥ ४ ॥

The abducted and disrespected *Brahmajaya,* whom states-men treat to be the calamity falling upon the village, is like a star deprived of light or without stress. She (Brahmajaya) disturb the Kingdom where appear the fire-brand hare.

ब्रह्मचारी चरति वेविषद् विषः स देवानां भवत्येकमङ्गम् ।
तेन जायामन्वविन्दद् बृहस्पतिः
सोमेन नीतां जुह्वं न देवाः ॥ ५ ॥

Brahmachari, the celibate. establishing contact with the people of Kingdom serves them. He becomes a member of the body of Virtuous men. Through him the man whose wife is abducted; restores his wife like the wonderous physical forces which gain the oblation of *yajna* brought by *Soma,* the air.

देवा वा एतस्यामवदन्त पूर्वे सप्तऋषयस्तपसा ये निषेदुः ।

भीमा जाया ब्राह्मणस्योपनीता दुर्धां
दधाति परमे व्योमिन् ॥ ६ ॥

The learned men of complete desterity and the seers tho are present amongst us with great austerity declare in this matter that the wife of Brahmana abducted becomes very dreadful and she creates confusion in the wide range of Kingdom.

ये गर्भा अवपद्यन्ते जगद् यच्चापलुप्यते ।
वीरा ये तृह्यन्ते मिथो ब्रह्मजाया हिनस्ति तान् ॥ ७ ॥

This Brahmajaya destroys them......Whatever infants die in abortion, whatever living creatures waste away and whose-ever of heroes strike each other dead.

उत यत् पतयो दश स्त्रियाः पूर्वे अब्राह्मणाः ।
ब्रह्मा चेद्धस्तमग्रहीत् स एव पतिरेकधा ॥ ८ ॥

If in the process of negotiating betrothal there are first ten suitors of the non Brahmona varna for a woman (the marriageable girl). all of them loose their claims of marriage and, only Brhamana. the learned one, if grasps her hand would be her husband and only he.

ब्राह्मण एव पतिर्न राजन्यो३ न वैश्यः ।
तत् सूर्यः प्रब्रुवन्नेति पञ्चभ्यो मानवेभ्यः ॥ ९ ॥

Not even man of Kshatriya varna and not even the man of Vaishya varna but only the Brahmana is the husband of bride in such cases of claimants of betrothal and the sun, as it appears, revealing this fact to the people of five classes (4 varnas and the fifth avarna) rises up.

पुनर्वै देवा अददुः पुनर्मनुष्या अददुः ।

राजानः सत्यं गृह्णाना ब्रह्मजायां पुनर्ददुः ॥ १० ॥

Certainly the physical forces of nature give this Brahmajaya to her husband, certainly the parents and relatives of her give her to her husband and certainly the King at the helm of affairs give her to her Brahmana husband legally.

पुनर्दाय ब्रह्मजायां कृत्वा देवैर्निकिल्बिषम् ।
ऊर्जं पृथिव्या भक्त्वोरुगायमुपासते ॥ ११ ॥

The men of Brahmajaya's parental side giving her to husband and making her thus a house-holding woman of puritan piollsness sharing the product and power of earth adore the most praiseworthy Lord of the universe.

नास्य जाया शतवाही कल्याणी तल्पमा शये ।
यस्मिन् राष्ट्रे निरुध्यते ब्रह्मजायाचित्त्या ॥ १२ ॥

No lady of the Kingdom where in the wife of Brahmana is detained through want of sense enjoys the peaceful sleep on her bed inspite of her possessing plenty of property and beauty.

न विकर्णः पृथुशिरास्तस्मिन् वेश्मनि जायते ।
यस्मिन् राष्ट्रे निरुध्यते ब्रह्मजायाचित्त्या ॥ १३ ॥

No child of broad ears and grand brain takes birth in that home within whose Kingdom the wife of Brahman is detained through want of sense.

नास्य क्षत्ता निष्कग्रीवः सूनानामेत्यग्रतः ।
यस्मिन् राष्ट्रे निरुध्यते ब्रह्मजायाचित्त्या ॥ १४ ॥

No steward golden-necked goes before the men and women of power and prosperity in the Kingdom where in the wife of Brahman is detained through want of sense.

नास्यं श्वेतः कृष्णकर्णो धुरि युक्तो महीयते ।
यस्मिन् राष्ट्रे निरुध्यते ब्रह्मजायाचित्त्या ॥ १५ ॥

No black-eared white horce of such a dominion where in the wife of Brahmana is detained through want of sense moves proudly hornessed in the yoke of car.

नास्य क्षेत्रे पुष्करिणी नाण्डीकं जायते बिसम् ।
यस्मिन् राष्ट्रे निरुध्यते ब्रह्मजायाचित्त्या ॥ १६ ॥

No lotus-pool is in the field and there no lily grows with oval bulb in the region of the dominion where in the wife of Brahmana is detained through want of sense,

नास्मै पृश्निं वि दुहन्ति येऽस्या दोहमुपासते ।
यस्मिन् राष्ट्रे निरुध्यते ब्रह्मजायाचित्त्या ॥ १७ ॥

The men who are employed to milk the cows do not do their job for the dominion where in the wife of Brahmana is detained through the want of sense.

नास्यं धेनुः कल्याणी नानड्वान्त्सहते धुरम् ।
विजानिर्यत्र ब्राह्मणो रात्रिं वसति पापया ॥ १८ ॥

Wherever the Brahmana spends the mournful night severed from his wife, the milch cows does not give milk to any one and the ox does not masters the yoke.

सू० १८ ॥ ऋषिः—मयोभूः ॥ देवता—ब्रह्मगवी ॥ छन्दः- १-३, ६, ७, १०-१२, १४, १५ अनुष्टुप्; ४ भुरिक् त्रिष्टुप्; ५, ८, ९, १३ त्रिष्टुप ॥

Hymn. XVIII.

Seer-Mayobhuh. Subject matter-Brahma-gavi. Metre—1-3,6, 7,10-12,14,15 Anustup; 4 Bhurik Tristup; 5,8,9,13 Tristup.

N.B. The Vedic term *Gauh* means speech, land, cow, organs and rays. In this hymn the word *Brahmagavi* stands to mean speech, land, cow etc of Brahmana. Any kind of injury inflicted upon cow of Brahman any sort of disobedience to the advice of Brahman and any sort of expropriation of the land of Brahman create dire consequences in the dominion which he belongs to as a citizen. He is the mind of the society. His advice should be obeyed and no harm should be done to his cow and his land. The hymn under translation teaches the importance of this theme.

नैतां ते देवा अददुस्तुभ्यं नृपते अत्तवे ।
मा ब्राह्मणस्य राजन्य गां जिघत्सो अनाद्याम् ॥ १ ॥

O King ! the physical forces of the nature and the learned men have not given you this cow to deavour (to seize and use in own interest). O King! let you not seek to eat of the cow of Brahman which none may eat.

अक्षद्रुग्धो राजन्यः पाप आत्मपराजितः ।
स ब्राह्मणस्य गामद्यादद्य जीवानि मा श्वः ॥ २ ॥

A base King spoiled of dice, self-defeated and self-frustrated if eat of the cow of Brahmana should realize......let me live today, not tomorrow.

आविष्टिताघविषा पृदाकूरिव चर्मणा ।
सा ब्राह्मणस्य राजन्य तृष्टैषा गौरनाद्या ॥ ३ ॥

O Rajanya, the brave King ! It is the cow of Brahman and none may eat of it as it is like a thirsty poisionous female snake clothed with skin (of cow).

निर्वै क्षत्रं नयति हन्ति वर्चोऽग्निरिवारब्धो वि दुनोति सर्वम्।
यो ब्राह्मणं मन्यते अन्नमेव स विषस्य पिबति तैमातस्य॥ ४ ॥

The man who treats the Brahman as mare food to feed him, drinks really the poision of the dreadful snake. The Brahmana treated thus, takes away his strength, mars the splendour and like the fire ablaze destroys everything.

य एनं हन्ति मृदुं मन्यमानो देवपीयुर्धनकामो न चित्तात् ।
सं तस्येन्द्रो हृदयेऽग्निमिन्ध
उभे एनं द्विष्टो नभसी चरन्तम् ॥ ५ ॥

Whosoever sacribegious and made after wealth smites him without discrimination considering him a weakling, Indra, the mighty electricity sets fire ablage in his heart and the twain of earth and heaven loath him in his action.

न ब्राह्मणो हिंसितव्यो३ऽग्निः प्रियतनोरिव ।
सोमो ह्यस्य दायाद इन्द्रो अस्याभिशस्तिपाः ॥ ६ ॥

No Brahman like fire benificial to body must be injured as the moon is akin to him and the sun guards him from curse.

शतापाष्ठां नि गिरति तां न शक्नोति निःखिदन् ।
अन्नं यो ब्रह्मणां मल्वः स्वाद्व१द्मीति मन्यते ॥ ७ ॥

The fool who eats the Brahman's food and thinks it pleasant to the taste, entertains hundreds of troubles which he involved in can never bear.

जिह्वा ज्या भवति कुल्मलं वाङ्नाडीका दन्तास्तपसाभिदिग्धाः
तेभिर्ब्रह्मा विध्यति देवपीयून् हृद्बलैर्धनुर्भिर्देवजूतैः ॥ ८ ॥

Brahman's tongue is string of bow, his voice becomes the stalk of arrow, his teeth sharpened with austerity and hardship become the arrows and he pierce she sacrilegious men within heart with these bows which are armed with celestial powers and spinitual strength.

तीक्ष्णेषवो ब्राह्मणा हेतिमन्तो यामस्यन्ति शरव्यां३
न सा मृषा । अनुहाय तपसा मन्युना चोत
दूरादव भिन्दन्त्येनम् ॥ ९ ॥

The series of shaft which the Brahmana's armed with sharp arrows and equipped with deadly weapons, discharge never fails. They pursuing foe man (the man) with austerity and fiery anger pierce him even from a distance.

ये सहस्रमराजन्नासन् दशशता उत ।
ते ब्राह्मणस्य गां जग्ध्वा वैतहव्याः पराभवन् ॥ १० ॥

These sacrilegious persons who are to eat the oblation of Yajna, are thousand in numbers and rule the people or those who are ten hundred in number—become destroyed eating of the cow of Brahman.

गौरेव तान् हन्यमाना वैतहव्याँ अवातिरत् ।
ये केसरप्राबन्धायाश्चरमाजामपेचिरन् ॥ ११ ॥

The Cow, indeed, when is slain destroys those sacrilegeous persons who devour the last she-goat bound in the rope of hair.

एकशतं ता जनता या भूमिर्व्यधूनुत ।
प्रजां हिंसित्वा ब्राह्मणीमसंभव्यं पराभवन् ॥ १२ ॥

Those people who make the region of dominion tremble, be one hundred even more than that, face the fate of destruction unexpectedly inflicting injury to persons of *Brahmana varna.*

देवपीयुश्चरति मर्त्येषु गरगीर्णो भवत्यस्थिभूयान् ।
यो ब्राह्मणं देवबन्धुं हिनस्ति
न स पितृयाणमप्येति लोकम् ॥ १३ ॥

The sacrilegious man who inflicts injury to Brahmana who worships God and Performs Yajnas, wanders among mankind drunk with poision, remains the heap of bomes, and never gains the glorious region travelled by his ancesstors.

अग्निर्वै नः पदवायः सोमो दायाद उच्यते ।
हन्ताभिशस्तेन्द्रस्तथा तद् वेधसो विदुः ॥ १४ ॥

The men of sharp sight know—that the fire is our guide in calamities; somah, the constructive force of nature, our relative and Indra, the powerful electricity quels him who curses us.

इषुरिव दिग्धा नृपते पृदाकूरिव गोपते ।
सा ब्राह्मणस्येषुर्घोरा तया विध्यति पीयतः ॥ १५ ॥

O Prince, the master of Cows ! that dreadful arrow of Brahman where with he pierces his enemies is like a poisioned arrow and likea snake.

सू० १९ ॥ ऋषिः—मयोभूः ॥ देवता—ब्रह्मगवी ॥ छन्दः—१, ३-६, ८-१५ अनुष्टुप्, २ विराट् पुरस्ताद्बृहती; ७ विराडुपरिष्टाद्बृहती ॥

Hymn. XIX.

Seer-Mayobhuh. Subject-matter—Brahmagavi. Metre—1, 3-6, 6-15 Anustup, 2 Virat Purastad Brihati; 7 Virad Uparistand Brihati.

अतिमात्रमवर्धन्त नोदिव दिवमस्पृशन् ।
भृगुं हिंसित्वा सृञ्जया वैतहव्याः पराभवन् ॥ १ ॥

The sacrilegeous persons not only flourish exceedingly but touch the zenith in their undertakings and celebrate victory on their foes. But inflicting injury to *Bhrigu*, the learned who is deprived of all evils and posseses the wealth of

austerity and spirituality, such persons sustain the jolt of overthrow and fall.

ये बृहत्सामानमाङ्गिरसमार्पयन् ब्राह्मणं जनाः ।
पेत्वस्तेषामुभयादमविस्तोकान्यावयत् ॥ २ ॥

The powerful ferocious animal devours in his both jaws the progeny of those people who opress Brahmana. the learned who is accomplished in the science and who is dexter in *Brihat saman*.

ये ब्राह्मणं प्रत्यष्ठीवन् ये वास्मिञ्छुल्कमीषिरे ।
अस्नस्ते मध्ये कुल्यायाः केशान् खादन्त आसते ॥ ३ ॥

Those men who in abomination, spit on the *Brahmana*, the learned, those who realize undue taxes from him, sit in the stream blood consuming the dire consequences of their such deeds.

ब्रह्मगवी पच्यमाना यावत् साभि विजङ्गहे ।
तेजो राष्ट्रस्य निर्हन्ति न वीरो जायते वृषा ॥ ४ ॥

So long as the cow of *Brahmana* feeling pany of coercoin quivers in anguish, it mars the splendour of the Kingdom and no pions and brave man springs to life there.

क्रूरमस्या आशसनं तृष्टं पिशितमस्यते ।
क्षीरं यदस्याः पीयते तद् वै पितृषु किल्बिषम् ॥ ५ ॥

The Killing of this cow is an act of cruelty her flesh praduces burning thirst and hence it is cast away. It milk of her is drunk it is certainly to be treated a sin among the custodians of Kingdo.

उग्रो राजा मन्यमानो ब्राह्मणं यो जिघत्सति ।
परा तत् सिच्यते राष्ट्रं ब्राह्मणो यत्र जीयते ॥ ६ ॥

That Kingdom where in King thinking him mighty desires to destroy the Brahmana, the learned and wherein the learned man is crushed, is disrupted,

अष्टापदी चतुरक्षी चतुःश्रोत्रा चतुर्हनुः ।
द्व्यास्या द्विजिह्वा भूत्वा सा राष्ट्रमव
धूनुते ब्रह्मज्यस्य ॥ ७ ॥

The cow of Brahmana, if tortured, ossuming, as if, the stature the eight footed, four eyed, four-eared, four jawed, two-faced, two-tongued cow shatters down the Kingdom of the man who does wrong to Brahmana.

तद् वै राष्ट्रमा स्रवति नावं भिन्नामिवोदकम् ।
ब्रह्माणं यत्र हिंसन्ति तद् राष्ट्रं हन्ति दुच्छुना ॥ ८ ॥

Destruction overflows that nation like water which swamps or leaky boat. Misfortunes smile that nation wherein people oppress the Brahmana.

तं वृक्षा अप सेधन्ति च्छायां नो मोप गा इति ।
यो ब्राह्मणस्य सद्धनमभि नारद मन्यते ॥ ९ ॥

Even trees as it appears, repel and drive from their sheltering shade. O, enlightened one! the man who forcibly possesses the wealth of the Brahmana.

विषमेतद् देवकृतं राजा वरुणोऽब्रवीत् ।
न ब्राह्मणस्य गां जग्ध्वा राष्ट्रे जागार कश्चन ॥ १० ॥

That (forcibly possessed) whalth, as says Supreme Being, is poision prepared by the learned men and physical forces of the nature. No one in the Kingdom attains the awakening consuming of the cow of Brahmana.

येवं ता नवतयो या भूमिर्व्यधूनुत ।
प्रजां हिंसित्वा ब्राह्मणीमसंभव्यं पराभवन् ॥ ११ ॥

Be they ninety-nine or more whom the land of nation rolls in its lap but inflicting injury to the class of learned people meet the destruction unexpectedly.

यां मृतायानुबध्नन्ति कूद्यं पदयोपनीम् ।
तद् वै ब्रह्मज्य ते देवा उपस्तरणमब्रुवन् ॥ १२ ॥

The step-effacting twist of grass which is bind by the people upon the deadbe your couch, O oppressor of Brahmana-declare so the learned man.

अश्रूणि कृपमाणस्य यानि जीतस्य वावृतुः ।
तं वै ब्रह्मज्य ते देवा अपां भागमधारयन् ॥ १३ ॥

O oppressor of the Brahman! the learned persons destine as your share of water those tears which are wept by the man who suffers coercoin.

येन मृतं स्नपयन्ति श्मश्रूणि येनोन्दते ।
तं वै ब्रह्मज्य ते देवा अपां भागमधारयन् ॥ १४ ॥

O ppressor of Brahmana: the learned personne destineas your share of water that water sherewith men wash the diad and wet its beard.

न वर्षं मैत्रावरुणं ब्रह्मज्यमभि वर्षति ।
नास्मै समितिः कल्पते न मित्रं नयते वशम् ॥ १५ ॥

The rain produced by *Mitra-Varuna*, the gases known as hydrogen and oxygin does not falls upon him who oppresses the Brahmana. Neithcr any counsel brings him to success nor any friend enjoys his company.

सू० २० ॥ ऋषिः—ब्रह्मा ॥ देवता—वानस्पत्यो दुन्दुभिः ॥ छन्दः—
१ जगती; २-१२ त्रिष्टुप् ॥

Hymn. XX.

Seer-Brahman. Subject-matter-Vanaspatyo Dundubhih. Metre--1 Jagati, 2-12 Tristup.

उच्चैर्घोषो दुन्दुभिः सत्वनायन् वानस्पत्यः संभृत उस्रियाभिः।
वाचं क्षुणुवानो दमयन्त्सपत्नान्त्सिंहइव
जेष्यन्नभि तंस्तनीहि ॥ १ ॥

Let this war-drum formed of wood, muffled with leather, loud in its play roar at the foe-men like a lion whetting its courage and expecting victory.

सिंहइवास्तानीद् द्रुवयो विबद्धोऽभिक्रन्दन्नृषभो वासितामिव ।
वृषा त्वं वध्रयस्ते सपत्ना ऐन्द्रस्ते
शुष्मो अभिमातिषाहः ॥ २ ॥

Let this muffled war-drum which is made of wood roar loudly like an ox thindering on cow. O King! you are strong in power, your enemies are weakling and your most powerful strength is destroyer of opponents.

वृषेव यूथे सहसा विदानो गव्यन्नभि रुव संधनाजित् ।
शुचा विध्य हृदयं परेषां हित्वा ग्रामान्
प्रच्युता यन्तु शत्रवः ॥ ३ ॥

Let this war-drums which is the mean of quick victory and known to all roar loudly like an oxen marked by strength among the cattle. Let it pierce the heart of adversaries with sorrow and let our routed enemies desert leaving their villages.

संजयन् पृतना ऊर्ध्वमायुर्गृह्या गृह्णानो बहुधा वि चक्ष्व ।
दैवीं वाचं दुन्दुभ आ गुरस्व वेधाः
शत्रूणामुप भरस्व वेदः ॥ ४ ॥

Let this war-drum victorious in the battle, loudly roaring and becoming the means of seizing whatever may be seized. be seen by all. Let this war-drum uttar wonderful voice and let the army-controlling man capture the posseions of enemies.

दुन्दुभेर्वाचं प्रयतां वदन्तीमाशृण्वती नाथिता घोषबुद्धा ।
नारी पुत्रं धावतु हस्तगृह्यामित्री
भीता समरे वधानाम् ॥ ५ ॥

Amid the conflict of the deadly weapons let the woman of enemy waked by the roar and afflicted run forward in her terror hearing the resounding and far-reaching voice of the wardrum, holding her son in her hand.

पूर्वो दुन्दुभे प्र वदासि वाचं भूम्याः पृष्ठे वद रोचमानः ।
अमित्रसेनामभिजञ्जभानो द्युमद्
वद दुन्दुभे सूनृतावत् ॥ ६ ॥

This war-drum is the first-which utters the voice in the battle, let it roar exultantly on the surface of the earth and let it declare the message of victory pleasantly and distinctly crushing the army of the enemy.

अन्तरेमे नभसी घोषो अस्तु पृथक् ते ध्वनयो यन्तु शीभम् ।
अभि क्रन्द स्तनयोत्पिपानः श्लोककृन्मित्रतूर्याय स्वर्धी ॥ ७ ॥

Let the roar of this war-drum be loud between the earth and heaven. let its swift voice spread out in all the directions, let

it neigh at enemies and thunder being louder, admirable and engaged in quickening the courage of allies.

धीभिः कृतः प्र वदाति वाचमुद्धर्षय सत्वनामायुधानि ।
इन्द्रमेदी सत्वनो नि ह्वयस्व मित्रैरमित्राँ
अव जङ्घनीहि ॥ ८ ॥

Let it produced with skill, send for its voice, let it make the weapon of our warriors bristle, let this war-drum, which is the favourite of braves call out our heroes and let it kill our enemies through allies.

संक्रन्दनः प्रवदो धृष्णुषेणः प्रवेदकृद् बहुधा ग्रामघोषी ।
श्रेयो वन्वानो वयुनानि विद्वान् कीर्तिं
बहुभ्यो वि हर द्विराजे ॥ ९ ॥

Let this war-drum which is resonant, roaring, accompanied with strong army, symbol of warning, heard by the troops in many camps, winning one of advantage and used according to rules of war—bring fame to many in the battle where in two Kings are fighting

श्रेयःकेतो वसुजित् सहीयान्त्संग्रामजित् संशितो ब्रह्मणासि ।
अंशूनिव ग्रावाधिषवणे अद्रिर्गव्यन्
दुन्दुभेऽधि नृत्य वेदः ॥ १० ॥

This war-drum is the signal of advantageous attainments, gaining wealth, source of might, victory-giving means of the war and made keener with the skill. Let this war-drum dance attaining the possessions of our enemies like the firm stone which dances at the time of crushing *soma* plant.

शत्रूषाण्नीषाडभिमातिषाहो गवेषणः सहमान उद्भित् ।
वाग्वीव मन्त्रं प्र भरस्व वाचं सांग्रामजित्यायेषमुद् वदेह ॥ ११ ॥

Let this war-drum which is the means of conquerring enemies, celebrating victory, vanequishing foes, seeking body, mastering and destroying speak out like a skilled speaker who tells his conseland let it speak strength to us that we may win the battle.

अच्युतच्युत् समदो गमिष्ठो मृधो जेता पुरएतायोध्यः ।
इन्द्रेण गुप्तो विदथा निचिक्यंद्धृद्द्योतनो
द्विषतां याहि शीभम् ॥ १२ ॥

This war-drum is the shaker of things unshaken, readiest comer to battles,conquer or of enemies, runer before the army, resistless, guarded by the mighty king, the means of knwoing battle warnings and the breaker of the hearts of foe-men. Let it quickly go.

सू० २१ ॥ ऋषि:—ब्रह्मा ॥ देवता—वानस्पत्यो दुन्दुभिः; १०-१२ आदित्यादयः ॥ छन्दः—१, ४, ५ पथ्या पङ्क्तिः; २, ३, ७-१० अनुष्टुप्; ६ जगती; ११ बृहतीगर्भा त्रिष्टुप्; १२ त्रिपदा यवमध्या गायत्री ॥

Hymn. XXI.

Seer-Brahman. Subject-matter-Vanaspatyo Dundubhih. 10-12 Adityadayah. Metre-1, 4,5 Pathya Panktih, 2,3,7-10 Anustup 6 Jagati, 11 Brihatigarbha Tristup; 12 Tripada yavamadhya Gayatri.

विहृदयं वैमनस्यं वदामित्रेषु दुन्दुभे ।
विद्वेषं कश्मशं भयममित्रेषु
नि दध्मस्यवैनान् दुन्दुभे जहि ॥ १ ॥

Let this war-drum speak through its roar the animousity and discouragement between the enemies and we also create dissension, discomfeture and fear among our foe-men. Let this drive away those enemies.

उद्वेपमाना मनसा चक्षुषा हृदयेन च ।

धावन्तु बिभ्यतोऽमित्राः प्रत्रासेनाज्ये हुते ॥ २ ॥

In the moments spent up for offering the oblation of ghee let enemies flee being possessed of consternation, herrified, trembling in mind, eye and heart.

वानस्पत्यः संभृत उस्रियाभिर्विश्वगोत्र्यः ।
प्रत्रासममित्रेभ्यो वदाज्येनाभिघारितः ॥ ३ ॥

Let this war-drum made of wood, muffled with leather straps, dear to all the persons of human race and bedewed with ghee, speak terror to our foemen.

यथा मृगाः संविजन्त आरण्याः पुरुषादधि ।
एवा त्वं दुन्दुभेऽमित्रानभि क्रन्द
प्र त्रासयाथो चित्तानि मोहय ॥ ४ ॥

Let this war-drum roar loudly against our enemies, terrify them and bewilder their intentions and thought as the wild animals living in forest run away in their terror from a man.

यथा वृकादजावयो धावन्ति बहु बिभ्यतीः ।
एवा त्वं दुन्दुभेऽमित्रानभि क्रन्द
प्र त्रासयाथो चित्तानि मोहय ॥ ५ ॥

Let this war-drum thunder out against enemies, fightened them and create confusion in their determinations as goats and sheep flee away in their terror from the wolf.

यथा श्येनात् पतत्रिणः संविजन्ते अहर्दिवि सिंहस्य
स्तनथोर्यथा । एवा त्वं दुन्दुभेऽमित्रानभि क्रन्द
प्र त्रासयाथो चित्तानि मोहय ॥ ६ ॥

Let this war-drum roar loudly against enemies, cause fear to

them and create perplixity in their thoughts as the birds in the sky day by day fly in great fear from the roaring lion.

परामित्रान् दुन्दुभिना हरिणस्याजिनेन च ।
सर्वे देवा अतित्रसन् ये संग्रामस्येशते ॥ ७ ॥

The men of wonderous power who control the affairs of battle frighten away enemies with the war-drum which is made from the skin of dear.

यैरिन्द्रः प्रक्रीडते पद्घोषैश्छायया सह ।
तैरमित्रास्त्रसन्तु नोऽमी ये यन्त्यनीकशः ॥ ८ ॥

Let those our enemies who go on front in their battalions tremble in fear from the shadow and foot-sounds with which the mighty commandant sports.

ज्याघोषा दुन्दुभयोऽभि क्रोशन्तु या दिशः ।
सेनाः पराजिता यतीरमित्राणामनीकशः ॥ ९ ॥

Let the war-drums with the sound of bow-strings resound the quarters of the sky, so that the armies of enemy sustaining defeat and run away in block and league.

आदित्य चक्षुरा दत्स्व मरीचयोऽनु धावत ।
पत्सङ्गिनीरा संजन्तु विगते बाहुवीर्ये ॥ १० ॥

Let the sun take their eye-sight away, let the rays of light follow us in our favour and let the binding-fetters bind the feet of foe-men when they at loss of their arm-strength.

यूयमुग्रा मरुतः पृश्निमातर इन्द्रेण युजा प्र मृणीत शत्रून् ।
सोमो राजा वरुणो राजा महादेव उत मृत्युरिन्द्रः॥ ११ ॥

Let these strong army men whose mother is earth co-operated by the King destroy the enemies. Let shining men of

generousity,brilliant man of charecteristics, the supreme sovereign of the world, death and powerful ruler cooperate us in our venture.

एता देवसेनाः सूर्यकेतवः सचेतसः ।
अमित्रान् नो जयन्तु स्वाहा ॥ १२ ॥

May these one-minded wonderous armies holding the flag marked with sun subjugate our enemies. Whatever is uttered herein is correct.

सू० २२ ॥ ऋषिः—भृग्वङ्गिराः । देवता—तक्मनाशनः ॥ छन्दः—१ भुरिक् त्रिष्टुप्; २ त्रिष्टुप्;३, ४, ६-१४ अनुष्टुप्; ५ विराट् पथ्या बृहती॥

Hymn. XXII.
Seer-Bhriguangirah. Subject-matter-Takmanashanah. Metre-1 Bhuring Tristup; 2 Tristup, 3,4, 6-14 Anustup; 5 Virat Pathya Brihati.

अग्निस्तक्मानमप बाधतामितः सोमो ग्रावा वरुणः पूतदक्षाः ।
वेदिर्बर्हिः समिधः शोशुचाना अप द्वेषांस्यमुया भवन्तु ॥ १ ॥

May this fire of yajna remove fever from here, may the *Soma* herb, cloud and water which are pure cure fever, may *yajna vedi Kusha* and burning *yajna* samidhah remove the TROUBLES.

अयं यो विश्वान् हरितान् कृणोष्युच्छोचयन्नग्निरिवाभिदुन्वन् ।
अधा हि तक्मन्नरसो हि भूया अधा
न्यङ्ङधराङ् वा परेहि ॥ २ ॥

Lwt this fever which makes the body of the patients yellow consuming them with burning heat, be weak and inffective and let it away from them.

यः परुषः पारुषेयोऽवध्वंस इवारुणः ।

तक्मानं विश्वधावीर्याधराञ्चं परा सुव ॥ ३ ॥

That fever which is dry and the creation of dryness and is red light dust be thrown away by the administration of the Vishvadhavirya, the Kusha plant.

अधराञ्चं प्र हिणोमि नमः कृत्वा तक्मने ।
शकम्भरस्य मुष्टिहा पुनरेतु महावृषान् ॥ ४ ॥

I, the physician throw away the fever by giving a heavy jolt,. It is found in the places of heavy rain and is fatal to him who is used to work with cow-dung.

ओको अस्य मूजवन्त ओको अस्य महावृषाः ।
यावज्जातस्तक्मंस्तावानसि बल्हिकेषु न्योचरः ॥ ५ ॥

e fever (Malaria) from its very inception is found in jungles of *Munia* grass and in the localities of heavy and excessive rains which are its homes and it is prevalent in the place of moisture and dampness.

तक्मन् व्याल वि गद व्यङ्ग भूरि यावय ।
दासीं निष्टक्वरीमिच्छ तां वज्रेण समर्पय ॥ ६ ॥

Let this fever which is like a snake, which is limbless and which is an extraordinary disease. be away from us. Let it desire to go back to the luxuriant destruct-ive species of mospuitos and strike them with its weapons.

तक्मन् मूजवतो गच्छ बल्हिकान् वा परस्तराम् ।
शूद्रामिच्छ प्रफर्व्यं१ तां तक्मन् वीव धूनुहि ॥ ७ ॥

Let this fever go to the places covered with *Munja·grass,* let it go to distant localities of moisture and dampness, let it desire (to go) to want on species of biting germs and shake them through and through.

महावृषान् मूजवतो बन्ध्वद्धि परेत्य ।
प्रैतानि तक्मने ब्रूमो अन्यक्षेत्राणि वा इमा ॥ ८ ॥

Let this fever going to the places of heavy rainfall and the places of Munjagrass eat its own germinators. We the physicians declare that these and those other are the places of fever.

अन्यक्षेत्रे न रमसे वशी सन् मृडयासि नः ।
अभूदु प्रार्थस्तक्मा स गमिष्यति बल्हिकान् ॥ ९ ॥

This fever does not generally enjoys increase in the bodies other than of the human beings. When it is under-control, it gives relief to us. If this fever is sever let it go to the places of dampness.

यत् त्वं शीतोऽथो रूरः सह कासावेपयः ।
भीमास्ते तक्मन् हेतयस्ताभिः स्म परि वृङ्ग्धि नः ॥ १० ॥

This fever is sometimes due to cold, sometimes due to heat, it creates cough and trembles the body. It's attacks are very dreadful. Let it be away from us.

मा स्मैतान्त्सखीन् कुरुथा बलासं कासमुद्युगम् ।
मा स्मातोऽर्वाङैः पुनस्तत् त्वा तक्मन्नुप ब्रुवे ॥ ११ ॥

Let this fever not accompany its friends-cough, dry or wet cough and consumption, let it not come near us and I, the physician warn it again.

तक्मन् भ्रात्रा बलासेन स्वस्रा कासिकया सह ।
पाप्मा भ्रातृव्येण सह गच्छामुमरणं जनम् ॥ १२ ॥

Let this fever go to dirty germs of disease with its brother cough, with its sister consumption and with its nephew herps.

तृतीयकं वितृतीयं सदन्दिमुत शारदम् ।
तक्मानं शीतं रूरं ग्रैष्मं नाशय वार्षिकम् ॥ १३ ॥

O physician! destroy the fevers of the Kinds-intermattent fever; that which leaves after two days; continueous fever; that which emerges in the autumn; cold and hot fevers; that which comes in the summer season and the rainy fever.

गन्धारिभ्यो मूजवद्भ्योऽङ्गेभ्यो मगधेभ्यः ।
प्रैष्यन् जनमिव शेवधिं तक्मानं परि दद्मसि ॥ १४ ॥

Like the man who accompanies the tresaure brought to other place, we, the physicians send away the fever to the places-dirty, covered with *Munja-grass,* damp and having heavy rainfall.

सू० २३ ॥ ऋषिः—काण्वः ॥ देवता—इन्द्रादयः ॥ छन्दः—१-१२ अनुष्टुप्; १३ विराडनुष्टुप् ॥

Hymn. XXIII.

Seer--Kanvah-Subject-matter--Indra etc. Metre-1 12 Anustup; 13 Viradanustup.

ओते मे द्यावापृथिवी ओता देवी सरस्वती ।
ओतौ म इन्द्रश्चाग्निश्च क्रिमिं जम्भयतामिति ॥ १ ॥

The sun and the earth are interlinked, pure and powerful current of water is intirlinkeel. and the electricity and fire are also interwoven. Let them destroy the worms which create disease.

अस्येन्द्र कुमारस्य क्रिमीन् धनपते जहि ।
हता विश्वा अरातय उग्रेण वचसा मम ॥ २ ॥

Let the cloud electricity which is protector of agricultural

wealth kill the worm troubling this boy. All the painful worms are killed by the powerful advice of mine, the physician.

यो अक्ष्यौ परिसर्पति यो नासे परिसर्पति ।
दतां यो मध्यं गच्छति तं क्रिमिं जम्भयामसि ॥ ३ ॥

I destroy the worm which enters into eyes, which crawl into nose and which remain between leath.

सरूपौ द्वौ विरूपौ द्वौ कृष्णौ द्वौ रोहितौ द्वौ ।
बभ्रुश्च बभ्रुकर्णश्च गृध्रः कोकश्च ते हताः ॥ ४ ॥

Two worms of like from, two of different form, two black coloured, two red-coloured, the tawny and tawny-eared, that which possesses the nature of eagle and that which treats like wolf--all these worms are killed by the medicine.

ये क्रिमयः शितिकक्षा ये कृष्णाः शितिबाहवः ।
ये के च विश्वरूपास्तान् क्रिमीन् जम्भयामसि ॥ ५ ॥

We completely destroy the worms which have white sides, which are black having black arms and those which have multifarious forms.

उत् पुरस्तात् सूर्य एति विश्वदृष्टो अदृष्टहा ।
दृष्टांश्च घ्नन्नदृष्टांश्च सर्वांश्च प्रमृणन् क्रिमीन् ॥ ६ ॥

The sun which is visible to all and which destroy the worms invisible, mounts in the east crushing and killing all the worms seen or unseen.

येवाषासः कष्कषास एजत्काः शिपवित्नुकाः ।
दृष्टश्च हन्यतां क्रिमिरुतादृष्टश्च हन्यताम् ॥ ७ ॥

Evashasah, swift in speed; Kaskasah, troublsome in biting;

Ejatkah, shining and trembling; shipavitnukah having stingy wings are the worms. Let anyone visible among worms be killed and anyone invisible among worms be killed.

हतो येवाषः क्रिमीणां हतो नदनिमोत ।
सर्वान् नि मष्मषाकरं दृषदा खल्वाँइव ॥ ८ ॥

Slain the *Eavasa* of the worms and slain is the *nadaniman* of the worms. I crush them all like the pounding slone which crushes the grains.

त्रिशीर्षाणं त्रिककुदं क्रिमिं सारङ्गमर्जुनम् ।
शृणाम्यस्य पृष्टीरपि वृश्चामि यच्छिरः ॥ ९ ॥

I, the physician kill the worm which is three-headed, three-humped and which creeps and has white colour. I split its ribs and wrench its head.

अत्रिवद् वः क्रिमयो हन्मि कण्ववज्जमदग्निवत् ।
अगस्त्यस्य ब्रह्मणा सं पिनष्म्यहं क्रिमीन् ॥ १० ॥

I kill these worms like attri, the thundering of cloud, like *Knva* the gust of wind, like *jomdagni*, the blazing fire and I crush these worms to pieces by the prescribed means of scientist.

हतो राजा क्रिमीणामुतैषां स्थपतिर्हतः ।
हतो हतमाता क्रिमिर्हतभ्राता हतस्वसा ॥ ११ ॥

The King of these worms is killed, and is slain the worm who is their producer and are slain the worm deprived of its mother, deprived of its brother and deprived of its sister.

हतासो अस्य वेशसो हतासः परिवेशसः ।
अथो ये क्षुल्लकाइव सर्वे ते क्रिमयो हताः ॥ १२ ॥

Slain are the worms living with it one place, killed are those worms which are in its family and destroyed are all those worms which are small ones.

सर्वेषां च क्रिमीणां सर्वासां च क्रिमीणाम् ।
भिनद्म्यश्मना शिरो दहाम्यग्निना मुखम् ॥ १३ ॥

I crush to pieces the heads of and burn with fire the mouth of all the male and all the female worms.

सू० २४ ॥ ऋषिः—अथर्वा ॥ देवता—१ सविता; २ अग्निः; ३ द्यावापृथिवी; ४ वरुणः; ५ मित्रावरुणौ; ६ मरुतः; ७ सोमः; ८ वायुः; ९ सूर्यः; १० चन्द्रमाः; ११ इन्द्रः; १२ मरुतां पिता; १३ मृत्युः; १४ यमः; १५ पितरः; १६ तताः; १७ ततामहाः ॥ छन्दः—१-१०, १२-१४ अतिशक्वरी; ११ शक्वरी; १५, १६ त्रिपदा भुरिगति-जगती; १७ त्रिपदा विराट् शक्वरी ॥

Hymn. XXIV.

Seer-Atharvan. Subject-matter-1 Savitar, 2 Agnih; 3 Dyavaprithivi; 4 Varunah; 5 Mitra-Varunau; 6-Marutah; 7 Somah 8 Vayuh; 9 Suryah; 10 Chadrama; 11 Indrah; 12 Marutpita, 13 Mrityuh; 14 Yamah; 15 Pitarah; 16 Tatah; 17 Tatamahab. Metre-1-10, 12-14 Atishakvari; 11 Shalvari, 15,16 Tripada Bhurigjagati; 17 Tripada Virajjagati.

सविता प्रसवानामधिपतिः स मावतु । अस्मिन् ब्रह्मण्यस्मिन् कर्मण्यस्यां पुरोधा- यामस्यां प्रतिष्ठायामस्यां चित्त्यामस्यामाकूत्यामस्यामाशिष्यस्यां देवहूत्यां स्वाहा ॥ १ ॥

Savitar, the sun is the master-power of the created objects let it protect me in this my attainment of knowledge, in this my act, in this my sacerdotal undertaking, in this my act of life's staiblity, in this intention, in this my deliberate activity,

in this performance. expectation and prosperity and in this my activity of *yajna* and science. Whatever is utter here in is correct.

अग्निर्वनस्पतीनामधिपतिः स मावतु । अस्मिन् ब्रह्मण्यस्मिन् कर्मण्यस्यां पुरोधा- यामस्यां प्रतिष्ठायामस्यां चित्त्यामस्यामाकूत्यामस्यामाशिष्यस्यां देवहूत्यां स्वाहा ॥ २ ॥

Agni, the fire is the mater-power of plants and trees, let it protect me in this my attainment of knowledge. in this my act, in this my sacerdotal undertaking, in this my act of life's stability, in this intention, in this my deliberate activity in this performance expectation and prosperity and in this my activity of *yajna* and science. Whatever is uttered herein is correct.

द्यावापृथिवी दातृणामधिपत्नी ते मावताम् । अस्मिन् ब्रह्मण्यस्मिन् कर्मण्यस्यां पुरोधा- यामस्यां प्रतिष्ठायामस्यां चित्त्यामस्यामाकूत्यामस्यामाशिष्यस्यां देवहूत्यां स्वाहा ॥ ३ ॥

The Heaven and the earth the master-powers of the bounteous activities. let both of them protect me in this my attainment of knowledge, in this my act, in this my sacerdotal undertaking, in this my act of life's stability, in this intention,in this my deliberate activity, in this performance expectation and prosperity and in this my activity of *yajna* and science. Whatever is uttered herein is correct.

वरुणोऽपामधिपतिः स मावतु । अस्मिन् ब्रह्मण्यस्मिन् कर्मण्यस्यां पुरोधा- यामस्यां प्रतिष्ठायामस्यां चित्त्यामस्यामाकूत्यामस्यामाशिष्यस्यां देवहूत्यां स्वाहा ॥ ४ ॥

Varuna, the watery essance is the master-power of waters, let it protect me in this my attainment of knowledge, in this

my act, in this my sacerdotal undertaking, in this my act of life's stability. in this intention, in this my deliberate activity, in this performance expectation and prosperity and in this my activity of *yajna* and science. Whatever is uttered here in is correct.

मित्रावरुणौ वृष्ट्या अधिपती तौ मावताम् । अस्मिन् ब्रह्मण्यस्मिन् कर्मण्यस्यां पुरोधा- यामस्यां प्रतिष्ठायामस्यां चित्त्यामस्यामाकूत्यामस्यामाशिष्यस्यां देवहूत्यां स्वाहा ॥ ५ ॥

Mitra-Varunan, the hydrogen and oxygen gases are the master-powers of rain, let these twain protect me in this attainment of Knowledge, in this my act, in this my sacerdotal undertaking, in this my act of life's stability, in this intention, in this my deliberate activity, in this performance expection and prosperity and in this my activity of *yajna* and science. Whatever is uttered herein is correct.

मरुतः पर्वतानामधिपतयस्ते मावन्तु । अस्मिन् ब्रह्मण्यस्मिन् कर्मण्यस्यां पुरोधा- यामस्यां प्रतिष्ठायामस्यां चित्त्यामस्यामाकूत्यामस्यामाशिष्यस्यां देवहूत्यां स्वाहा ॥ ६ ॥

Marutah, the 49 aerial or gaseous elements are the master-powers of clouds and mountains, let these protect me in this attainment of knowledge, in this my act, in this my sacerdotal undertaking, in this my act of life's stability, in this intention, in this my deliberate activity. in this performance expectation and prosperity and in thismy activity of *yajna* and science. Whatever is uttered herein is correct.

सोमो वीरुधामधिपतिः स मावतु । अस्मिन् ब्रह्मण्यस्मिन् कर्मण्यस्यां पुरोधा- मामस्यां प्रतिष्ठायामस्यां चित्त्यामस्यामाकूत्यामस्यामाशिष्यस्यां देवहूत्यां स्वाहा ॥ ७ ॥

Soma, the vegitative energy of the world is the master-

power of herbs and creepers, let it protect me in this attainment of knowledge, in this my act, in this my sacerdotal undertaking, in this my act of life's stability, in this intention, in this my deliberate activity, in this performance expectation and prosperity and in this my activity of *yajna* and science. Whatever is uttered herein is correct.

वायुरन्तरिक्षस्याधिपतिः स मावतु । अस्मिन् ब्रह्मण्यस्मिन् कर्मण्यस्यां पुरोधा- यामस्यां प्रतिष्ठायामस्यां चित्त्यामस्यामाकूत्यामस्यामाशिष्यस्यां देवहूत्यां स्वाहा ॥ ८ ॥

Yayu. the air is the master-power of firmament, let it protect me in this attainment of knowledge, in this my act, in this my sacerdotal undertaking, in this my act of life,s stability, in this intention, in this my deliberate activity, in this performance expectation and prosperity and in this my activity of yajna and science. Whatever uttered herein is correct.

सूर्यश्चक्षुषामधिपतिः स मावतु । अस्मिन् ब्रह्मण्यस्मिन् कर्मण्यस्यां पुरोधायामस्यां प्रतिष्ठायामस्यां चित्त्यामस्यामाकूत्यामस्यामाशिष्यस्यां देवहूत्यां स्वाहा ॥ ९ ॥

Surya, the sun-light is the master-power of eyes, let it protect me in this attainment of knowledge, in this my act, in this my sacerdotal undertaking, in this my act of life's stability, in this intention. in this my deliberate activity, in this performance expectation and prosperity and in this my activity of *yajna* and science. Whatever uttered herein is correct.

चन्द्रमा नक्षत्राणामधिपतिः स मावतु । अस्मिन् ब्रह्मण्यस्मिन् कर्मण्यस्यां पुरोधा- यामस्यां प्रतिष्ठायामस्यां चित्त्यामस्यामाकूत्यामस्यामाशिष्यस्यां देवहूत्यां स्वाहा ॥ १० ॥

Chandrama, the moon is the master-power of stars, let it protect me in this attainment of knowledge, in this my act, in this my sacerdotal undertaking, in this my act of life's stability, in this intention, in this my deliberate activity, in this performance expectation and prosperity and in this my activity of *yajna* and science. Whatever uttered herein is correct.

इन्द्रो दिवोऽधिपतिः स मावतु । अस्मिन् ब्रह्मण्यस्मिन्
कर्मण्यस्यां पुरोधा- यामस्यां प्रतिष्ठायामस्यां
चित्त्यामस्यामाकूत्यामस्यामाशिष्यस्यां देवहूत्यां स्वाहा॥ ११॥

Indrah, thepowerful all-pervading electricity is thc master-power of heavenly region, let it protect me in this attainment of knowledge, in this my act, in this my sacerdotal underta-king, in this my act of life.s stability, in this intention, in this my deliberate activity, in this performance expectation and prosperity and in this my activity of *yajna* and science, Whatever uttered here-in is correct.

मरुतां पिता पशूनामधिपतिः स मावतु । अस्मिन् ब्रह्मण्यस्मिन्
कर्मण्यस्यां पुरोधा- यामस्यां प्रतिष्ठायामस्यां
चित्त्यामस्यामाकूत्यामस्यामाशिष्यस्यां देवहूत्यां स्वाहा॥ १२॥

Marutam Pilar, Rudra, the heat is the master power of ani-mals let it protect me in this attainment of knowledge, in this my act, in this my sacerdotal undertaking, in this my act of life's stability, in this intention, in this my deliberat acticity, in this performance expectation and prosperity and in this my activity of *yajna* and science. Whatever uttered here in is correct.

मृत्युः प्रजानामधिपतिः स मावतु । अस्मिन् ब्रह्मण्यस्मिन्
कर्मण्यस्यां पुरोधा- यामस्यां प्रतिष्ठायामस्यां
चित्त्यामस्यामाकूत्यामस्यामाशिष्यस्यां देवहूत्यां स्वाहा॥ १३॥

Mrityuh, the time is the master-power of all born-objects, let it protect me in this attainment of knowledge, in this my act, in this my sacerdotal undertaking, in this my act of life's stability, in this intention, in this my deliberate activity, in this performance expectation and prosperity and in this my activity of *yajna* and science. Whatever uttared here-in is correct.

यमः पितृणामधिपतिः स मावतु । अस्मिन् ब्रह्मण्यस्मिन् कर्मण्यस्यां पुरोधा- यामस्यां प्रतिष्ठायामस्यां चित्त्यामस्यामाकूत्यामस्यामाशिष्यस्यां देवहूत्यां स्वाहा॥ १४॥

Yama, the sun is the master-power of seasons etc., let it protect me in this attainment of knowledge, in this my act, in this my sacerdotal undertaking, in this my act of life's stability, in this intention, in this my deliberate activity, in this performance expectation and prosperity and in this my activity of *yajna* and science,. Whatever uttered herein is correct.

पितरः परे ते मावन्तु । अस्मिन् ब्रह्मण्यस्मिन् कर्मण्यस्यां पुरोधायामस्यां प्रतिष्ठायामस्यां चित्त्यामस्यामाकूत्यामस्यामाशिष्यस्यां देवहूत्यां स्वाहा॥ १५ ॥

Pitarah, the men of practical learning who are far from us protect me in this attainment of knowledge, in this my act, in this my sacerdotal undertaking. in this my act of life's stability, in this intention, in this my deliberate activity. in this performance expectation and prosperity and in this my activity of *yajna* and science,. Whatever uttered herein is correct.

तता अवरे ते मावन्तु । अस्मिन् ब्रह्मण्यस्मिन् कर्मण्यस्यां पुरोधायामस्यां प्रतिष्ठायामस्यां

चित्त्यामुस्यामाकूत्यामुस्यामाशिष्युस्यां देवहूत्यां स्वाहा॥ १६॥

Tata, the men of practice and profession who are near to us, protect me in this attainment of knowledge, in this my act, in this my sacerdotal undertaking, in this my act of life's stability, in this intention, in this my deliberate activity, in this performance expectation and prosperity and in this my activity of *yajna* and science. Whatever uttered herein is correct.

ततस्ततामहास्ते मावन्तु । अस्मिन् ब्रह्मण्यस्मिन् कर्मण्युस्यां पुरोधायामुस्यां प्रतिष्ठायामुस्यां
चित्त्यामुस्यामाकूत्यामुस्यामाशिष्युस्यां देवहूत्यां स्वाहा॥ १७॥

Tatamah, the men of mature knowledge, protect me in this attainment of Knowledge, in this my act, in this my sacerdotal undertaking, in this my act of life's stability, in this intention, in this my deliberate activity. in this performance expectation and prosperity and in this myactivity of *yajna* and science. Whatever uttered herein is correct.

सू० २५ ॥ ऋषिः—ब्रह्मा ॥ देवता—योनिः,गर्भः, पृथिव्यादयः ॥
छन्दः—१-१२ अनुष्टुप्; १३ विराट् पुरस्ताद्बृहती ॥

Hymn. XXV.

Seer-Brahman. Subject-matter--Yonih, Garbha, Prithivyadayah. Metre--1-12 Anustup; 13 Vfrat-purastad brihati.

पर्वताद् दिवो योनेरङ्गादङ्गात् समाभृतम् ।
शेपो गर्भस्य रेतोधाः सरौ पर्णमिवा दधत् ॥ १ ॥

The phallus of man which sows the seminal fluid, lays in the female organ, as feather on a shaft, the seed of embryo which is drawn from limb to limb and from cloud and heavenly region.

यथेयं पृथिवी मही भूतानां गर्भमादधे ।
एवा दधामि ते गर्भं तस्मै त्वामवसे हुवे ॥ २ ॥

I lay the germ within you, my wife! as this grand earth receives the germ of all living and non-living creatures and I advise you to protect it.

गर्भं धेहि सिनीवालि गर्भं धेहि सरस्वति ।
गर्भं ते अश्विनोभा धत्तां पुष्करस्रजा ॥ ३ ॥

O wife! you are the distributor of grain, set (in your womb) the germ of embryo. O wife! you are learned lady, set the germ of embryo. Let the enlivening vital breaths (Prana and Upana) set and protect your embryo.

गर्भं ते मित्रावरुणौ गर्भं देवो बृहस्पतिः ।
गर्भं त इन्द्रश्चाग्निश्च गर्भं धाता दधातु ते ॥ ४ ॥

Let Mitra-varunan, the hydrogen and oxygen gases protect your embryo, let powerful Brihaspati, the cloud protect it let sun and fire protect and set your embryo and let Dhatar, the air protect your embryo.

विष्णुर्योनिं कल्पयतु त्वष्टा रूपाणि पिंशतु ।
आ सिञ्चतु प्रजापतिर्धाता गर्भं दधातु ते ॥ ५ ॥

Let *Vishnu*, the sun make your womb capable to retain embryo, let the light of the sun mould the forms, let Prajapati, the time strengthen it and let *Dhatar*, the power of resistance protect your embryo.

यद् वेद राजा वरुणो यद् वा देवी सरस्वती ।
यदिन्द्रो वृत्रहा वेद तद् गर्भकरणं पिब ॥ ६ ॥

O pregnant lady! you drink the procreative draught which is known brillient learned man, which is Known to lady ex-

pert in medicine and maternity, which is known to learned physician who destroys all the obstacles and diseases of ruinous nature.

गर्भो अस्योषधीनां गर्भो वनस्पतीनाम् ।
गर्भो विश्वस्य भूतस्य सो अग्ने गर्भमेह धाः ॥ ७ ॥

This heat is the germ of plants and herbs. this is the germ of trees and this is the germ of trees and this is the germ of all born-object. Let this heat set the germ of embryo in the womb.

अधि स्कन्द वीरयस्व गर्भमा धेहि योन्याम् ।
वृषासि वृष्ण्यावन् प्रजायै त्वा नयामसि ॥ ८ ॥

Says wife to her husband at the time of pregnation ceremony--O husband! please rise up, put forth your manly strength, lay the germ of embryo in the womb and you are the strong and vigorous. I as your wife accept you for the sake of progeny.

वि जिहीष्व बार्हत्सामे गर्भस्ते योनिमा शयाम् ।
अदुष्टे देवाः पुत्रं सोमपा उभयाविनम् ॥ ९ ॥

O wife, the chanter of Brihat saman! be prepared, let the germ be laid within your womb, let physical force protecting the world give you the son who save you and me both.

धातः श्रेष्ठेन रूपेणास्या नार्या गवीन्योः ।
पुमांसं पुत्रमा धेहि दशमे मासि सूतवे ॥ १० ॥

Let *dhatar*, the protecting and resisting force of the world lay within the sides of this woman the male germ with the noblest from to give birth in the tenth month.

त्वष्टः श्रेष्ठेन रूपेणास्या नार्या गवीन्योः ।
पुमांसं पुत्रमा धेहि दशमे मासि सूतवे ॥ ११ ॥

Let *Tvaster*, the form-giving energy of the world lay within the sides of this woman the made germ with the noblest form to give birth in the tenth month.

सवितः श्रेष्ठेन रूपेणास्या नार्या गवीन्योः ।
पुमांसं पुत्रमा धेहि दशमे मासि सूतवे ॥ १२ ॥

Let *Savitar*, the productive power of nature lay within the sides of this woman the male germ with the noblest form to give birth in the tenth month.

प्रजापते श्रेष्ठेन रूपेणास्या नार्या गवीन्योः ।
पुमांसं पुत्रमा धेहि दशमे मासि सूतवे ॥ १३ ॥

May *Prajapati*, the Lord of the creatures set within the sides of this woman the male germ with noblest form to give birth in the tenth month.

सू०२६ ॥ ऋषिः—ब्रह्मा ॥ देवता—१ अग्निः; २ सविता; ३, ११ इन्द्रः; ४ निविदः; ५ मरुतः; ६ अदितिः; ७ विष्णुः; ८ त्वष्टा; ९ भगः; १० सोमः; १२ अश्विनौ, बृहस्पतिः ॥ छन्दः—१, ५ द्विपदाऽऽर्च्युष्णिक्; २, ४, ६-८, १०, ११ द्विपदा प्राजापत्या बृहती; ३ त्रिपदा विराड् गायत्री; ९ त्रिपदा पिपीलिकामध्या पुरउष्णिक्; [एता एकावसानाः] १२ परातिशक्वरी चतुष्पदा जगती ॥

Hymn XXVI.

Seer-Brahman. Subject-matter-Agnih; 2 Savitar 3, 11, Indrah; 4 Nividah; 5 Marsutah 6 Aditih; 7 Vishnuh; 8 Tvastar; 9 Bhagah; 10 Somah; 12 Ashvinan Brihaspatih; Metre--1,5 Dvipada Archi Ushnik; 2,4,6-8, 10, 11 Dvipada Prajapatya Brihati; 3 Tripada Virad Gayatri; 9 Tripada Pipilikamadhya Puraushnik; 12 Paratishakvari Chatuspada Jagati.

यजूंषि यज्ञे समिधः स्वाहाग्निः प्रविद्वानिह वो युनक्तु॥ १॥

O men! let the learned man apply *yajna*, Yajur verses and *samidhah* sacred sticks of yajna in the performance of yajna for your well-being. Whatever is uttered herein is correct.

युनक्तु देवः सविता प्रजानन्नस्मिन् यज्ञे महिषः स्वाहा॥ २॥

Let the man of constructive genius and grandeur apply *yajna samagri* in this yajna. Whatever is uttered herein is correct.

इन्द्र उक्थामदान्यस्मिन् यज्ञे प्रविद्वान्
युनक्तु सुयुजः स्वाहा ॥ ३ ॥

May learned and duxter priest employ the verses of adoration in this *yajna*. Whaiever is uttered here in is correct.

प्रैषा यज्ञे निविदः स्वाहा शिष्टाः
पत्नीभिर्वहतेह युक्ताः ॥ ४ ॥

Let the well-cultured men of learning with their wives shoulder the responsibilities of yajna and use *Praisna* and *Nivida* verses in this *yajna*. Whatever is uttered herein is correct.

छन्दांसि यज्ञे मरुतः स्वाहा
मातेव पुत्रं पिपृतेह युक्ताः ॥ ५ ॥

Let the priests em loyed in yajna pronounce the verses of the vedas in accomplished manner like the mother who brings out her son. Whatever is uttered herein is correct.

एयमगन् बर्हिषा प्रोक्षणीभिर्यज्ञं तन्वानादितिः स्वाहा॥ ६ ॥

Let this dexter woman accomplishing the yajna with *samagri* and *prokshani*, be present in the yajna. Whatever is uttered herein is correct.

विष्णुर्युनक्तु बहुधा तपांस्यस्मिन् यज्ञे सुयुजः स्वाहा॥ ७ ॥

Let the accomplished priest give the advantage of his various austerities in this *yajna*. Whatever is uttered herein is correct.

त्वष्टा युनक्तु बहुधा नु रूपा अस्मिन्
यज्ञे सुयुजः स्वाहा ॥ ८ ॥

Let the celebrated man possessing highest penetration apply to perform various forms of *yajna* in this feat of *yajna*. Whatever is uttered here-in is correct.

भगो युनक्त्वाशिषो न्व१स्मा अस्मिन् यज्ञे प्रविद्वान्
युनक्तु सुयुजः स्वाहा ॥ ९ ॥

Let the accomplished scholar of *yajna-vidya* shower blessing on the performer of yajna in this yajna. Whatever is uttered herein is correct.

सोमो युनक्तु बहुधा पयांस्यस्मिन्
यज्ञे सुयुजः स्वाहा ॥ १० ॥

Let the wise priest who possess very genial temperament use various waters in this yajna. Whatever is uttered herein is correct.

इन्द्रो युनक्तु बहुधा वीर्याण्यस्मिन्
यज्ञे सुयुजः स्वाहा ॥ ११ ॥

Let the accomplished man possessing spiritual wealth use his powerful efforts to accomplish this *yajna*. Whatever is is uttered herein is correct.

अश्विना ब्रह्मणा यातमर्वाञ्चौ वषट्कारेण यज्ञं वर्धयन्तौ ।
बृहस्पते ब्रह्मणा याह्यर्वाङ् यज्ञो अयं स्वरिदं
यजमानाय स्वाहा ॥ १२ ॥

O teacher and preacher! you spreading and accomplishing our yajna with knowledge and munificence come near us. O master of Vedic speches! please grace our yajna with your presence and with the knowledge of veda and the great Brahman, the Supreme Being. May this yajna be source of knowledge, splendour and prosperity for *yajmana*, the performer of *yojna*.

N. B. I should be born in mind that there are two kinds of *Devas* who are concerned with the yajna performed by a *yajmana*, according the vedas. The first category of *Devas* consist the learned priests employed in *yajna* and other learned men accomplishing yajna. They are satisfied with the food, water and ***Dakshina***, the remuneration. These Devas have been described in the hymn XXVI translated above. The trauslation rendered covers the *devas* of this first catngory. The second cetegory of *Devas* of yajna consist those physical forces for whose sake the oblations are offered in the fire, of *yajna*. They are deemed satisfied with oblation burnt by yajnafire through which they receive. Their sati faction is merely chemical one. These *Devas* of second category ara also described in the above hymn by the names of Agni, Savitar, Indra etc.

सू० २७ ॥ ऋषिः—ब्रह्मा ॥ देवता—अग्निः ॥ छन्दः—१ बृहतीगर्भा त्रिष्टुप्; ३ द्विपदाऽऽर्ची बृहती; ४ द्विपदा साम्नी भुरिग् बृहती; ५ द्विददा साम्नी त्रिष्टुप्; ६ द्विपदा बिराटगायत्री; ७ द्विपदा साम्नी बृहती; ८ संस्तारपङ्क्तिः; ९ षट्पदाऽनुष्टुब्गर्भा परातिजगती; १०-१२ पुरउष्णिक् ॥

Hymn XXVII.

Seer-Brahman. Subject-matter Agnih. Metre-= 1 Brihatigarbha Tristup; 2 Dvipada Samni Bhuriganustup; 3 Dvipada Archi Brihati; 4 Dvipada Samni Bhurig Brihati; 5 Dvipada Samni Tristup; 6 Virat-name-Gayatri; 7 Dvipada

Samni Brihati: 8 Sanstarpanktih; 9 Satpada Anustup-garbha Paratijagati; 10-12 Pura-ushnik.

ऊर्ध्वा अस्य समिधो भवन्त्यूर्ध्वा शुक्रा शोचींष्यग्नेः ।
द्युमत्तमा सुप्रतीकः ससूनुस्तनूनपादसुरो भूरिपाणिः ॥ १ ॥

Let the fuel-sticks of this fire of yajna be uplifted enkindled with fire, let the flames of it be lofty and brilliant this fire is splendidly bright, of tood and colours, with many other active forces, of the nature of maintaining the bodies of the objects, active with vital airs and it works out its activities like a man who has many hands.

देवो देवेषु देवः पथो अनक्ति मध्वा घृतेन ॥ २ ॥

This fire is the wonderous in among other physical forces of nature and it makes the ways for other *yajna-devas* with honey and ghee.

मध्वा यज्ञं नक्षति प्रैणानो नराशंसो अग्निः
सुकृद् देवः सविता विश्ववारः ॥ ३ ॥

This fire is praised by the man of science, it is the means to perform good deeds, it creates heat, stability etc in various objects, it is the element which is used by various men in different ways, it wonderous and mighty. Let it operate its activities accomplishing our yajnas with the things sweet and tasty like honey etc.

अच्छायमेति शवसा घृता चिदीडानो वह्निर्नमसा ॥ ४ ॥

This fire very nicely serves its purpose in the yajna, applied with Vedmantras, with oblation of grain, ghee and other cerial prepartion.

अग्निः स्रुचो अध्वरेषु प्रयक्षु
स यक्षदस्य महिमानमग्नेः ॥ ५ ॥

Let fire have spoons filled with ghee in our yajnas. The performer of *yajna* increases the stature of fire.

तरी मन्द्रासु प्रयक्षु वसवश्चातिष्ठन् वसुधातरश्च ॥ ६ ॥

This fire is the means accomplishment in the pleasant activities of yajna. All the powers of resistance and the most stabizing force of nature have their support in it.

द्वारो देवीरन्वस्य विश्वे व्रतं रक्षन्ति विश्वहा ॥ ७ ॥

The organs of body splendid with the presence of fire and other worldly objects inviolably adhere to the law of this fire.

उरुव्यचसाग्नेधाम्ना पत्यमाने ।
आ सुष्वयन्ती यजते उपाके
उषासानक्तेमं यज्ञमवतामध्वरं नः ॥ ८ ॥

Let the dawn and night which gains their existence and strength from the extensive splendour of fire, which are near to each other, which are closely connected, and which come to us in their nice way, protect our this yajna which is free from all kinds of violent acts.

दैवा होतार ऊर्ध्वमध्वरं नोऽग्नेर्जिह्वयाभि गृणत गृणता नः स्विष्टये । तिस्रो देवीर्बर्हिरेदं सदन्तामिडा सरस्वती मही भारती गृणाना ॥ ९ ॥

O brilliant priests! please praise the utility of our sacred yajna which enjoys a lofty positon through the flame fire, express the words of appreciation for our peons and good acts. The three wonderous and important things--Mother tongue, mother culture and mother land havetheir abodes in our heart enjoying all respects from us.

तन्नंस्तुरीपमद्भुतं पुरुक्षु । देवं त्वष्टा रायस्पोषं
वि ष्य नाभिमस्य ॥ १० ॥

Let powerful *Tvastar*, firc of *Yajna* quickly give for us that wealth which contains plenty of grains and which is unprecedented. Let it pour upon us nuitrition and let it open the central secret of the wealth.

वनस्पतेऽवं सृजा रराणः । त्मना देवेभ्यो
अग्निर्हव्यं शमिता स्वदयतु ॥ ११ ॥

Let this Vanaspati (the fire of *vajna*) which is given of various things by nature give us the profits of the *yajna*. Let this peaceful fire with its power consume the oblation offered for the other *yajna-devas*.

अग्ने स्वाहा कृणुहि जातवेदः । इन्द्राय यज्ञं विश्वे
देवा हविरिदं जुषन्ताम् ॥ १२ ॥

Let this fire which pervades all the created worldly objects, accomplish the yajna performed for *Indra* by pronouncing *Svaha.* Let all the physical powers of nature partake their shares in this oblation.

सू० २८ ॥ ऋषिः—अथर्वा ॥ देवता—त्रिवृत्, अग्न्यादयः ॥ छन्दः—१-५, ८, ११, १४ त्रिष्टुप्; ६ पञ्चपदाऽतिशक्वरी; ७, ९, १०, १२ ककुम्मत्यनुष्टुप्; १३ पुरउष्णिक् ॥

Hymn XXVIII.

Seer-Atharvan. Subject-matter-Trivrit Agri etc. Metre-1-5 8, 11, 14 Tristup. 6 Panchapada Atishakvari, 7, 9, 10, 12 Kakumanaty anustup; 13-Puraushnik.

नव प्राणान्नवभिः सं मिमीते दीर्घायुत्वाय शतशारदाय ।

हरिते त्रीणि रजते त्रीण्ययसि
त्रीणि तपसाविष्ठितानि ॥ १ ॥

For prolonged life to last through hundred autumns a man should keep in equilebrium the nine vital airs with nine limbs of the body. Due to heat three of them are established in gold, three in silver and three in iron.

अग्निः सूर्यश्चन्द्रमा भूमिरापो द्यौरन्तरिक्षं प्रदिशो दिशश्च ।
आर्तवा ऋतुभिः संविदाना अनेन
मा त्रिवृता पारयन्तु ॥ २ ॥

Let fire, sun, moon, earth, water, heavenly region, firmament, quarter regions, four points between quarterregions and parts of the years accordant with seasons preserve us with this triple.

त्रयः पोषास्त्रिवृति श्रयन्तामनक्तु पूषा पयसा घृतेन ।
अन्नस्य भूमा पुरुषस्य भूमा भूमा
पशूनां त इह श्रयन्ताम् ॥ ३ ॥

Let there remain three maintenances in this triple and may all-supporting Lord give us plenty of milk and ghee. Let here rest these three fulnesses-abundance of grains, abundance of people and abundance of cattle.

इममादित्या वसुना समुक्षतेममग्ने वर्धय वावृधानः ।
इममिन्द्र सं सृज वीर्येणास्मिन्
त्रिवृच्छ्रयतां पोषयिष्णुः ॥ ४ ॥

Let the twelve months of year enrich this triple with wealth, let fire increase this triple strengthening itself, let poerwful

electricity invigorate it with strength and vigour, let the trio of foestering powers remain in it.

भूमिष्ट्वा पातु हरितेन विश्वभृदग्निः पिपर्त्वयसा सजोषाः ।
वीरुद्भिष्टे अर्जुनं संविदानं दक्षं दधातु सुमनस्यमानम् ॥ ५ ॥

O man ! let the earth protect you with gold. let the accordant and all-sustaining fire save you with iron and let *Aryuman*, the silver in accordance with plant grant you vigour regarding you with favour.

त्रेधा जातं जन्मनेदं हिरण्यमग्नेरेकं प्रियतमं बभूव
सोमस्यैकं हिंसितस्य परापतत् । अपामेकं वेधसां रेत
आहुस्तत् ते हिरण्यं त्रिवृदस्त्वायुषे ॥ ६ ॥

This gold is born three-fold at its very first production. One of them is that it becomes nearest and dearest to fire. the second one that it falls from the crushed some-plant, the third one is called the seed of watery substances creating the world, let this triple of gold be for your longlife,

त्र्यायुषं जमदग्नेः कश्यपस्य त्र्यायुषम् ।
त्रेधामृतस्य चक्षणं त्रीण्यायूंषि तेऽकरम् ॥ ७ ॥

Let the heat of your body, O man! attain three lives (ie three hundred autumns), let your vitality attain three lives, the immortality has three visions and therefore I prepare you for three lives.

त्रयः सुपर्णास्त्रिवृता यदायन्नेकाक्षरमभिसंभूय शक्राः ।
प्रत्यौहन्मृत्युममृतेन साकमन्तर्दधाना दुरितानि विश्वा ॥ ८ ॥

When three strong sentient elements the mind, intellect and spirit with triple vital airs attaining. Imperishable one (God) gain emancipation they through the inmortality over-coming all the evils simultaneously drive away death.

दिवस्त्वा पातु हरितं मध्यात् त्वा पात्वर्जुनम् ।
भूम्या अयस्मयं पातु प्रागाद् देवपुरा अयम् ॥ ९ ॥

This soul enters in various bodies of the species taking birth (according its deserts and go Godly dispensation). Let gold protect you O man! from the heat and light heavenly region, let silver guard you from middle region and let iron save you from the earth.

इमास्तिस्रो देवपुरास्तास्त्वा रक्षन्तु सर्वतः ।
तास्त्वं बिभ्रद् वर्चस्व्युत्तरो द्विषतां भव ॥ १० ॥

Let these three celestial forts (heaven. firmament and earth guard you, O man! from all sides and you endowed with vigour assuming these three become the master over your internal enemies-passion, aversion etc.

पुरं देवानाममृतं हिरण्यं य आबेधे प्रथमो देवो अग्रे ।
तस्मै नमो दश प्राचीः कृणोम्यनु
मन्यतां त्रिवृदाबधे मे ॥ ११ ॥

This Gold is the immortal castle of Organs which the first Divine power (God) bound on in the beginning. I salute him (God) with ten folded fingers of my hands. May Lord Om who has three syllables accept it. I bind the triple thread for me.

आ त्वा चृतत्वर्यमा पूषा बृहस्पतिः ।
अहर्जातस्य यन्नाम तेन त्वाति चृतामसि ॥ १२ ॥

Let the man dispensing justice bind you, O man! let the man protecting us bind you and let the man who is the master fo Vedic speeches bind you. The light of sun which shines in the day bind you throughly with the sacred thread.

ऋतुभिष्ट्वार्तवैरायुषे वर्चसे त्वा । संवत्सरस्य तेजसा
तेन संहनु कृण्मसि ॥ १३ ॥

We unite you, O man ! with seasons, with the months of the year and with that splendour sun for long life and vgour.

घृतादुल्लुप्तं मधुना समक्तं भूमिदृंहमच्युतं पारयिष्णु ।
भिन्दत् सपत्नानधरांश्च कृण्वदा
मा रोह महते सौभगाय ॥ १४ ॥

Let this sacred thread (yajnopavita) remain bound on me for great fortune. It is full of ghee, besprinkled with honey, stable and firm like earth, unshakable, triumphant, despell of internal enemies and crusher of evils.

सू० २९ ॥ ऋषिः—चातनः ॥ देवता—जातवेदाः, मन्त्रोक्ताः ॥
छन्दः— १, २, ४, ६-११ त्रिष्टुप्; ३ त्रिपदा विराट् गायत्री; ५ पुरोऽतिजगती विराड् जगती; १२ भुरिगनुष्टुप्; १३, १५ अनुष्टुप्; १४ चतुष्पदा पराबृहती ककुम्मत्यनुष्टुप् ॥

Hymn XXIX.

Seer—Chatanah Subject-matter Jatavadas as described in verses. Metre-1,2,4,6-11 Tristup; 3 Tripada Viranmana Gayatri 5 Puro atijagati, 12-Bhuriganustup; 13; 15 Anustup; 14 Chatuspada Parabrihati Kakummatyanustip

पुरस्ताद् युक्तो वह जातवेदोऽग्ने विद्धि क्रियमाणं यथेदम् ।
त्वं भिषग् भेषजस्यासि कर्ता त्वया
गामश्वं पुरुषं सनेम ॥ १ ॥

O learned man ! you are the expert of Vedic knowledge and dexter in preparing the medicines. You appointed in this task previously hold the responsibility there of as you full

know whatever is to be done. With your co-operation we gain cows, horses and; people.

तथा तदग्ने कृणु जातवेदो विश्वेभिर्देवैः सह संविदानः।
यो नो दिदेव यतमो जघास यथा
सो अस्य परिधिष्पताति ॥ १ ॥

O learned man! you having full accordance with all the learned men work in such a way as the effective range of this disease which gives troubles to us and which consume us, become narrow.

यथा सो अस्य परिधिष्पताति तथा तदग्ने कृणु जातवेदः।
विश्वेभिर्देवैः सह संविदानः ॥ ३ ॥

O man, full of effulgance of Knowledge! you unanimous with other learned men work in such a way as this effective range of the disease become narrow.

अक्ष्यौ३ नि विध्य हृदयं नि विध्य जिह्वां नि तृन्द्धि
प्र दतो मृणीहि। पिशाचो अस्य यतमो जघासाग्ने
यविष्ठ प्रति तं शृणीहि ॥ ४ ॥

O learned man! pierce both the eyes, pierce the heart within, cleane the tongue and crush the teeth of the germ of disease. O strong one! rend that amongst the disease which consumes the flesh of patient.

यदस्य हृतं विहृतं यत् पराभृतमात्मनो जग्धं यतमत् पिशाचैः।
तदग्ने विद्वान् पुनरा भर त्वं शरीरे
मांसमसुमेरयामः ॥ ५ ॥

O learned man! whatever of the body of this man has been takenaway, plungered horn off or consumed by the germs of

diseases, again heal up knowing it. We the physicians restore back the flesh and spirit to his body.

आमे सुपक्वे शबले विपक्वे यो मा पिशाचो अशने ददम्भ ।
तदात्मना प्रजया पिशाचा
वि यातयन्तामगदो३यमस्तु ॥ ६ ॥

If some germs of disease inflict us harm by entering in my food raw. ready thoroughly cooked, or half cooked let these germs with their lives, than offsprings be terrorised and let the man affected will be healthy.

क्षीरे मा मन्थे यतमो ददम्भाकृष्टपच्ये अशने धान्ये३ यः ।
तदात्मना प्रजया पिशाचा
वि यातयन्तामगदो३यमस्तु ॥ ७ ॥

If any one of the germs of disease harm me in milk, in the cerial produced through agriculture, if any one harm me in food let these germs with their lives, their offsprings be terrorized and let the man affected will be healthy.

अपां मा पाने यतमो ददम्भ क्रव्याद् यातूनां शयने शयानम् ।
तदात्मना प्रजया पिशाचा
वि यातयन्तामगदो३यमस्तु ॥ ८ ॥

If any germ eating flesh injure me intering in draught of water and injure me when I am sleeping on the bed of travellers let these germs with their lives, their offsprings be terrorized and let the man affected will be healthy.

दिवो मा नक्तं यतमो ददम्भ क्रव्याद् यातूनां शयने शयानम्।
तदात्मना प्रजया पिशाचा
वि यातयन्तामगदो३यमस्तु ॥ ९ ॥

If any germ eating flesh inflict me harm at day time and at night time in the sleeping place of travellers, let these germs with their lives their, offsprings be terrorized and let the man affected will be healthy.

क्रव्यादमग्ने रुधिरं पिशाचं मनोहनं जहि जातवेदः ।
तमिन्द्रो वाजी वज्रेण हन्तु च्छिनत्तु सोमः
शिरो अस्य धृष्णुः ॥ १० ॥

O most efficient man of learning! Kill the germ which eats flish, enters into the blood, makes its place in the flesh and hurt the mind of the patient. Let the powerful electricity slay it with lightning bolt and the highly curative medicinal plant be head it.

सनादग्ने मृणसि यातुधानान् न त्वा रक्षांसि पृतनासु जिग्युः ।
सहमूरानतु दह क्रव्यादो मा
ते हेत्या मुक्षत दैव्यायाः ॥ ११ ॥

O learned physician ! you kill the troublesome disease-germs always, these germs can not conquere you in your campaign. Burn these flisheating germs from the root and let one of them escape your powerful weapon.

समाहर जातवेदो यद्धृतं यत् पराभृतम् ।
गात्राण्यस्य वर्धन्तामंशुरिवा प्यायतामयम् ॥ १२ ॥

O learned physician ! restore him whatever has taken away from his body and whatever has been born off. Let the mambers of the patient grow and let him grow like the phase of themoon.

सोमस्येव जातवेदो अंशुरा प्यायतामयम् ।

अग्ने विरप्शिनं मेध्यमयक्ष्मं कृणु जीवतु ॥ १३ ॥

O learned physician ! let this man swell like the phase of moon. O learned one ! make him full of sap, fat and free from consumption and let him live.

एतास्ते अग्ने समिधः पिशाचजम्भनीः ।
तास्त्वं जुषस्व प्रति चैना गृहाण जातवेदः ॥ १४ ॥

O learned man ! these sacred sticks of yours for the *yajna* are such that crush the germs eating flesh. O learned one ! you offer them in the fire of yajna and let the fire have them.

तार्ष्टाघीरग्ने समिधः प्रति गृह्णाह्यर्चिषा ।
जहातु क्रव्याद्रूपं यो अस्य मांसं जिहीर्षति ॥ १५ ॥

O learned man ! let the fire of *Yajna* consume these wood-stick which remove thrist with its flame. Let disease germ which eats the flesh of patient lose its form.

सू० ३० ॥ ऋषिः—उन्मोचनः (आयुष्यकामः) ॥ देवता—मन्त्रोक्ताः, आयुः ॥ छन्दः—१ पथ्या- पङ्क्तिः; २-८, १०, ११, १३, १५, १६ अनुष्टुप्; ९ भुरिगनुष्टुप्; १२ चतुष्पदा- विराड् जगती; १४ विराड् प्रस्तारपङ्क्तिः; १७ षट्पदा जगती ॥

Hymn. XXX.

Seer—Unmochanah (Ayuskamah) Subject-matter—As described in the verses; Ayuh. Metre-1 Pathya Panktih; 2-8, 10, 11,13, 15, 16 Anustup; 9. Bhuriganustip: 12, Chatuspada Virad Jagatl 14 Virat-praster-panktih; 17 Shatpada Jagati.

आवतस्त आवतः परावतस्त आवतः ।
इहैव भव मा नु गा मा पूर्वाननु गाः
पितॄनसुं बध्नामि ते दृढम् ॥ १ ॥

O man ! from your vicinity, from your near, from far off and from far near I pray you live here, depart not and die not, follow the path of your forefathers, I bind fast your vital spirit in your body.

यत् त्वाभिचेरुः पुरुषः स्वो यदरणो जनः ।
उन्मोचनप्रमोचने उभे वाचा वदामि ते ॥ २ ॥

If any man be stranger or akin inflict any injury on you I tell you by my advice the freedom and release from that.

यद् दुद्रोहिथ शेपिषे स्त्रियै पुंसे अचित्त्या ।
उन्मोचनप्रमोचने उभे वाचा वदामि ते ॥ ३ ॥

If you on your own fault created enemity against any man or woman unconsiciously I tell you by my advice the freedom and release from that.

यदेनसो मातृकृताच्छेषे पितृकृताच्च यत् ।
उन्मोचनप्रमोचने उभे वाचा वदामि ते ॥ ४ ॥

O man ! If you are lying asleep because of mother's folly or because of the fault committed by father I tell you by my advice the freedom and release from that.

यत् ते माता यत् ते पिता जामिर्भ्राता च सर्जतः ।
प्रत्यक् सेवस्व भेषजं जरदष्टिं कृणोमि त्वा ॥ ५ ॥

O man! use correctly the healing medicine which is prepared by your mother which is prepared by your father and which is prepared by your sister and brother I, the physician make you live you through lengthened years.

इहैधि पुरुष सर्वेण मनसा सह ।
दूतौ यमस्य मानु गा अधि जीवपुरा इहि ॥ ६ ॥

O man ! live and stay here with all your mind, follow not the messengers of death—the decay caused by day and night, stay in the castle of soul—the body.

अनुहूतः पुनरेहि विद्वानुदयनं पथः ।
आरोहणमाक्रमणं जीवतोजीवतोऽयनम् ॥ ७ ॥

O man ! come again if you are called for according to your deserts knowing the outlet of this path and approach and ascent are the ways of every living man.

मा बिभेर्न मरिष्यसि जरदष्टिं कृणोमि त्वा ।
निरवोचमहं यक्ष्ममङ्गेभ्यो अङ्गज्वरं तव ॥ ८ ॥

O man ! be not alarmed and panicky, you will not die; I make you live matured life and I dispell away the consumption and fever caused in eimbs from your bodily parts.

अङ्गभेदो अङ्गज्वरो यश्च ते हृदयामयः ।
यक्ष्मः श्येनइव प्रापप्तद् वाचा साढः परस्तराम् ॥ ९ ॥

O man ! let your fever having root in the parts of your body pains of joints and the disease of your heart and the consumption uprooted by the medicines and methods described in the Vedic speech, flee away like the hawk.

ऋषी बोधप्रतीबोधावस्वप्नो यश्च जागृविः ।
तौ ते प्राणस्य गोप्तारौ दिवा नक्तं च जागृताम् ॥ १० ॥

O man ! two vital airs maintaining sense and vigilence in the body are sleepless and watchful and these two are the protectors of your life. Let them active and awakened at day and night.

अयमग्निरुपसद्य इह सूर्य उदेतु ते ।

उदेहि मृत्योर्गम्भीरात् कृष्णाच्चित् तमसस्परि ॥ ११ ॥

This fire (working in the body) is nearest to you. let the sun rise for you, let you rise from death--the deep blak darkness.

नमो यमाय नमो अस्तु मृत्यवे नमः पितृभ्य उत ये नयन्ति । उत्पारणस्य यो वेद तमग्निं पुरो दधेऽस्मा अरिष्टतातये ॥ १२ ॥

My homage to God who is the controller of the universe, my homage to God who separate us from our body in death, my homage to my elders, my homage to them who lead us in this world. I respect first for the preservation of this patient, the effulgence of knowledge who knows how to save him.

ऐतु प्राण ऐतु मन ऐतु चक्षुरथो बलम् ।
शरीरमस्य सं विदां तत् पद्भ्यां प्रति तिष्ठतु ॥ १३ ॥

Let vital air return, let mind return, let eyesight and vigour return. let all his body restore consciousness and let it stand upon its feet.

प्राणेनाग्ने चक्षुषा सं सृजेमं समीरय तन्वा३ सं बलेन ।
वेत्थामृतस्य मा नु गान्मा नु भूमिगृहो भुवत् ॥ १४ ॥

O learned physician ! provide this man with breath and eyesight, unite him with his body and strength, you know the all whereabouts of immortality, let him not depart from here let him not return to the heap of mud.

मा ते प्राण उप दसन्मो अपानोऽपि धायि ते ।
सूर्यस्त्वाधिपतिर्मृत्योरुदायच्छतु रश्मिभिः ॥ १५ ॥

O patient ! let not your inhaling breath fail and let not fail you exhaling breath, let the sun who is protector of life raise you from the death with its rays of light.

इयमन्तर्वदति जिह्वा बद्धा पनिष्पदा ।
त्वया यक्ष्मं निरवोचं शतं रोपीश्च तक्मनः ॥ १६ ॥

O patient ! Here tremendously moving tongue tied in the mouth speaks I remove from your through your strength the consumption and hundred of pains caused by it.

अयं लोकः प्रियतमो देवानामपराजितः ।
यस्मै त्वमिह मृत्यवे दिष्टः पुरुष जज्ञिषे ।
स च त्वानु ह्वयामसि मा पुरा जरसो मृथाः ॥ १७ ॥

This living world unconquered (by calamity and diseases) is most beloved of learned men. It is that one in which you are destinced for death and are distined to be born again. We call you and say that you let not die before old age.

सू० ३१ ॥ ऋषिः—शुक्रः ॥ देवता—कृत्याप्रतिहरणम् ॥ छन्दः—१-१० अनुष्टुप्; ११ बृहतीगर्भाऽनुष्टुप; १२ पथ्या बृहती ॥

Hymn. XXXI.

Seer—Shukrah. Subject, matter Kritya-pratiharmam. Metre-1-10 Anustup; 11 Brihatigarbha Anustup; 12 Pathya Brihati.

यां ते चक्रुरामे पात्रे यां चक्रुर्मिश्रधान्ये ।
आमे मांसे कृत्यां यां चक्रुः पुनः
प्रति हरामि ताम् ॥ १ ॥

O King ! I return on them their harmful artificial device which they use to hurt you in unbaked dish, which they us e in the mixed cerial preparation. which they in oury flesh.

यां ते चक्रुः कृकवाकावजे वा यां कुरीरिणि ।
अव्यां ते कृत्यां यां चक्रुः पुनः प्रति हरामि ताम् ॥ २ ॥

I return on them their harmful artificial device which they use in the jungle-cock. which they cast, which they apply in the ram having harms; or in the goat and which they fix in the sheep.

यां ते चक्रुरेकशफे पशूनामुभयादति ।
गर्दभे कृत्यां यां चक्रुः पुनः प्रति हरामि ताम् ॥ ३ ॥

I stricke back on them their harmful artificial device which use in the beast which hat un-cloven hooves. which they use in the beasts which have teeth in both their jaws and which they use in the ass.

यां ते चक्रुरमूलायां वलगं वा नराच्याम् ।
क्षेत्रे ते कृत्यां यां चक्रुः पुनः प्रति हरामि ताम् ॥ ४ ॥

I send back on them their harmful artificial device which they sacretly use in *Amula* herb and which they use in *Narachi* and which they fix in the field.

यां ते चक्रुर्गार्हपत्ये पूर्वाग्नावुत दुश्चितः ।
शालायां कृत्यां यां चक्रुः पुनः प्रति हरामि ताम् ॥ ५ ॥

I return back on them their harmful artifieial device which they use in the fire of house-hold which they badly use in the original fire and which they fix in house.

यां ते चक्रुः सभायां यां चक्रुरधिदेवने ।
अक्षेषु कृत्यां यां चक्रुः पुनः प्रति हरामि ताम् ॥ ६ ॥

I strike back on them their harmful artificial device which they use in assembly, which they use in play and which they use upon dice.

यां ते चक्रुः सेनायां यां चक्रुरिष्वायुधे ।
दुन्दुभौ कृत्यां यां चक्रुः पुनः प्रति हरामि ताम् ॥ ७ ॥

I send back to them their harmful artificial device which they use in army, which they fix in the arms and amunitions and which they fix on drum.

यां ते कृत्यां कूपेऽवदधुः श्मशाने वा निचख्नुः ।
सद्मनि कृत्यां यां चक्रुः पुनः प्रति हरामि ताम् ॥ ८ ॥

I return on them their harmful artificial device which they place in the well, which they burry in the cremation ground and which they arrange in houses.

यां ते चक्रुः पुरुषास्थे अग्नौ संकसुके च याम् ।
म्रोकं निर्दाहं क्रव्यादं पुनः प्रति हरामि ताम् ॥ ९ ॥

I strike back on them their harmful artificial device which they use in the human bone, which they use in flickering fire and which they use in stealthily blazed flesh-consuming fire.

अपथेना जभारैणां तां पथेतः प्र हिण्मसि ।
अधीरो मर्याधीरेभ्यः सं जभाराचित्त्या ॥ १० ॥

I drive it back from here by the right path though the man who uses this harmful artificial device, brings it by improper path. The man who is not firm indiscriminately brings this to use against the men who observe established bounds of conduct.

यश्चकार न शशाक कर्तुं शश्रे पादमङ्गुरिम् ।
चकार भद्रमस्मभ्यमभगो भगवद्भ्यः ॥ ११ ॥

He who makes effort to commit this violent act is unable to malarialize it. In this way he himself breaks his foot and his

toes. The Unfortunate one in this way does good for us who have all fortunes.

कृत्याकृतं वलगिनं मूलिनं शपथेय्यम् ।
इन्द्रस्तं हन्तु महता वधेनाग्निर्विध्यत्वस्तया ॥ १२ ॥

Let Indra, the powerful ruler slay with night y weapon and the commanding officer with his missile pierce that wicked man who has firm root, who uses the words of curse and who utilizes the harmful artificial device to inflict harm upon others.

BOOK VI

सू० १ ॥ ऋषिः—अथर्वा ॥ देवता—सविता ॥ छन्दः—१ त्रिपदा पिपीलिकामध्या साम्नी जगती; २, ३ पिपीलिकामध्या पुरउष्णिक् ॥

HYMN I

Seer—Atharvan. Subject-matter—Savitar. Metre—1 Tripada Pipilikamadhya Samni Jagati, 2, 3 Pipilika madhya Puraushnik.

दोषो गाय बृहद् गाय द्युमद्धेह्याथर्वण ।
स्तुहि देवं सवितारम् । ॥ १ ॥

Sing, O man of concentrated attention, in night and day, sing loudly, realize the splendid self and praise the all-creating Divinity.

तमु ष्टुहि यो अन्तः सिन्धौ सूनुः
सत्यस्य युवानम् । अद्रोघवाचं सुशेवम् ॥ २ ॥

Yea, worship and praise only Him who is the inspirer of truth, who is present in ocean or in the recess of heart, who is powerful force of integration and disintegration, whose command is inviolable and who is all-blissful.

स घा नो देवः सविता साविषदमृतानि भूरि ।
उभे सुष्टुती सुगातवे ॥ ३ ॥

That is only the most powerful Divinity who is the creator of this universe, may He be pleased to grant us plentiful grains and drinking juices, the prayers at morning and evening are offered to sing His praises along.

सू० २ ॥ ऋषिः—अथर्वा ॥ देवता—सोमो वनस्पतिः ॥ छन्दः—१-३ परोष्णिक् ॥

HYMN II

Seer Atharvan. Subject-matter—Soma

Vanaspati. Metre—1-3 Parosnik.

इन्द्राय सोममृत्विजः सुनोता च धावत ।
स्तोतुर्यो वचः शृणवद्धवं च मे ॥ १ ॥

O ye priests of Yajna ! develop intutional wisdom to attain the Almighty Good and let it be refined further. It is he who listens to the prayer of devotee and the call of mine.

आ यं विशन्तीन्दवो वयो न वृक्षमन्धसः ।
विरप्शिन् वि मृधो जहि रक्षस्विनीः ॥ २ ॥

O Almighty Lord ! Thou into whom the men of intutional power accomplished with the austerity of controlling vital air, like the birds finding their abodes in the tree, obtain their final asylum, destroy our mental modifications of evils which are accompanied by many disturbances and annoyance.

सुनोता सोमपाव्ने सोममिन्द्राय वज्रिणे ।
युवा जेतेशानः स पुरुष्टुतः ॥ ३ ॥

O men of mystic power ! create into you the intutional discrimination to attain the Almighty Divinity who is the protector of highest intutional power, who is the master of powerful electricity of the cloud, who is ever mature, who is all-dominating power, ordainer of all and it is only he who is worshipped by all.

सू० ३ ।। ऋषिः—अथर्वा (स्वस्त्ययनकामः) ।। देवता—इन्द्रापूषादयः ।।
छन्दः १ पथ्या बृहती; २, ३ जगती ।।

HYMN III

Seer—Atharvan. Subject-matter—Indra, Pushan etc. Metre—1, Pathya Brihati ; 2, 3 Jagati.

पातं न इन्द्रापूषणादितिः पान्तु मरुतः ।
अपां नपात् सिन्धवः सप्त पातन
पातु नो विष्णुरुत द्यौः ॥ १ ॥

May the powerful electricity and wind by the grace of God guard us, may the material cause of the universe, the matter and the various kinds of airs protect us, may the fire and seven kinds of water-currents guard us and may the sun and the heavenly light protect us.

पातां नो द्यावापृथिवी अभिष्टये पातु ग्रावा
पातु सोमो नो अंहसः । पातु नो देवी सुभगा
सरस्वती पात्वग्निः शिवा ये अस्य पायवः ॥ २ ॥

May the heaven and earth protect us for attaining our desirable ends, may cloud and herb save us from disease, may the Vedic speech full of all knowledge and endowed with all performances of merits protect us on, may the impelling force of the world and the pleasant and protective forces of which it contains be our guarding factors.

पातां नो देवाश्विना शुभस्पती उषासानक्तोत
न उरुष्यताम् । अपां नपादभिहुती गयस्य
चिद् देव त्वष्टर्वर्धय सर्वतातये ॥ ३ ॥

May the Sun and Moon which possess the qualities of effulgence and are the most advantageous objects protect us, may night and day save us and may the atmospheric region protect us. O Tvastar ! (the Lord of all worldly forms and frames) strengthen us to attain lofty aim in the circumstances of adversity.

सू०४ ॥ ऋषिः—अथर्वा (स्वस्त्ययनकामः) ॥ देवता—त्वष्ट्रादयः ॥
छन्दः—१ पथ्या बृहती; २ संस्तारपङ्क्तिः; ३ त्रिपदा विराड् गायत्री ॥

HYMN IV

Seer—Atharvan. Subject-matter—Tvasta etc. Metre—1 Pathya Brihati ; 2 Sanstarpanktih ; 3 Tripada Virad Gayatri.

त्वष्टा मे दैव्यं वचः पर्जन्यो ब्रह्मणस्पतिः ।
पुत्रैर्भ्रातृभिरदितिर्नु पातु नो दुष्टरं त्रायमाणं सहः ॥ १ ॥

May the sun, the cloud, the master of Vedic speech and the material cause of the World (matter) with its co-ordinating causes and effects protect our powerful organ of speech and unconquerable protective power.

अंशो भगो वरुणो मित्रो अर्यमादितिः पान्तु मरुतः ।
अप तस्य द्वेषो गमेदभिह्रुतो यावयच्छत्रुमन्तितम् ॥ २ ॥

May the rising sun, the sun of the noon, oxygen, hydrogen, the sun in the aftermeridian, the earth and the vital airs guard us (by God's grace). May the hatred of our opperessors part off and may the enemy who is near us keep off

धिये समश्विना प्रावतं न उरुष्या ण उरुज्मन्नप्रयुच्छन् ।
द्यौ३ष्पितर्यावय दुच्छुना या ॥ ३ ॥

May the positive and negative electricity be our guarding force in various activities, may the wide range of the globe be source of our protection and may the all-protecting heavenly region keep us away from all the calamities.

सू०५ ॥ ऋषिः—अथर्वा ॥ देवता—१, ३ अग्निः; २ इन्द्रः ॥ छन्दः—१, ३ अनुष्टुप्; २ भुरिगनुष्टुप् ॥

HYMN V

Seer—Atharvan. Subject-matter—1, 3 Agnih. 2 Indrah ; Metre—1, 3 Anustup ; 2 Bhuriganustup.

उदेनमुत्तरं नयाग्ने घृतेनाहुत । समेनं वर्चसा
सृज प्रजया च बहुं कृधि ॥ १ ॥

Let this fire ablaze with the oblations of ghee be the source of the uplift of performer of the *yajna*, Let it make him accomplished with vigour and rich in progeny.

इन्द्रेमं प्रतरं कृधि सजातानामसद् वशी । रायस्पोषेण
सं सृज जीवातवे जरसे नय ॥ २ ॥

Let the fire enkindled in the household life uplift *yajmana* to high status and make him superior to all his contemporaties. Let it give him sufficiency of wealth and bring him long life through the maturity of old age.

यस्यं कृण्मो हविर्गृहे तमग्ने वर्धया त्वम् ।
तस्मै सोमो अधि ब्रवदयं च ब्रह्मणस्पतिः ॥ ३ ॥

Let the fire of *yajna* lead for progress and advancement to him in whose house we priests offer the oblation in fire. Let the spiritual man and the learned man mastered in Vedic speech preech him.

सू० ६ ॥ ऋषिः—अथर्वा ॥ देवता—१ ब्रह्मणस्पतिः; २, ३ सोमः ॥
छन्दः—अनुष्टुप् ॥

HYMN VI

Seer—Atharvan. Subject-matter—1, Brahmanaspati; 2, 3 Somah Metre—Anustup.

योऽ३स्मान् ब्रह्मणस्पतेऽदेवो अभिमन्यते ।
सर्वं तं रन्धयासि मे यजमानाय सुन्वते ॥ १ ॥

O master of Vedic speech ! please bring to our control the impious ones who ever plot against us, the performer of yajna and producer of Soma for that.

यो नः सोम सुशंसिनो दुःशंस आदिदेशति ।
वज्रेणास्य मुखे जहि स संपिष्टो अपायति ॥ २ ॥

O man of learning and genial temperament ! if any spiteful man having soft words outwardly designs to have command over us, smite with your weapon upon his face so that he be crushed to pieces to vanish.

यो नः सोमाभिदासति सनाभिर्यश्च निष्ट्यः ।
अप तस्य बलं तिर महीव द्यौर्वधत्मना ॥ ३ ॥

O man of learning ! deprive of strength the man whosoever destroys us, be he a kin or stranger, like the wide sky which kills the worms and germs with thunder-bolt.

सू० ७ ॥ ऋषिः—अथर्वा ॥ देवता—१, २ सोमः; ३ विश्वे देवाः ॥
छन्दः—१ निचृद्गायत्री; २, ३ गायत्री ॥

HYMN VII

Seer—Atharvan. Subject-matter ; 1, 2 Somah ; 3, Vishvedevas. Metre—1 Nrichidgayatri ; 2, 3 Gayatri.

येन सोमादितिः पथा मित्रा वा यन्त्यद्रुहः ।
तेना नोऽवसा गहि ॥ १ ॥

O All-impelling Lord ! come to us with that protective power and ways through which the harmless globe and sun with other planets move round.

येन सोम साहन्त्यासुरान् रन्धयासि नः ।
तेना नो अधि वोचत ॥ २ ॥

O All-impelling and All-conquering Lord ! inspire unto us the knowledge of ways and means for our good with the power and ways through which you control the clouds and disintegrating forces of the World.

येन देवा असुराणामोजांस्यवृणीध्वम् ।
तेना नः शर्म यच्छत ॥ ३ ॥

O All-impelling Lord ! give us the pleasure and plenty in the way through which the rays of the sun repel the strength of clouds.

सू० ८ ॥ ऋषिः—जमदग्निः ॥ देवता—कामात्मा ॥ छन्दः—१-३ पथ्या पङ्क्तिः ॥

HYMN VIII

Seer—Jamdagnih. Subject-matter—Kamatma. Metre —1-3 Pathyapanktih.

यथा वृक्षं लिबुजा समन्तं परिषस्वजे ।
एवा परि ष्वजस्व मां यथा मां कामिन्यसो
यथा मन्नापगा असः ॥ १ ॥

Says husband to his wife—O wife ! embrace me like the creeper which clasp around tree on all sides so that you may remain my darling and never be separated from me.

यथा सुपर्णः प्रपतन् पक्षौ निहन्ति भूम्याम् ।
एवा नि हन्मि ते मनो यथा मां कामिन्यसो
यथा मन्नापगा असः ॥ २ ॥

As the eagle mounting strikes its wings downwards on the earth so I (your husband) strike your spirit down, so you may remain my darling and never be separated from me.

यथेमे द्यावापृथिवी सद्यः पर्येति सूर्यः ।
एवा पर्येमि ते मनो यथा मां कामिन्यसो
यथा मन्नापगा असः ॥ ३ ॥

As in its rapid course (of expanding light throughout), the Sun encompasses the range of heaven and earth so I do compass round your mind so that you may remain my darling and never be separated from us.

सू०९ ॥ ऋषिः—जमदग्निः ॥ देवता—कामात्मा ॥ छन्दः—अनुष्टुप् ॥

HYMN IX

Seer—Jamadagnih. Subject-matter Kamatma, Metre—Anustup.

वाञ्छ मे तन्वं पादौ वाञ्छाक्ष्यौ वाञ्छ सक्थ्यौ ।
अक्ष्यौ वृषण्यन्त्याः केशा मां ते कामेन शुष्यन्तु ॥ १ ॥

O wife ! desire my body, desire to love my feet, desire my eyes, desire my legs and let the eyes and hair of yours, O fond-lady ! be dried through love of me.

मम त्वा दोषणिश्रिषं कृणोमि हृदयश्रिषम् ।
यथा मम क्रतावसो मम चित्तमुपायसि ॥ २ ॥

I make you, my wife, hang held into my arms, I make you lie in my heart, so that you may remain submissive to my will-and make your place in my mind.

यासां नाभिरारेहणं हृदि संवननं कृतम् ।
गावो घृतस्य मातरोऽमूं सं वानयन्तु मे ॥ ३ ॥

May mother of the butter those cows whose kisses are a bond and a love-charm laid within the heart, incline and inspire into this my wife to love of me.

सू०१० ॥ ऋषिः—शन्तातिः ॥ देवता—१ अग्निः; २ वायुः; ३ सूर्यः ॥ छन्दः—१ साम्नी त्रिष्टुप्; २ प्राजापत्या बृहती; ३ साम्नी बृहती ॥

HYMN X

Seer-Shantatih. Subject-matter—1 Agnih ; 2

Vayuh ; 3, Suryah. Metre—1 Samni Tristup ; 2 Prajapatya Brihati ; 3 Samni Brihati.

पृथिव्यै श्रोत्राय वनस्पतिभ्योऽग्नयेऽधिपतये स्वाहा ।। १ ।।

We appreciate the utility and purpose of earth, ear, tries and fire which is the controlling power. Whatever is uttered here in is true.

प्राणायान्तरिक्षाय वयोभ्यो वायवेऽधिपतये स्वाहा ।। २ ।।

We appreciate the utility and purpose of heaven, eye, stars and sun, which is the controlling power. Whatever is uttered herein is true.

दिवे चक्षुषे नक्षत्रेभ्यः सूर्यायाधिपतये स्वाहा ।। ३ ।।

We appreciate the utility and purpose of vital air, firmament birds and air which is the controlling power. Whatever is uttered herein is true.

सू० ११ ।। ऋषिः—प्रजापतिः ।। देवता—१, २ रेतः; ३ मन्त्रोक्ताः ।।

छन्दः—अनुष्टुप् ।।

HYMN XI

Seer—Prajapatih. Subject-matter—1, 2 Retas ; 3, as described in the verse. Metre-Anustup.

शमीमश्वत्थ आरूढस्तत्र पुंसुवनं कृतम् ।
तद् वै पुत्रस्य वेदनं तत् स्त्रीष्वा भरामसि ।। १ ।।

Ashvatta rooted on the tree of *Shami* is medicine in conducting the ceremony of *Pumsavan*. It being used there to perform the *Pumsavan*, a male birth is certain. This is the means of finding of a son. We the house-holders bring and use it in the woman.

पुंसि वै रेतो भवति तत् स्त्रियामनु षिच्यते ।
तद् वै पुत्रस्य वेदनं तत् प्रजापतिरब्रवीत् ।। २ ।।

The genial seed has its Origination in man and that is sown in the woman. This is the finding of a son ; thus declares a house-holder.

प्रजापतिरनुमतिः सिनीवाल्यचीक्लृपत् ।
स्त्रैषूयमन्यत्र दधत् पुमांसमु दधादिह ॥ ३ ॥

Male, the father and obedient female, the mother produce son in this way and the female child otherwise. But by this (prescribed) procedure they find male child.

सू० १२ ॥ ऋषिः—गरुत्मान् ॥ देवता—विषनिवारणम् ॥
छन्दः—अनुष्टुप् ॥

HYMN XII

Seer—Garutman. Subject-matter—Vishnivaranam. Metre-Anustup.

परि द्यामिव सूर्योऽहीनां जनिमागमम् ।
रात्री जगदिवान्यद्धंसात् तेना ते वारये विषम् ॥ १ ॥

Like the sun encompassing the heavenly region I am fully aware of the race of the serpents and like the night which covers whole things but except the sun, I ward your poision off, O man !

यद् ब्रह्माभिर्यदृषिभिर्यद् देवैर्विदितं पुरा ।
यद् भूतं भव्यमासन्वत् तेना ते वारये विषम् ॥ २ ॥

I ward your poision off, O man ; with that treatment which is fully discovered by the spiritualist, which is discovered by the seers, which is discovered by the scientists and which is effectual in past, present and future.

मध्वा पृञ्चे नद्यः पर्वता गिरयो मधु ।
मधु परुष्णी शीपाला शमास्ने अस्तु शं हृदे ॥ ३ ॥

O man ! treat you with the water-mixed with honey ; let the rivers, mountains, hills be sweet ; let the sweet curative medicine be pleasent for your mouth and the medicine bringing sleep be well for your heart.

सू० १३ ॥ ऋषिः—अथर्वा (स्वस्त्ययनकामः) ॥ देवता—मृत्युः ॥ छन्दः—अनुष्टुप् ॥

HYMN. XIII

Seer—Atharavan. Subject-matter—Mrityuh. Metre—Anustup.

नमो देववधेभ्यो नमो राजवधेभ्यः ।
अथो ये विश्यानां वधास्तेभ्यो मृत्यो नमोऽस्तु ते ॥ १ ॥

I appreciate the effectivity of the weapons invented by the scientists, I appreciate the effectivity of weapons used by the Kings, I appreciate the effectivity of the weapons used by common people and I appreciate the power that death itself possesses in it.

नमस्ते अधिवाकाय परावाकाय ते नमः ।
सुमत्यै मृत्यो ते नमो दुर्मत्यै त इदं नमः ॥ २ ॥

My Word of appreciation is due to the plea advanced in favour of this death, my word of appreciation is due to the argument advanced against the death, my appreciation is due to the good instruction caused by this death and my word of appreciation is due to malevolence caused by this death.

नमस्ते यातुधानेभ्यो नमस्ते भेषजेभ्यः ।
नमस्ते मृत्यो मूलेभ्यो ब्राह्मणेभ्य इदं नमः ॥ ३ ॥

I use the prophylactic measures against the diseases causing this death, I know and utilize the medicines guarding from death, I use my effort to know the causes of this death and

I pay my homage to those learned men who have the knowledge to overcome this death.

सू॰ १४ ॥ ऋषि:—बभ्रुपिङ्गल: ॥ देवता—बलास: ॥ छन्द:—अनुष्टुप्॥

HYMN XIV

Seer — Babhrupingalah. Subject-matter — Balasah. Metre—Anustup.

अस्थिस्रंसं परुःस्रंसमास्थितं हृदयामयम् ।
बलासं सर्वं नाशयाङ्गेष्ठा यश्च पर्वसु ॥ १ ॥

O physician ! remove the decline or cough which demolishes the bones, which creates harm in the joints, dispel away the firmly rooted bear disease that has its influence in the limbs and that which spreads in the joints.

निर्बलासं बलासिनः क्षिणोमि मुष्करं यथा ।
छिनद्म्यस्य बन्धनं मूलमुर्वार्वाइव ॥ २ ॥

I, the physician uproot decline or cough from the man affected with consumption as it were a several part of the stalk of lily, I cut the bond that fetters him as a root of a meton or cucumber.

निर्बलासेतः प्र पताशुङ्गः शिशुको यथा ।
अथो इटइव हायनोऽप द्राह्यवीरहा ॥ ३ ॥

Let the consumption be gone away from this patient like a young foal which runs at speed, let it flee without harming the man like grass which annually grows up in abundance.

सू॰ १५ ॥ ऋषि:—उद्दालक: ॥ देवता—वनस्पति: ॥ छन्द:—अनुष्टुप्॥

HYMN XV

Seer — Uddalakah. Subject-matter — Vanaspatih. Metre—Anustup.

N.B. Here in this hymn the plant Balasa has been described.

उत्तमो अस्योषधीनां तव वृक्षा उपस्तयः ।
उपस्तिरस्तु सो३स्माकं यो अस्माँ अभिदासति ॥ १ ॥

This medicinal plant (Balasa) is excellent of all the plants and all the trees are of less efficacy in comparision to it. He whosoever seeks to injure us, be subject to our power.

सबन्धुश्चासबन्धुश्च यो अस्माँ अभिदासति ।
तेषां सा वृक्षाणामिवाहं भूयासमुत्तमः ॥ २ ॥

May I be excellent of all whoever seeks to injure me with his kinsmen or without kinsmen like the plant *Balasa* which is the most excellent of all trees.

यथा सोम ओषधीनामुत्तमो हविषां कृतः ।
तलाशा वृक्षाणामिवाहं भूयासमुत्तमः ॥ ३ ॥

As the *Soma* plant is treated to be best of all the herbacious plants and oblations of *Yajna* so, as the *Balasa*, is excellent of the trees, may I be best of all.

सू० १६ ॥ ऋषिः—शौनकः ॥ देवता—मन्त्रोक्ताः ॥ छन्दः—१ निचृत् त्रिपदा गायत्री; २ अनुष्टुप्; ३ बृहतीगर्भा ककुम्मत्यनुष्टुप्; ४ त्रिपदा प्रतिष्ठा गायत्री ॥

HYMN XVI

Seer—Shaunakah. Subject-matter—as described in the verses. Metre—1 Nichrit Tripada Gayatri ; 2. Anustup ; 3. Brihatigarbha Kakummati Anustup ; 4. Tripada Pratistha Gayatri.

N.B. In this hymn the description of *Sarsapa*, the mustard seed seems to be the main theme. Other medicinal plants which grow up in the vicinity of this mustard plant are also described. But at present they are not known by us.

आबयो अनाबयो रसस्त उग्र आबयो ।

आ ते करम्भमद्मसि ॥ १ ॥

The juice of *Abaya*, (the mustard plant) and *Anabaya*, (the other kind of mustard plant) is pungeant. We use the powder or gruel of this *Abaya*, for the sake of medicine.

विहल्हो नाम ते पिता मदावती नाम ते माता ।
स हिं न त्वमसि यस्त्वमात्मानमावयः ॥ २ ॥

Vilha (a plant which grows in the vicinity of the abayas and is of the same species) is the protector of this plant and the *Madavali* (the other plant of the same species) is the nourisher of this Abaya, as it is the same plant which protects life.

तौविलिकेऽवेलयावायमैलब ऐलयीत् ।
बभ्रुश्च बभ्रुकर्णश्चापेहि निराल ॥ ३ ॥

The luxuriantly growing herb Tanvilika, makes us succeed in overcoming diseases ; this plant *Ailaba* which springs up in the soil increases strength into us ; the powerful plant called *Ala* which is of tawny colour and which has tawny hornlike branch gives us supporting power.

अलसालासि पूर्वा सिलाञ्जालास्युत्तरा ।
नीलागलसाला ॥ ४ ॥

There are three kinds of weeds which grow in the corn. The first of them is *Alsala*, the second *Silanjala* and third is Nilagal sala.

सू०१७ ॥ ऋषिः—अथर्वा ॥ देवता—गर्भदृंहणम् ॥ छन्दः—अनुष्टुप् ॥

HYMN XVII

Seer—Atharvan. Subject-matter—Garbhadrinhanam. Metre—Anustup.

यथेयं पृथिवी मही भूतानां गर्भमादधे ।
एवा ते ध्रियतां गर्भो अनु सूतुं सवितवे ॥ १ ॥

Even as this mighty earth conceives the seed of all the beings so may the germs of life be laid in you, O wife ! that you may deliver a child.

यथेयं पृथिवी मही दाधारेमान् वनस्पतीन् ।
एवा ते ध्रियतां गर्भो अनु सूतुं सवितवे ॥ २ ॥

Even as this vast earth bears these trees and plants so may the germs of life be laid in you, O wife ! to give birth to child.

यथेयं पृथिवी मही दाधार पर्वतान् गिरीन् ।
एवा ते ध्रियतां गर्भो अनु सूतुं सवितवे ॥ ३ ॥

Even as this mighty earth bears those mountains and hills so may the germs of life be borne in you, O wife ! deliver a child in due course.

यथेयं पृथिवी मही दाधार विष्ठितं जगत् ।
एवा ते ध्रियतां गर्भो अनु सूतुं सवितवे ॥ ४ ॥

Even as this mighty earth supports the variously dwelling world so may the embryo be borne in you, O wife, to deliver a child in due course.

सू०१८ ॥ ऋषिः—अथर्वा ॥ देवता—ईर्ष्याविनाशनम् ॥ छन्दः—अनुष्टुप् ॥

HYMN XVIII

Seer—Atharvan. Subject-matter—Irshyavinashanam. Metre—Anustup.

ईर्ष्याया ध्राजिं प्रथमां प्रथमस्या उतापराम् ।

अग्निं हृदय्यं॑ शोकं तं ते निर्वापयामसि ॥ १ ॥

O myself! the first attack of jealousy together with that which followeth the first (appearance of it) is the fire which is filled in thy heart (a source of constant) sorrow. I drive away completely the same from the heart.

यथा भूमिर्मृतमना मृतान्मृतमनस्तरा ।
यथोत मम्रुषो मन एवेर्ष्योर्मृतं मनः ॥ २ ॥

Just as the earth is dead in consciousness yea, it is more dead in consciousness than the dead, just as the spirit of the dead is, similarly the spirit of the jealous man is dead (within him).

अदो यत् ते हृदि श्रितं मनस्कं पतयिष्णुकम् ।
ततस्त ईर्ष्यां मुञ्चामि निरूष्माणं दृतेरिव ॥ ३ ॥

O myself! that thought which is sheltered in thy heart, the low-mindedness which hovers therein. I drive away jealousy from that, just as one drives away hot air from the bellows.

सू० ॥ १९ ॥ ऋषिः—शन्तातिः ॥ देवता—मन्त्रोक्ता: ॥ छन्दः—१ अनुष्टुप्; २, ३ गायत्री ॥

HYMN XIX

Seer—Shantatih. Subject-matter—as described in the verses. Metre-1 Anustup ; 2, 3 Gayatri.

पुनन्तु मा देवजनाः पुनन्तु मनवो धिया ।
पुनन्तु विश्वा भूतानि पवमानः पुनातु मा ॥ १ ॥

Let the men of high enlightenment purify me (in my belief-profession and practice) let the men of discrimination make me pure with intellect and act, let all the Creatures cleanse me, may the pure Divinity purify me.

पवमानः पुनातु मा क्रत्वे दक्षाय जीवसे ।
अथो अरिष्टतातये ॥ २ ॥

May God who is pure by his nature make me pure for wisdom and act, for power, for life and for unassailed security.

उभाभ्यां देव सवितः पवित्रेण सवेन च ।
अस्मान् पुनीहि चक्षसे ॥ ३ ॥

O All-creating and Almighty Divinity! purify me by both of these—the pure knowledge and pure act. O Lord! purify us to see and realize Thee.

सू० २० ॥ ऋषिः—भृग्वङ्गिराः ॥ देवता—यक्ष्मनाशनम् ॥ छन्दः —१ अतिजगती; २ ककुम्मती प्रस्तारपङ्क्तिः; ३ सतःपङ्क्तिः ॥

HYMN XX

Seer—Bhrigvangiras. Subject-matter—Yakshmanashanam. Metre—1, Atijagati; 2, Kakummati Prastarpanktih; 3, Satahpanktih.

अग्नेरिवास्य दहत एति शुष्मिण उतेव मत्तो विलपन्नपायति ।
अन्यमस्मदिच्छतु कं चिदव्रतस्तपुर्वधाय
नमो अस्तु तक्मने ॥ १ ॥

The fever like the heat of the fierce burning fire attacks the man and man under its influence like a mad runs in delirium. Let this lawless fever seek another but me. We should take the measure of safety against the fever the heat of which is the cause of death.

नमो रुद्राय नमो अस्तु तक्मने नमो राज्ञे वरुणाय त्विषीमते ।
नमो दिवे नमः पृथिव्यै नम ओषधीभ्यः ॥ २ ॥

We appreciate the service of the physician on such times illness, we should use all prophylactic measures for checking the fever, we appreciate the splendid sunny climate, we appreciate the utility of sun, we appreciate the utility of soil and we use medicines. (to drive away the fever).

अयं यो अभिशोचयिष्णुर्विश्वा रूपाणि हरिता कृणोषि ।
तस्मै तेऽरुणाय बभ्रवे नमः कृणोमि वन्याय तक्मने

I drive away that jungle-fever which aglow with heat heatens the whole body of patient and makes him see every thing green and which is red and yellow.

सू० २१ ।। ऋषिः—शन्तातिः ।। देवता—चन्द्रमाः ।। छन्दः—अनुष्टुप् ।।

HYMN XXI

Seer — Shantatih. Subject-matter — Chandramah. Metre—Anustup.

इमा यास्तिस्रः पृथिवीस्तासां ह भूमिरुत्तमा ।
तासामधि त्वचो अहं भेषजं समु जग्रभम् ।। १ ।।

Of all these three terrestorial worlds—the earth, the firmament and the heaven, the earth is verily best. I, from the crust of these collect medicine of healing substance.

श्रेष्ठमसि भेषजानां वसिष्ठं वीरुधानाम् ।
सोमो भगइव यामेषु देवेषु वरुणो यथा ।। २ ।।

This medicine is best of all medicines, it is most excellent in prophylactic properties among all the plants, it is like the shinning moon amid stars and the sun amid brilliant planets.

रेवतीरनाधृषः सिषासवः सिषासथ ।

उत स्थ केशदृंहणीरथो ह केशवर्धनीः ॥ ३ ॥

Endowed with healing properties, ever-effective and pain-removing, these medicines heal the patient. Either the stay the hair from falling off or they increase and strengthen its growth.

२२ ॥ ऋषिः—शन्तातिः ॥ देवता—१ आदित्यरश्मिः; २, ३ मरुतः ॥
छन्दः—१, ३ त्रिष्टुप्; २ चतुष्पदा भुरिग् जगती ॥

HYMN XXII

Seer—Shantatih. Subject-matter ; 1 Adityarashmih. 2, 3 Marutah. Metre—1, 3 Tristup ; 2 Chatuspada Bhurigjhagati.

कृष्णं नियानं हरयः सुपर्णा अपो वसाना दिवमुत् पतन्ति ।
त आववृत्रन्त्सदनादृतस्यादिद् घृतेन पृथिवीं व्यूदुः ॥ १ ॥

The rays of the sun carrying waters rise to the heaven in *Uttarayana* (the period of the sun's progress to the North of the equator beginning from winter solstice) and return back in the *Dakshinayana* (the period of sun's progress towards south of the equator beginning from summer solstice) from the atmospheric region and the earth is inundated with water of the rain.

पयस्वतीः कृणुथाप ओषधीः शिवा यदेजथा मरुतो रुक्मवक्षसः
ऊर्जं च तत्र सुमतिं च पिन्वत यत्रा
नरो मरुतः सिञ्चथा मधु ॥ २ ॥

The airs embracing the splendour of sun and lightning on their breast make the grains of crop and herbacious plants juicy and propitious when they stir. These airs carrying the clouds pour down vigour and good intention wherever they shower rains.

उदप्रुतो मरुतस्ताँ इयर्त वृष्टिर्या विश्वा निवतस्पृणाति ।
एजाति ग्लहा कन्येव तुन्नैरुं तुन्दाना पत्येव जाया ॥ ३ ॥

These monsoons full of vapours send down the rain which fills all the sloping places and rivers. The thunder like a troubled girl and like the wife coerced by her husband trembles in the cloud.

सू०२३ ॥ ऋषि:—शन्तातिः ॥ देवता—आपः ॥ छन्दः—१ अनुष्टुप्; २ त्रिपदा गायत्री; ३ परोष्णिक् ॥

HYMN XXIII

Seer—Shantatih. Subject-matter—apah. Metre—1 Anustup ; 2 Tripada Gayatri ; 3 Parosnik.

सस्रुषीस्तदपसो दिवा नक्तं च सस्रुषीः ।
वरेण्यक्रतुरहमपो देवीरुप ह्वये ॥ १ ॥

The waters are of the nature of flow, they flow incessantly day and night, I, possessed of noble knowledge and act utilize these useful waters in various ways.

ओता आपः कर्मण्या मुञ्चन्त्वितः प्रणीतये ।
सद्यः कृण्वन्त्वेतवे ॥ २ ॥

Waters blocked in their flow serve the purpose of creating motive force. Let them be left to flow (in some device) to start them mechanically. The currents of water thus create motion in devices.

देवस्य सवितुः सवे कर्म कृण्वन्तु मानुषाः ।
शं नो भवन्त्वप ओषधीः शिवाः ॥ ३ ॥

Let the men do the act of various experiments in the creation of the Almighty Creator. Let the waters be auspitious curative and propitions.

सू०२४ ।। ऋषिः—शन्तातिः ।। देवता—आपः ।। छन्दः—अनुष्टुप् ।।

HYMN XXIV

Seer—Shantatih. Subject-matter—apah. Metre—Anustup.

हिमवतः प्र स्रवन्ति सिन्धौ समह संगमः ।
आपो ह मह्यं तद् देवीर्ददन् हृद्द्योतभेषजम् ॥ १ ॥

The currents of water stream from hills covered with snow and meet in the river or sea together. These pure waters certainly provide me with the medicine curing the pain of heart.

यन्मे अक्ष्योरादिद्योत पार्ष्ण्योः प्रपदोश्च यत् ।
आपस्तत् सर्वं निष्करन् भिषजां सुभिषक्तमाः ॥ २ ॥

These waters are most skilful physician amongst physician or most powerful medicine of all medicines. Let them remove all the rapture which injurs my eyes, which injurs my heels and which injurs my toes.

सिन्धुपत्नीः सिन्धुराज्ञीः सर्वा या नद्यः स्थन ।
दत्त नस्तस्य भेषजं तेना वो भुनजामहै ॥ ३ ॥

Let all the rivers which maintain the countinuity of their flow always, which are in spate with mighty flow provide us with the balm that heals the ill and may we enjoy this boon from them.

सू० २५ ।। ऋषिः—शुनःशेपः ।। देवता—मन्याविनाशनम् ।।
छन्दः—अनुष्टुप् ।।

HYMN XXV

Seer—Shunahshipah. Subject-matter—Manyavinashanam. Metre—Anustup.

पञ्चं च याः पञ्चाशच्चं संयन्ति मन्या अभि ।
इतस्ताः सर्वा नश्यन्तु वाका अपचितामिव ॥ १ ॥

Let all the five and fifty excrecences...that develop round the tendons of the neck vanish away from here like the softer-scrofulous swelling of the men in whose body the bad matters get accumulated.

सप्त च याः सप्ततिश्चं संयन्ति ग्रैव्या अभि ।
इतस्ताः सर्वा नश्यन्तु वाका अपचितामिव ॥ २ ॥

Let all the seven and seventy excrecences which develop round the upper vertebrae etc. etc.

नवं च या नवतिश्चं संयन्ति स्कन्ध्या अभि ।
इतस्ताः सर्वा नश्यन्तु वाका अपचितामिव ॥ ३ ॥

Let all the nine and ninety excrecences which develop into the shoulder etc. etc.

सू० २६ ।। ऋषि:—ब्रह्मा ।। देवता—पाप्मा ।। छन्द:—अनुष्टुप् ।।

HYMN XXVI

Seer—Brahman, Subject-matter—Papman. Metre-Anustup.

अवं मा पाप्मन्त्सृज वशी सन् मृडयासि नः ।
आ मा भद्रस्यं लोके पाप्मन् धेह्यविंहुतम् ॥ १ ॥

Let the intention of sin leave me free (from its clutches) let it make me happy being under my control, let it set me unaflicted in the state of happiness.

यो नः पाप्मन् न जहासि तमु त्वा जहिमो वयम् ।

पथामनु व्यावर्तनेऽन्यं पाप्मानु पद्यताम् ॥ २ ॥

We ourselves leave the intention or the tendency of sin which does leave us. Let this tendency of sin go to another sin in turning of the path (not to any other man).

अन्यत्रास्मन्न्युच्यतु सहस्राक्षो अमर्त्यः ।
यं द्वेषाम तमृच्छतु यमु द्विष्मस्तमिज्जहि ॥ ३ ॥

Let the immortal tendency accompanied by thousands of other evils, go from us to other places. Let it go to sin which we discard and let it smite evil which we hate.

सू०२७ ॥ ऋषिः—भृगुः ॥ देवता—यमः; निर्ऋतिः ॥ छन्दः—१, ३ जगती; २ त्रिष्टुप् ॥

HYMN XXVII

Seer—Bhriguh. Subject-matter—Yamah ; Nirritih. Metre—1, 3 Jagati ; 2 Tristup.

N.B. This hymn very clearly mentions the utility of training pigeon which thus being trained fatch the message from and to like a messanger. Besides, being a bird it has the instinct of foreseeing the miseries coming to fall in near future. Thus the verses of the hymn instruct us to tame parrot, train it in sending and bringing messages and learn to know the falling of miseries before-hand.

देवाः कपोत इषितो यदिच्छन् दूतो निर्ऋत्या इदमाजगाम ।
तस्मा अर्चाम कृणवाम निष्कृतिं शं नो
अस्तु द्विपदे शं चतुष्पदे ॥ १ ॥

O learned persons ! the pigeon which is the messanger of misery (created by man or by nature) sent by (trainers) or inspired by its natural instinct when comes to this our house he should wel-come its arrival and should apply the measures to meet the miseries and let, thus, it be well with our bipeds and our quadrupeds.

शिवः कपोत इषितो नो अस्त्वनागा देवाः शकुनो गृहं नः ।
अग्निर्हि विप्रो जुषतां हविर्नः
परि हेतिः पक्षिणी नो वृणक्तु ॥ २ ॥

O learned men! let the pigeon sent (by trainers to communicate message) be auspicious for us, let this innocent bird come to our house, let enlightened man have the eatables presented by us and let the winged missile avoid us.

हेतिः पक्षिणी न दभात्यस्मानाष्ट्री पदं कृणुते अग्निधाने ।
शिवो गोभ्य उत पुरुषेभ्यो नो अस्तु मा
नो देवा इह हिंसीत् कपोतः ॥ ३ ॥

Let not the winged missile of army over-come us, let the learned priest always occupy his seat in the place of *yajna-fire*, may there be atmosphere of welfare for our cattles and for our men, let not, O learned men ! this pigeon be the source of trouble for us.

सू० २८ ।। ऋषिः—भृगुः ।। देवता—यमः; निर्ऋतिः ।। छन्दः—१ त्रिष्टुप्; २ अनुष्टुप्; ३ जगती ।।

HYMN XXVIII

Seer — Bhriguh. Subject-matter—yamah, Nirritih. Metre—1 Tristup ; 2 Anustup ; 3 Jagati.

ऋचा कपोतं नुदत प्रणोदमिषं मदन्तः परि गां नयामः ।
संलोभयन्तो दुरिता पदानि
हित्वा न ऊर्जं प्र पदात् पथिष्ठः ॥ १ ॥

O men ! send the pigeon as messanger who is trained with your word, we enjoing the desired knowledge to send messages through pigeon and destroying the obstacles in

the way, send messages throughout the globe. Let the pigeon covering the path with message increasing our strength proceed onwards.

परीमे३ग्निमर्षत परीमे गामनेषत ।
देवेष्वक्रत श्रवः क इमाँ आ दधर्षति ॥ २ ॥

These learned who train the pigeon take its benefit, know the properties of fire, communicate the word of news and a message alround, attain fame among learned men, who is the man that conquers them ?

यः प्रथमः प्रवतमाससाद बहुभ्यः पन्थामनुपस्पशानः ।
यो३स्येशे द्विपदो यश्चतुष्पदस्तस्मै
यमाय नमो अस्तु मृत्यवे ॥ ३ ॥

I pay my respect to that all-controlling God who is most excellent amongst all powers, who making the path for many has been pervading the world and who is the ruler of bipeds and quadrupeds of this world.

सू० २९ ॥ ऋषिः—भृगुः ॥ देवता—यमः; निर्ऋतिः ॥ छन्दः—१, २ त्रिपदा विराट् गायत्री; ३ सप्तपदा विराडष्टिः ॥

HYMN XXIX

Seer—Briguh. Subject-matter—Yamah Nirtihb—Metre 1, 2 Tripadavirannum Gayatri ; 3 Saptapada viradastih.

अमून् हेतिः पतत्रिणी न्येतु यदुलूको वदति मोघमेतत् ।
यद् वा कपोतः पदमग्नौ कृणोति ॥ १ ॥

When the owl screeches out in vain, or when the pigeon throws its foot in fire (without some apparent cause) the misery like the bird falls on the men in the region.

यौ तें दूतौ निर्ऋत इदमेतोऽप्रहितौ प्रहितौ वा गृहं नः ।
कपोतोलूकाभ्यामपदं तदस्तु ॥ २ ॥

Let not our home be the resort of the missery brought by the pigeon and owl which are the messenger of the destruction and are sent or not sent to our house.

अवैरहत्यायेदमा पपत्यात् सुवीरताया इदमा संसद्यात् ।
पराङेव परा वद पराचीमनु संवतम् यथा यमस्य त्वा
गृहेऽरसं प्रतिचाकशानाभूकं प्रतिचाकशान् ॥ ३ ॥

Often the pigeon comes to this our house bringing the message of the safety of our heroes, often it comes with the message of the bravery of our heroes, let it be turned out and sent to pour its voice a far and cry in the region of distance, so that I see it reft—of all the power and important in the camp or house of the King.

सू० ३० ॥ ऋषिः—उपरिबभ्रवः ॥ देवता—शमी ॥ छन्दः—१ जगती; २ त्रिष्टुप्; ३ चतुष्पदा शङ्कुमत्यनुष्टुप् ॥

HYMN XXX

Seer—Uparibabhravah. Subject-matter – Shami, Metre-1 Jagati : 2 Tristup ; 3 Chatuspada Shankumati Anustup.

देवा इमं मधुना संयुतं यवं सरस्वत्यामधि मणावचर्कृषुः ।
इन्द्र आसीत् सीरपतिः शतक्रतुः
कीनाशा आसन् मरुतः सुदानवः ॥ १ ॥

In the beginning (i.e. prior to agricultural process into practice) the physical forces of the nature sow the seed of barley wet in water in the soil which has watery substance in it. Indra, the sun possessed of hundreds of power and

operation is the masterly plougher of this land and Marutah, the winds which are of the nature of giving rain are the peasants.

यस्ते मदोऽवकेशो विकेशो येनाभिहस्यं पुरुषं कृणोषि ।
आरात् त्वदन्या वनानि वृक्षि
त्वं शमि शतवल्शा वि रोह ॥ २ ॥

Let the tree of *Shhmi* (Prosopis spicigera or Acacia Suma), whose juice scatters the hair or makes the hair fall and subjects a man to laughter (if used) grow up with hundred of branches and to this end I, the student of botany axe down all other trees which are growing in its nearest vicinity.

बृहत् पलाशे सुभगे वर्षवृद्ध ऋतावरि ।
मातेव पुत्रेभ्यो मृड केशेभ्यः शमि ॥ ३ ॥

This *shami* tree which is auspicious, which is nurtured by the rain, which has big leaves, which has fiery substances inside, Let it make happy our children like mother and be useful for hair.

सू०३१ ॥ ऋषिः—उपरिबभ्रवः ॥ देवता—गौः ॥ छन्दः—गायत्री ॥

HYMN XXXI

Seer — Uparibabhravah. Subject-matter — Gauh. Metre—Gayatri.

आयं गौः पृश्निरक्रमीदसदन्मातरं पुरः ।
पितरं च प्रयन्त्स्वः ॥ १ ॥

This globe, i.e. the earth as well as the Sun, the moon are revolving in the space (the same is true of the other globes also). Among them the earth along with the waters of the oceans which are, as were its mother) revolves round the Sun which is a mass of fire.

अन्तश्चरति रोचना अस्य प्राणादपानतः ।
व्यख्यन्महिषः स्वः ॥ २ ॥

The radiance and the heat of the Sun penetrate whatever exhales and inhales the breath. This enormous Sun also illuminates the firmament.

त्रिंशद् धामा वि राजति वाक् पतङ्गो अशिश्रियत् ।
प्रति वस्तोरहर्द्युभिः ॥ ३ ॥

The speech (vibration in either) every day caused by the rays of the sun which creates day, spreads throughout the thirty *muhurtas* of the night and day. The Sun is the centre of this speech.

सू० ३२ ॥ ऋषिः—१, २ चातनः; ३ अथर्वा ॥ देवता—१ अग्निः; २ रुद्रः; ३ मित्रावरुणौ ॥ छन्दः—१, ३ त्रिष्टुप्; २ प्रस्तारपङ्क्तिः ॥

HYMN XXXII

Seer—1, 2 Chatanah ; 3 Atharvan. Subject-metter 1 Agnih, 2 Rudrah ; 3 Mitravarunau. Metre—1, 3 Tristup ; 2 Prasterpanktih.

अन्तर्दावे जुहुता स्वे३तद् यातुधानक्षयणं घृतेन ।
आराद् रक्षांसि प्रति दह त्वमग्ने
न नो गृहाणामुप तीतपासि ॥ १ ॥

O house-holders ! offer into the fire of Yajna this oblation of disease—quelling herbs, mixed with ghee. Let this fire burn the diseases driving them away from us and let it not create any trouble in our houses.

रुद्रो वो ग्रीवा अशरैत् पिशाचाः पृष्टीर्वोऽपि शृणातु यातुधानाः
वीरुद् वो विश्वतोवीर्या यमेन समजीगमत् ॥ २ ॥

Let the powerful furious fire break the necks of the disease germs, let it split as under the ribs of the contageous germs and the medicinal herb possessing universal power as the remedy of these germs has allied itself with the physician who controls the diseases.

अभयं मित्रावरुणाविहास्तु नोऽर्चिषात्त्रिणो नुदतं प्रतीचः ।
मा ज्ञातारं मा प्रतिष्ठां विदन्त
मिथो विघ्नाना उप यन्तु मृत्युम् ॥ ३ ॥

Let the exhaling and inhailing breaths create safety in this body, let them drive backwards the germs consuming the body with their splendour, let them not come nearour soul, the knower, let them not attain refuge and let them embrace their own death troubling each other.

सू० ३३ ॥ ऋषिः—जाटिकायनः ॥ देवता—इन्द्रः ॥ छन्दः—१, ३ गायत्री; २ अनुष्टुप् ॥

HYMN XXXIII

Seer—Jatikayanah. Subject-matter—Indrah. Metre —1, 3 Gayatri; Anustup.

यस्येदमा रजो युजस्तुजे जना वनं स्वः । इन्द्रस्य रन्त्यं बृहत्
नाधृष आ दधृषते धृषाणो धृषितः शवः । ॥ १ ॥

Tremendously extensive is working field of the Almighty Divinity under whose control remain controlled this earth, people, water and the space.

पुरा यथा व्यथिः श्रव इन्द्रस्य नाधृषे शवः ॥ २ ॥

As ever any tyrant, path not defied the over-powering glamour and might of the Almighty Divinity so the most over-powering force of the world still is unable to assail His power and fame. In reality He is the highest over-powering Lord who over-powers the force and fame of all.

स नो ददातु तां रयिमुरुं पिशङ्गसंदृशम् ।
इन्द्रः पतिस्तुविष्टमो जनेष्वा ॥ ३ ॥

May He bestow on us that wealth which is far-spreading and bright. Almighty Divinity is the omnipotent Lord among the living creatures.

सू० ३४ ॥ ऋषिः—चातनः ॥ देवता—अग्निः ॥ छन्दः—गायत्री ॥

HYMN XXXIV

Seer Chatanah. Subject-matter — Agnih. Metre—Gayatri.

प्राग्नये वाचमीरय वृषभाय क्षितीनाम् ।
स नः पर्षदति द्विषः ॥ १ ॥

O learned man ! send forth your voice in the praise of Agni, the Self-effulgent God who is mightiest protector of men. May He remove our internal enemies greed, aversion etc.

यो रक्षांसि निजूर्वत्यग्निस्तिग्मेन शोचिषा ।
स नः पर्षदति द्विषः ॥ २ ॥

He is the self-effulgent Lord who with His sharp Knowledge destroys all evils. May remove our internal enemies—greed, aversion etc.

यः परस्याः परावतस्तिरो धन्वातिरोचते ।
स नः पर्षदति द्विषः ॥ ३ ॥

He is the Lord who from far-remote distance across the heaven and beyond shineth. May He remove our internal enemies—greed, aversion etc.

यो विश्वाभि विपश्यति भुवना सं च पश्यति ।

स नः पर्षदति द्विषः ॥ ४ ॥

He is the Master of all who beholds all the worlds and observe carefully all the creatures. May remove our internal enemies—greed, aversion etc.

यो अस्य पारे रजसः शुक्रो अग्निरजायत ।
स नः पर्षदति द्विषः ॥ ५ ॥

It is the Self-effulgent God who is shining as powerful glamour within and beyond the region of firmament. May He remove our internal enemies—greed, aversion, etc.

सू० ३५ ॥ ऋषिः—कौशिकः ॥ देवता—वैश्वानरः ॥ छन्दः—गायत्री ॥

HYMN XXXV

Seer—Kaushikah. Subject-matter — Vaishvanarah. Metre—Gayatri.

वैश्वानरो न ऊतय आ प्र यातु परावतः ।
अग्निर्नः सुष्टुतीरुप ॥ १ ॥

The All—leading Lord may come to succour us be we far in remode distance from Him due to our ignorance. May the Self-effulgent Divinity accept our eulogies.

वैश्वानरो न आगमदिमं यज्ञं सजूरुप ।
अग्निरुक्थेष्वंहसु ॥ २ ॥

May the All-leading Lord accept our acts of highest sacrifice and be friendly to us. May the Self-effulgent God accept our prayers of lauds.

वैश्वानरोऽङ्गिरसां स्तोममुक्थं च चाक्लृपत् ।
ऐषु द्युम्नं स्वर्यमत् ॥ ३ ॥

The All-leading Lord strengthen the effort an knowledge of the learned persons to succeed. May He bring glorious light to them.

सू० ॥ ३६ ॥ ऋषिः—अथर्वा (स्वस्त्ययनकामः) ॥ देवता—अग्निः ॥ छन्दः—गायत्री ॥

HYMN XXXVI

Seer—Atharvan. Subject-matter—Agnih. Metre—Gayatri.

ऋतावानं वैश्वानरमृतस्य ज्योतिषस्पतिम् ।
अजस्रं घर्ममीमहे ॥ १ ॥

We ever pray the Self-reffulgent All-leading Lord who is the possessor of all true knowledge, up-holder of the laws eternal and the master of all illuminating objects.

स विश्वा प्रति चाक्लृप ऋतूंरुत् सृजते वशी ।
यज्ञस्य वय उत्तिरन् ॥ २ ॥

He inspiring alround the knowledge of *Yajna*, the world resultant of integration and distintegration, accompolished the creation of the universe and ordaining as the master over all He creates seasons.

अग्निः परेषु धामसु कामो भूतस्य भव्यस्य ।
सम्राडेको वि राजति ॥ ३ ॥

The Self-reffulgent God is the Lord of unfettered power (कामः) and is pervading even the most distant regions. He as the sole Imperial Lord gleams with His natural effulgens and ordain whatever exists and what ever is to come to exist.

सू० ३७ ॥ ऋषिः—अथर्वा (स्वस्त्ययनकामः) ॥ देवता—चन्द्रमाः ॥ छन्दः—अनुष्टुप् ॥

HYMN XXXVII

Seer – Atharvan. Subject-matter — Chandramah. Metre—Anustup.

उप प्रागात् सहस्राक्षो युक्त्वा शपथो रथम् ।
शप्तारमन्विच्छन् मम वृकइवाविमतो गृहम् ॥ १ ॥

Hitherwards comes the thousand eyed (Possessing the force of large number spies) King, having yoked his steeds in chariot, desirous to seek the person who has evil designs against me like the wolf who goes to the home of the man who owns sheep.

परि णो वृङ्ग्धि शपथ ह्रदमग्निरिवा दहन् ।
शप्तारमत्र नो जहि दिवो वृक्षमिवाशनिः ॥ २ ॥

O King ! avoid us, as consuming fire avoids the lake. Here you destroy the man who has ill-will against us, as the thunder-bolt falling from heavenly region destroys the tree.

यो नः शपादशपतः शपतो यश्च नः शपात् ।
शुने पेष्ट्रमिवावक्षामं तं प्रत्यस्यामि मृत्यवे ॥ ३ ॥

Like one who throws the loaf of bread to dog I throw to death that frustrated man who plans evil designs against us who are innocent to any ill-will against anyone and who bears ill-will against us who are conscious to throw away evils

सू० ३८ ॥ ऋषिः—अथर्वा (वर्चस्कामः) ॥ देवता —त्विषिः; बृहस्पतिः ॥ छन्दः—त्रिष्टुप् ॥

HYMN XXXVIII

Seer—Atharvan. Subject-matter. Trishih ; Brihaspatih. Metre—Tristup.

सिंहे व्याघ्र उत या पृदाकौ त्विषिरग्नौ ब्राह्मणे सूर्ये या ।
इन्द्रं या देवी सुभगा जजान
सा न ऐतु वर्चसा संविदाना ॥ १ ॥

Whatever glamour of energy is possessed by lion of tiger, whatever hath the serpent, whatever glamour of energy is found in fire, whatever hath the learned man and the sun and the brillient and mighty that glamour which gave birth to Indra, The electricity, come unto us accompanied with strength and vigour.

या हस्तिनि द्वीपिनि या हिरण्ये त्विषिरप्सु गोषु या पुरुषेषु ।
इन्द्रं या देवी सुभगा जजान
सा न ऐतु वर्चसा संविदाना ॥ २ ॥

Whatever glamour of energy hath the elephant or panther, whatever glamour of energy is possessed by gold, whatever is found in waters, whatever have the bouvine males and females and whatever have the men, and the sun and the brillient and mighty that glamour which gave birth to Indra, the electricity, come unto us accompanied with strength and vigour.

रथे अक्षेष्वृषभस्य वाजे वाते पर्जन्ये वरुणस्य शुष्मे ।
इन्द्रं या देवी सुभगा जजान
सा न ऐतु वर्चसा संविदाना ॥ ३ ॥

Whatever glamour of energy is in car, axles, in the courage of strong bull, in air, in the cloud, in the force of atmospheric wind and the sun and the brillient and mighty that glanour whichg ave birth to Indra, the electricity, come unto us accompanied with strength and vigour.

राजन्ये दुन्दुभावायतायामश्वस्य वाजे पुरुषस्य मायौ ।
इन्द्रं या देवी सुभगा जजान
सा न ऐतु वर्चसा संविदाना ॥ ४ ॥

Whatever glamour of energy is found in warrior in the stretched war-drum announcing battle, in the mettle of horse, in the roar of man and the brillient and mighty that glamour which gave birth to Indra, the electricity, come unto us accompanied with strength and vigour.

सू० ३६ ॥ ऋषिः—अथर्वा (वर्चस्कामः) ॥ देवता—बृहस्पतिः ॥
छन्दः—१ जगती; २ त्रिष्टुप्; ३ अनुष्टुप् ॥

HYMN XXXIX

Seer—Atharvan. Subject-matter—Brihaspatih. Metre —1 Jagati ; 2 Tristup ; 3 Anustup.

यशो हविर्वर्धतामिन्द्रजूतं सहस्रवीर्यं सुभृतं सहस्कृतम् ।
प्रसर्स्राणमनु दीर्घाय चक्षसे हविष्मन्तं
मा वर्धय ज्येष्ठतातये ॥ १ ॥

Let the glory and strength of us which is guarded by Almighty God, which is possessed of multifarious strength and vigour, which is well-ordered and which increases the strength and tolerance thrive abundently. O God of Vedic Speech ! raise to highest rank to me, the performer of *Yajna* to attain far-extended vision and occupying excellent position.

अच्छा न इन्द्रं यशसं यशोभिर्यशस्विनं नमसाना विधेम ।
स नो रास्व राष्ट्रमिन्द्रजूतं तस्य
ते रातौ यशसः स्याम ॥ २ ॥

We Consecrating our services pray well Indra, the Almighty God who is glorious for His virtues and glories. May He give us Kingdom ruled and guarded by a mighty King. O Lord ! may we attain glory in Thy boon.

यशा इन्द्रो यशा अग्निर्यशाः सोमो अजायत ।
यशा विश्वस्य भूतस्याहमस्मि यशस्तमः ॥ ३ ॥

The sun is glorious by its emergence, the fire is glorious by its origin and the moon is born glorious. Let me be glorious, even most illustrious of all that exist.

सू० ४० ॥ ऋषिः—१, २ अथर्वा (अभयकामः); ३ अथर्वा (स्वस्त्ययनकामः) ॥ देवता—१, २ मन्त्रोक्ताः; ३ इन्द्रः ॥ छन्दः—१, २ जगती; ३ अनुष्टुप् ॥

HYMN XL

Seer—1, 2, Atharvan Abhayakamah ; 3 Atharvan (Svastyayanakamah). Subject-matter—1, 2 as described in verses ; 3 Indra, Metre—1, 2 Jagati ; 3 Anustup.

अभयं द्यावापृथिवी इहास्तु नोऽभयं सोमः सविता नः कृणोतु ।
अभयं नोऽस्तूर्व१न्तरिक्षं सप्तऋषीणां
च हविषाभयं नो अस्तु ॥ १ ॥

May the heaven and earth be safe from any fear for us, let the sun be in safety for us and let the moon be a place of safety for us. May the wide firmament be safe for us and may seven vital breaths be the source of safety for us by their operations.

अस्मै ग्रामाय प्रदिशश्चतस्र ऊर्जं सुभूतं स्वस्ति सविता नः
कृणोतु । अशत्र्विन्द्रो अभयं नः
कृणोत्वन्यत्र राज्ञामभि यातु मन्युः ॥ २ ॥

May the All-creating Lord bestow upon us the well-produced grain and vigour around the four quarters of our village. May He make us happy. May the foeless King give us safety and may the wrath of King be turned to other directions.

अनमित्रं नो अधरादनमित्रं न उत्तरात् ।
इन्द्रानमित्रं नः पश्चादनमित्रं पुरस्कृधि ॥ ३ ॥

O Almighty Lord ! make us free from enemies both from above and from below. O Lord ! make us free from foes from behind and from front side.

सू०४१ ॥ ऋषिः—ब्रह्मा ॥ देवता— मनम्रादयो दैव्या ऋषयः ॥ छन्दः —१ भुरिगनुष्टुप्; २ अनुष्टुप्: ३ त्रिष्टुप् ॥

HYMN XLI

Seer—Brahman. Subject-matter—Manadayo. Daivya Rishayah. Metre—1 Bhuriganustup ; 2 Anustup ; 3 Tristup.

मनसे चेतसे धिय आकूतय उत चित्तये ।
मत्यै श्रुताय चक्षसे विधेम हविषा वयम् ॥ १ ॥

Let us create through offering oblations in the yajna an atmosphere conducive to attaining to accomplishment of mind, of intellect, of thought, of purpose, of intelligence, of sense, of audibility and of vision.

अपानाय व्यानाय प्राणाय भूरिधायसे ।
सरस्वत्या उरुव्यचे विधेम हविषा वयम् ॥ २ ॥

Let us attain vitality through performance of yajna for our expiration, vital air and breath which amply preserve us. Let us attain vitality through performance of yajna for our speech organ whose range is wide.

मा नो हासिषुर्ऋषयो दैव्या ये तनूपा ये नस्तन्वस्तनूजाः

अमर्त्या मर्त्याँ अभि नः
सचध्वमायुर्धत्त प्रतरं जीवसे नः ॥ ३ ॥

Let not the limbs and senses having their direct contact with our conscious self, which are the part and parcel of our bodies, which guard our bodies and which are born with our bodies, leave us throughout our lives. Let these immortals still attend us, the mortals and provide with vital power to live longer.

सू० ४२ ।। ऋषिः—भृग्वङ्गिराः (परस्परं चित्तैकीकरणकामः) ।। देवता — मन्युः ।। छन्दः—१, २ भुरिगनुष्टुप्; ३ अनुष्टुप् ।।

HYMN XLII

Seer — Bhriguangirah. Subject-matter — Manyuh. Metre—1, 2 Bhuriganustup ; 3 Anustup.

अव ज्यामिव धन्वनो मन्युं तनोमि ते हृदः ।
यथा संमनसौ भूत्वा सखायाविव सचावहै ॥ १ ॥

O friend ! I loose the anger from your heart like the bow string from a bow so that we both, concordant in mind and amicable to one another walk together.

सखायाविव सचावहा अव मन्युं तनोमि ते ।
अधस्ते अश्मनो मन्युमुपास्यामसि यो गुरुः ॥ २ ॥

We walk together as friends I remove your wrath from your within. We bury this beneath the stone the anger of yours which is heavy and strong.

अभि तिष्ठामि ते मन्युं पार्ष्ण्या प्रपदेन च ।
यथावशो न वादिषो मम चित्तमुपायसि ॥ ३ ॥

I tread your anger down with heel and toe so that you do yield to you to my will to speak no more in anger.

सू० ४३ ।। ऋषिः—भृग्वङ्गिराः (परस्परं चित्तैकीकरणकामः) ।। देवता—मन्युशमनम् ।। छन्दः—अनुष्टुप् ।।

HYMN XLIII

Seer—Bhrigvangirah. Subject-matter—Manyushamanam. Metre—Anustup.

अयं दर्भो विमन्युकः स्वाय चारणाय च ।
मन्योर्विमन्युकस्यायं मन्युशमन उच्यते ॥ १ ॥

The grass called Darbh is the mitigator of anger for akin and stronger alike. As it softens the anger of angry man therefore it is known the softener of anger.

अयं यो भूरिमूलः समुद्रमवतिष्ठति ।
दर्भः पृथिव्या उत्थितो मन्युशमन उच्यते ॥ २ ॥

This grass which has plenty of roots spreads in the soil near ocean or where the waters meet. This grass which springs from that soil is called the calmer of anger.

वि ते हनव्यां शरणिं वि ते मुख्यां नयामसि ।
यथावशो न वादिषो मम चित्तमुपायसि ॥ ३ ॥

Whatever spirit of contumacy remain in your chin and whatever is in your mouth, O man ! I draw away from you, so that you do yield you to my will to speak no more in anger.

सू० ४४ ॥ ऋषिः—विश्वामित्रः ॥ देवता—मन्त्रोक्ताः ॥ छन्दः—१, २ अनुष्टुप्; ३ त्रिपदा महाबृहती ॥

HYMN XLIV

Seer—Vishvamitrah. Subject-matter—as described in the verses. Metre—1, 2 Anustup ; 3 Tripada.

N.B. In this hymn Vishanta seems to stand for Ajashringi, Avartiki Shringi, Vrishchikali, Satala and Rohini.

अस्थाद् द्यौरस्थात् पृथिव्यस्थाद् विश्वमिदं जगत् ।
अस्थुर्वृक्षा ऊर्ध्वस्वप्नास्तिष्ठाद् रोगो अयं तव ॥ १ ॥

Constant is this heaven, constant is this earth and firm stood the worlds of the universe. The trees which are in sound sleep stood firm and let this your malady be still.

शतं या भेषजानि ते सहस्रं संगतानि च ।
श्रेष्ठमास्रावभेषजं वसिष्ठं रोगनाशनम् ॥ २ ॥

Of all your hundred remedies and a thousand remedies combined together this is the surest cure for flux and excellent to heal disease.

रुद्रस्य मूत्रमस्यमृतस्य नाभिः ।
विषाणका नाम वा असि पितृणां
मूलादुत्थिता वातीकृतनाशनी ॥ ३ ॥

This is the tincture curative plant and is the central part of nectar. This is named as Vishanaka. This springs from the root of the herbs which protect it and it removes the diseases caused by the rhumatic affections and fluxes.

सू०४५ ॥ ऋषिः—अङ्गिराः; प्रचेताः;यमश्च ॥ देवता—दुःष्वप्ननाशनम् ॥
छन्दः १ पथ्या पङ्क्तिः; २ भुरिक् त्रिष्टुप्; ३ अनुष्टुप् ॥

HYMN XLV

Seer—Angirah ; Prachetah and Yamah. Subject-matter—Duhsvapnanashanam. Metre—1 Pathya Panktih ; 2 Bhurik Tristup—3 Anustup.

N.B. Bad dreams is treated, in this hymn, to be a kind of sin. Generally it may be called mental sin identified as evil intention. Dream is a kind of memory. Sometimes mind intermix in it some sort of perverted imagination. This should wipped off by good intention.

परोऽपेहि मनस्पाप किमशस्तानि शंससि ।
परेहि न त्वा कामये वृक्षां वनानि
सं चर गृहेषु गोषु मे मनः ॥ १ ॥

Let the sin of mind be gone off, why does it fore shadow in auspicious things. Let it go hence away, I do not like it, let go to the forest and trees, my mind or heart is engaged in my homes and cows.

अवशसा निःशसा यत् पराशसोपारिम जाग्रतो यत् स्वपन्तः ।
अग्निर्विश्वान्यप दुष्कृतान्यजुष्टान्यारे अस्मद् दधातु ॥ २ ॥

Let Agni, the conscious soul of mine take from us and keep away all those evil intentions which deserve our dislike, which we form sleeping or walking by ill-will, dislike and which by slander.

यदिन्द्र ब्रह्मणस्पतेऽपि मृषा चरामसि ।
प्रचेता न आङ्गिरसो दुरितात् पात्वंहसः ॥ ३ ॥

O Almighty God of Vedic speech ! whatever false action and trouble some sin we plan to do let the provident wise save us from that.

सू० ४६ ॥ ऋषिः—अङ्गिराः; प्रचेताः; यमश्च ॥ देवता—दुःष्वप्ननाशनम्
छन्दः—१ ककुम्मती, विष्टारपङ्क्तिः; २ शक्वरीगर्भा पञ्चपदा जगती;
३ अनुष्टुप् ।

HYMN XLVI

Seer-Angirah, Prachetah and yamah. Subject-matter —Duhsvapananashanam. Metre — 1. Vistarpanktih ; 2, Shakvarigarabha Panchapada jagati ; 3, Anustup.

यो न जीवोऽसि न मृतो देवानाममृतगर्भोऽसि स्वप्न ।
वरुणानी ते माता यमः पितारुरुर्नामासि ॥ १ ॥

This dream which is neither in wakeful phase nor in the phase of sound sleep, is stored with the experience of sence-organs. The mentality is its mother and the soul its father and name is Araru, that which ever passes away.

विद्म ते स्वप्न जनित्रं देवजामीनां पुत्रोऽसि यमस्य करणः। अन्तकोऽसि मृत्युरसि। तं त्वा स्वप्न तथा सं विद्म स नः स्वप्न दुःष्वप्न्यात् पाहि ॥ २ ॥

We know the birth of the dream. It is the son of the senses who are the sisters of mind and the product of vital air. It is finisher as well as death of the phases of awakening and sound sleep. So we, know well what it is, let it not involve us in evil dreams.

यथा कलां यथा शफं यथर्णं संनयन्ति।
एवा दुःष्वप्न्यं सर्वं द्विषते सं नयामसि ॥ ३ ॥

As men discharge a debt, as they pay up 1/8 and 1/16, so the whole evil dream do we pay and assign to jealousy or aversion which is our internal foe.

सू०४७ ॥ ऋषिः—अङ्गिराः; प्रचेताः; यमश्च ॥ देवता—१ अग्निः; २ विश्वे देवाः; ३ सुधन्वा ॥ छन्दः—त्रिष्टुप् ॥

HYMN XLVII

Seer—Angiras ; Prachetas and Yamah. Subject-matter—Agnih ; Vishvedevah ; Sudhanva. Metre—Tristup.

अग्निः प्रातःसवने पात्वस्मान् वैश्वानरो विश्वकृद् विश्वशंभूः स नः पावको द्रविणे दधात्वायुष्मन्तः सहभक्षाः स्याम ॥ १ ॥

May the All-inspiring, All-creating, All-blissful, Self-refful-gent God guard us at the first meeting of the yajna. May All-purifying Lord endow us with riches and may we enjoy the life of eating food together.

विश्वे देवा मरुत इन्द्रो अस्मानस्मिन् द्वितीये सवने न जह्युः।

आयुष्मन्तः प्रियमेषां वदन्तो वयं देवानां
सुमतौ स्याम ॥ २ ॥

Let all the physical forces and learned persons, priests of the yajna and Almighty God never miss us in the second meeting of the yajna and may we blest with long life span speaking pleasant words for the other remain always under the guidance and good advice of the learned men.

इदं तृतीयं सवनं कवीनामृतेन ये चमसमैरयन्त ।
ते सौधन्वनाः स्वरानशानाः
स्विष्टिं नो अभि वस्यो नयन्तु ॥ ३ ॥

Let those learned men who, through the knowledge of highly accomplished persons have faishioned forth the spoon of oblation full of cereals in the third meeting of *Yajna* lead our performance of *Yajna* towards good success, enjoying pleasure and accomplished with practical knowledge.

सू० ४८ ॥ ऋषिः—अङ्गिराः; प्रचेताः यमश्च ॥ देवता—मन्त्रोक्ताः ॥
छन्दः—उष्णिक् ॥

HYMN XLVIII

Seer—Angiras ; Pracheta ; Yamah. Subject-matter as described in the Verses. Metre—Ushnik.

श्येनोऽसि गायत्रच्छन्दा अनु त्वा रभे ।
स्वस्ति मा सं वहास्य यज्ञस्योदृचि स्वाहा ॥ १ ॥

This fire is *Shena*, the all-impelling force. I the performer of yajna possessed of the virtues of. Brahmana *Varna* accept it as the means of yajna. Let it lead me happily in the praise of this yajna.

ऋभुरसि जगच्छन्दा अनु त्वा रभे ।
स्वस्ति मा सं वहास्य यज्ञस्योदृचि स्वाहा ॥ २ ॥

This fire is *Ribhu*, the refulgent one. I possessed of the virtues of Kshatriya varna accept it as the means of yajna. Let it lead me happily in the praise of thir yajna.

वृषासि त्रिष्टुप्छन्दा अनु त्वा रभे ।
स्वस्ति मा सं वहास्य यज्ञस्योदृचि स्वाहा ॥ ३ ॥

This fire is Vrisha, the powerful force. I possessed of the virtues of Vaishya varna and others accept it as the means of yajna. Let it lead me happily in the praise of the yajna.

सू० ४९ ॥ ऋषिः—गार्ग्यः ॥ देवता—अग्निः ॥ छन्दः—१ अनुष्टुप्; २ जगती; ३ निचृज्जगती ॥

HYMN XLIX

Seer—Gargyah. Subject-matter—Agnih. Metre—1, Anustup ; 2, Jagati ; 3, Nichrid jagati.

नहि ते अग्ने तन्वः क्रूरमानंश मर्त्यः ।
कपिर्बभस्ति तेजनं स्वं जरायु गौरिव ॥ १ ॥

Man finds no imperfection in the operational structure of fire. This fire giving convulsion to all objects contains in it the heat of the universe (at the time of annihilation) as the cow eats outer skin of her embro after birth.

मेषइव वै सं च वि चोर्वच्यसे यदुत्तरद्रावुपरश्च खादतः ।
शीर्ष्णा शिरोऽप्ससाप्सो अर्दयन्नंशून्
बभस्ति हरितेभिरासभिः ॥ २ ॥

Like the male sheep this fire contracts and expands in the manner as upper jaw of man eating something spreads above and lower jaw below. This fire compressing the upper-world with upper world and world in the middle region with the world of middle region consumes the universal structures with its deva stating powers.

सुपर्णा वार्चमक्रतोप ध्व्यांखरे कृष्णा इषिरा अनर्तिषुः ।
नि यन्नियन्त्युपंरस्य निष्कृतिं
पुरू रेतो दधिरे सूर्यश्रितः ॥ ३ ॥

The rays having their central station in the sun spreading in the deep space create etherial sound. The black and white spots have their place in the roling Sun. When these rays of sun splinter the cover of cloud assume the strongest power in them.

सू० ५० ॥ ऋषिः—अथर्वा (अभयकामः) ॥ देवता—अश्विनौ ॥
छन्दः—१ विराड् जगती; २, ३ पथ्या पङ्क्तिः ॥

HYMN L

Seer—Atharvan. Subject-matter—Ashvinau. Metre-1, Virad Jagati ; 2, 3 Pathya Panktih.

हतं तर्दं समङ्कमाखुमश्विना छिन्तं शिरो अपि पृष्टीः शृणीतम् ।
यवान्नेददानपि नह्यतं मुखमथाभयं कृणुतं धान्याय ॥ १ ॥

O pleasant man and women ! kill injurious rat, boring beast and cut off their heads and crush their ribs. Bind fast their mouths to enable them so that they do not eat the barley and thus make safety for the crop.

तर्द है पतङ्ग है जभ्य हा उपक्वस ।
ब्रह्मेवासंस्थितं हविरनदन्त इमान्
यवानहिंसन्तो अपोदित ॥ २ ॥

Let the injurious insects, birds and locusts, noxious insects and grass-hoppers fly away deveuring not and injuring not the corn like the priest who does not accept uncleaned things for oblation.

तर्दापते वघापते तृष्टजम्भा आ शृणोत मे ।

य आ॑रण्या व्य॒द्वरा ये के च॒ स्थ
व्य॒द्वरास्तान्त्सर्वा॑ञ्जम्भयामसि ॥ ३ ॥

Let the injurious insects, the beasts destroying crops, the boring beasts, realize that we destroy all those animal who eat and spoil our crops be they in the wood or be they piercing ones.

सू० ५१ ॥ ऋषिः—शन्तातिः ॥ देवता—१ सोमः; २ आपः; ३ वरुणः
छन्दः—१ गायत्री; त्रिष्टुप्; ३ जगती ॥

HYMN LI

Seer—Shantatih. Subject-matter—Somah ; 2, Apah : 3, Varunah. Merte—1. Gayatri ; 2, Tristup 3, Jagati.

वा॒योः पू॒तः प॒वित्रे॑ण प्र॒त्यङ् सोमो॒ अति॑ द्रु॒तः ।
इन्द्र॑स्य॒ युज्यः॒ सखा॑ ॥ १ ॥

Soma, the man of intuition purified with the purifying knowledge of God feeling perturbed, turning to inner world from the outer one becomes the ascetic friend of inner soul.

आपो॑ अ॒स्मान् मा॒तरः॑ सूदयन्तु घृ॒तेन॑ नो घृत॒प्वः॑ पुनन्तु ।
विश्वं॒ हि रि॒प्रं प्र॒वह॑न्ति दे॒वीरुदि॒दा॑भ्यः॒
शुचि॒रा पू॒त ए॑मि ॥ २ ॥

Let the waters like mothers cleanse us, let the waters of shining rays purify us with their lights, the powerful pure waters bear off each blot and stain, let us be cleansed and stainless from these waters.

यत् किं चे॒दं व॑रुण॒ दैव्ये॒ जने॑ऽभिद्रो॒हं म॑नु॒ष्या॒३॒श्चर॑न्ति ।
अचि॑त्त्या॒ चेत् तव॒ धर्मा॑ युयोपि॒म
मा न॒स्तस्मा॒देन॑सो देव रीरिषः ॥ ३ ॥

O Almighty Varuna (All-worshippable God) leave me not debarred of your grace due to that iniquity whatever the men commit against the men of virtues and whatever we commit to violate your law ignorantly.

सू० ५२ ॥ ऋषिः—भागलिः ॥ देवता—१ सूर्यः; २ गावः; ३ भेषजम्। छन्दः—अनुष्टुप् ॥

HYMN LII

Seer—Bhagalih. Subject-matter — 1, Suryah ; 2, Gavah ; 3, Bheshajam. Metre—Anustup.

उत् सूर्यो दिव एति पुरो रक्षांसि निजूर्वन् ।
आदित्यः पर्वतेभ्यो विश्वदृष्टो अदृष्टहा ॥ १ ॥

The sun which draws up the waters by its rays, which is seen to all, which is destroyer of invisible germs, mounts upward in the heaven from the clouds and mountains.

नि गावो गोष्ठे असदन् नि मृगासो अविक्षत ।
न्यू३र्मयो नदीनां न्य१दृष्टा अलिप्सत ॥ २ ॥

The cows are settled in their pen, the wild animals have sought their lairs, the wanelet of the brook are merged in them and are beheld no more.

आयुर्ददं विपश्चितं श्रुतां कण्वस्य वीरुधम् ।
आभारिषं विश्वभेषजीमस्यादृष्टान् नि शमयत् ॥ ३ ॥

May I possess the knowledge of the most learned man which prolongs our lives, which is the remedy of all evils, which is well-known and discriminative. Let it suppress the evil impressions dropped on the mind.

सू० ५३ ॥ ऋषिः—बृहच्छुक्रः ॥ देवता—पृथिव्यादयो मन्त्रोक्ताः ॥
छन्दः—१ जगती; २, ३ त्रिष्टुप् ॥

HYMN LIII

Seer—Brihachchhukrah. Subject-matter—Prithivi etc, as described in the verses. Metre—1, Jagati, 2, 3 Tristup.

द्यौश्च म इदं पृथिवी च प्रचेतसौ शुक्रो बृहन् दक्षिणया पिपर्तु
अनु स्वधा चिकितां सोमो अग्निर्वायुर्नः
पातु सविता भगश्च ॥ १ ॥

Let, in my re-incarnation after death, father and mother celebrated with scholarship protect my this body, the mighty energy of the world guard my body with its operative force, let matter which is the material cause of the universe keep us in its fold under the ordinance and governance of God and let moon, fire, air, and sun and morning light be procting force to save us.

पुनः प्राणः पुनरात्मा न ऐतु पुनश्चक्षुः पुनरसुर्न ऐतु ।
वैश्वानरो नो अदब्धस्तनूपा
अन्तस्तिष्ठाति दुरितानि विश्वा ॥ २ ॥

Let us attain vital breath again, let us get our self into us again, let us have eyes again and let the vitality come to us again. Let the immortal soul protecting the body and dispelling away diseases take its seat in my heart.

सं वर्चसा पयसा सं तनूभिरगन्महि मनसा सं शिवेन ।
त्वष्टा नो अत्र वरीयः कृणोत्वनु
नो मार्ष्टु तन्वो३ यद् विरिष्टम् ॥ ३ ॥

We are again united with vigour, with knowledge and action, with limbs and body and with noble mind. May All-creating God give us excellent wealth and may be smooth whatever deficiency I have in my body.

सू० ५४ ॥ ऋषिः—ब्रह्मा ॥ देवता—अग्नीषोमौ ॥ छन्दः—अनुष्टुप् ॥

HYMN LIV

Seer—Brahman. Subject-matter--Agni and Soma. Metre—Anustup.

इदं तद् युज उत्तरमिन्द्रं शुम्भाम्यष्टये ।
अस्य क्षत्रं श्रियं महीं वृष्टिरिव वर्धया तृणम् ॥ १ ॥

I decorate the king to attain extensive good, so that his friend may attain high state. O God ! increase the lofty fame and dominion of the king like the rain which increases the growth of grass.

अस्मै क्षत्रमग्नीषोमावस्मै धारयतं रयिम् ।
इमं राष्ट्रस्याभीवर्गे कृणुतं युज उत्तरम् ॥ २ ॥

O teacher and priest ! make wealth for this kirg. Make him capable in the sphere of defence and make him attain high state.

सबन्धुश्चासबन्धुश्च यो अस्माँ अभिदासति ।
सर्वं तं रन्धयासि मे यजमानाय सुन्वते ॥ ३ ॥

The man who shows us enmity, whether strangeror akin you keep him under your control in entirity for me, the performer of yajna.

सू० ५५ ॥ ऋषिः—ब्रह्मा ॥ देवता—१ विश्वे देवाः; २, ३ रुद्रः ॥
छन्दः—१, ३ जगती; २ त्रिष्टुप् ? ॥

HYMN LV

Seer—Brahman. Subject-matter—Vishvedevah ; 2, 3, Rudrah. Metre—1, 3, Jagati ; 2, Tristup.

ये पन्थानो बहवो देवयाना अन्तरा द्यावापृथिवी संचरन्ति ।

तेषामज्यानिं यतमो वहाति तस्मै मा देवाः
परि धत्तेह सर्वे ॥ १ ॥

May all the learned men consign me that path way of many pathways of learned men which traverse the realms between the earth and heaven, which leads to perfect and inviolable safety.

ग्रीष्मो हेमन्तः शिशिरो वसन्तः शरद् वर्षाः स्विते नो दधात।
आ नो गोषु भजता प्रजायां
निवात इद् वः शरणे स्याम ॥ २ ॥

Let the seasons—Summer, Winter, Dew-time, spring, Autum and rainy season maintain us in well-being, let them allow our share of cattle and children. May we enjoy, O learned men ! your unassailed protection.

इदावत्सराय परिवत्सराय संवत्सराय कृणुता बृहन्नमः।
तेषां वयं सुमतौ यज्ञियानामपि भद्रे सौमनसे स्याम ॥ ३ ॥

Let us produce plenty of corn for the period of *Idavatsara, Parivatasara* and Samvatasara. May we abide in the auspicious favour and gracious guidance of those learned ones who perform *yajnas*.

सू० ५६ ॥ ऋषिः—शन्तातिः ॥ देवता—१ विश्वे देवाः; २, ३ रुद्रः ॥
छन्दः—१ उष्णिग्गर्भा पथ्या पङ्क्तिः; २ अनुष्टुप्; ३ निचृदनुष्टुप् ॥

HYMN LVI

Seer—Shantatih. Subject-matter—Vishvedevah. 2, 3 Rudra I Ushniggarbha Pathya Panktih ; 2, Nichrid Anustup ; 3, Viradanustup.

मा नो देवा अहिर्वधीत् सतोकान्त्सहपूरुषान्।
संयतं न वि ष्परद् व्यात्तं न सं यमन्नमो देवजनेभ्यः॥ १ ॥

O learned persons ! let not the serpent bite us with our children and with our men, let it not open the closed mouth and let it not close the opened. My homage to the physicians who treat venomous reptiles.

नमोऽस्त्वसिताय नमस्तिरश्चिराजये ।
स्वजाय बभ्रवे नमो नमो देवजनेभ्यः ॥ २ ॥

Let there be deadly encounter against black sepent and let there be our war against serpent which has strips across. Let there be ready our weapons against brown viper and my homage to the physicians who treat venomous reptiles.

सं ते हन्मि दता दतः समु ते हन्वा हनू ।
सं ते जिह्वया जिह्वां सम्वास्नाह आस्यम् ॥ ३ ॥

I close together and destroy the fangs of serpent with fang, and I close together its jaws with jaw, I close it together its mouth with mouth and its tongue with tongue.

सू० ५७ ॥ ऋषिः—शन्तातिः ॥ देवता—१, २ रुद्रः; ३ [भेषजम्] ॥
छन्दः—१, २ अनुष्टुप्; ३ पथ्या बृहती ॥

HYMN LVII

Seer—Shantatih. Subject-matter—1, 2 Rudrah ; 3. Bheshajam. Metre—1, 2, 3. Pathya Brihati.

N.B. Here we find the description of pure water which is itself a kind of anodyne.

इदमिद् वा उ भेषजमिदं रुद्रस्य भेषजम् ।
येनेषुमेकतेजनां शतशल्यामपब्रवत् ॥ १ ॥

This is a medicine indeed, this is medicine prescribed by the physician who treats the fatal diseases, with this the arrow of one shaft and arrow of hundred shafts are drawn out.

जालाषेणाभि षिञ्चत जालाषेणोप सिञ्चत ।

जालाषमुग्रं भेषजं तेन नो मृड जीवसे ॥ २ ॥

Besprinkle it with *jalasha*, the anodyne, make it wet with relieving balm, this medicine is strong and shoothing, with this bless us, O Physician ! to make me live long.

शं च नो मयश्च नो मा च नः किं चनाममत् ।
क्षमा रपो विश्वं नो अस्तु भेषजं
सर्वं नो अस्तु भेषजम् ॥ ३ ॥

Let there be health for us, let there be pleasure for us, let not anything injure us, let our diseases be off, let all the objects of world be medicine for use and let whole be balm for us.

सू० ५८ ॥ ऋषिः—अथर्वा (यशस्कामः) ॥ देवता—इन्द्रादयो मन्त्रोक्ताः छन्दः—१ जगती; २ प्रस्तारपङ्क्तिः; ३ अनुष्टुप् ॥

HYMN LVIII

Seer—Atharvan. Subject-matter—Indra etc. described in the Verses. Metre—1, Jagati, 2, Prastar Panktih 3. Anustup.

यशसं मेन्द्रो मघवान् कृणोतु यशसं द्यावापृथिवी उभे इमे ।
यशसं मा देवः सविता कृणोतु
प्रियो दातुर्दक्षिणाया इह स्याम् ॥ १ ॥

May the learned man who is the performer of yajna make me glorious, may the twain of heaven and earth make me adorned with fame, may the mighty sun make me eminent and may I gain the favour of that who gives reward.

यथेन्द्रो द्यावापृथिव्योर्यशस्वान् यथाप ओषधीषु यशस्वतीः ।
एवा विश्वेषु देवेषु वयं सर्वेषु यशसः स्याम ॥ २ ॥

As the electricity is glorious and powerful between heaven and earth, as the waters are glorious among the herbacious plants so we be glorious amid all the learned and all the men.

यशा इन्द्रो यशा अग्निर्यशाः सोमो अजायत ।
यशा विश्वस्य भूतस्याहमस्मि यशस्तमः ॥ ३ ॥

The lightening is glorious at its birth, all-pervading electricity and heat is glorious by birth, the negative power of the world is gloriont at birth, so I may be glorious, even most illustrious of all that exists.

सू० ५६ ॥ ऋषिः—अथर्वा ॥ देवता—अरुन्धत्यादयो मन्त्रोक्ताः ॥
छन्दः—अनुष्टुप् ॥

HYMN LIX

Seer—Atharvan. Subject-matter—Arundhati etc. as described in the Verses. Metre—Anustup.

N.B. Arundhati is name of *Shilachi*, which is a medicine.

अनडुद्भ्यस्त्वं प्रथमं धेनुभ्यस्त्वमरुन्धति ।
अधेनवे वयसे शर्म यच्छ चतुष्पदे ॥ १ ॥

Let *Arundhati* first protect our oxen, let it save our milch kine, let it give protection to virgin cow and let it thus be for the safety of quadrupeds.

शर्म यच्छत्वोषधिः सह देवीररुन्धती ।
करत् पयस्वन्तं गोष्ठमयक्ष्माँ उत पूरुषान् ॥ २ ॥

Let the mighty *Arundhati*, allied with other medicines give us pleasure, let it make our cowpen rich in milk and let it make our men free from enturberculous affections.

विश्वरूपां सुभगामच्छावदामि जीवलाम् ।
सा नो रुद्रस्यास्तां हेतिं दूरं नयतु गोभ्यः ॥ ३ ॥

I welcome the auspicious medicine which has many colours, and which is life-giving, let it turn, the deadly weapon of Rudra, (the diseases created) by the disturbed fire which works out in our digestion and which works out in the outer world) the plague etc. from our limbs and from our cattles.

सू० ६० ।। ऋषिः—अथर्वा ।। देवता—अर्यमा ।। छन्दः—अनुष्टुप् ।।

HYMN LX

Seer—Atharvan. Subject-matter—Aryaman. Metre-Anustup.

अयमा यात्यर्यमा पुरस्ताद् विषितस्तुपः ।
अस्या इच्छन्नग्रुवै पतिमुत जायामजानये ।। १ ।।

Here comes with all praise worthy qualities *Aryaman*, the man seeking bride-groom for his daughter or seeking bride for his son, desiring husband for his daughters and bride for his unmarried son.

अश्रमदियमर्यमन्नन्यासां समनं यती ।
अङ्गो न्वर्यमन्नस्या अन्याः समनमायति ।। २ ।।

O Aryaman ! this girl hath toiled much in her attainments having gained the respect of her other girl-friends. O Aryaman ! other girls also attain her respect.

धाता दाधार पृथिवीं धाता द्यामुत सूर्यम् ।
धातास्या अग्रुवै पतिं दधातु प्रतिकाम्यम् ।। ३ ।।

The upholder or ordainer of the universe upholds the earth. He upholds the heavenly region and He upholds the sun, May the Upholder of the world give to this girl a husband suited to her wish and choice.

सू०६१ ।। ऋषिः—अथर्वा ।। देवता—रुद्रः ।। छन्दः—१ त्रिष्टुप्; २, ३ भुरिक् त्रिष्टुप् ।।

HYMN LXI

Seer—Atharvan. Subject-matter—Rudrah. Metre —1 Tristup ; 2, 3 Bhurik Tristup.

मह्यमापो मधुमदेरयन्तां मह्यं सूरो अभरज्ज्योतिषे कम् ।
मह्यं देवा उत विश्वे तपोजा मह्यं देवः
सविता व्यचो धात् ॥ १ ॥

God says—the waters flow with sweet and pleasure to give my clue, the sun fills up the space with light to give the clue of my power, all the physical forces, and all the energies due to heat operate in the world to prove my existence and the mighty air upholds the enormous bodies of the space to make one realize my glory.

अहं विवेच पृथिवीमुत द्यामहमृतूंरजनयं सप्त साकम् ।
अहं सत्यमनृतं यद् वदाम्यहं
दैवीं परि वाचं विशश्च ॥ २ ॥

I set the heavenly region and the earth, I bring into being all the seven seasons, I tell discriminating the nature of what is truth and what is untruth and I reveal divine vedic speech over the worldly subject.

अहं जजान पृथिवीमुत द्यामहमृतूंरजनयं सप्त सिन्धून् ।
अहं सत्यमनृतं यद् वदामि
यो अग्नीषोमावजुषे सखाया ॥ ३ ॥

I bring into being the world of expansion and the world of light, I make the seasons and create the seven metres of the vedic speech. I reveal to men distinctly whatever is truth and whatever is untruth. It is who starts the operation of fire and air.

सू० ६२ ।। ऋषिः—अथर्वा ।। देवता—वैश्वानरादयो मन्त्रोक्ताः ।।
छन्दः—त्रिष्टुप् ।।

HYMN LXII

Seer—Atharvan, Subject-matter—Vaishvanar etc. as described in the verses. Metre—Tristup.

वैश्वानरो रश्मिभिर्नः पुनातु वातः प्राणेनेषिरो नभोभिः ।
द्यावापृथिवी पयसा पयस्वती
ऋतावरी यज्ञिये नः पुनीताम् ॥ १ ॥

Let the sun cleanse us with its rays, let the quickening air cleanse us with breath and clouds, let the heaven and earth which are wet with dews, moistened with vapours and full of rains cleanse us with water.

वैश्वानरीं सूनृतामा रभध्वं यस्या आशास्तन्वो वीतपृष्ठाः ।
तया गृणन्तः सधमादेषु वयं स्याम पतयो रयीणाम् ॥ २ ॥

O people ! begin your work with the pronunciation of the canon of Vedic speech which is full of truth and of which the spatial regions serving as backgrounds, are the medium of expansion. With this speech we praying in our yajnas become the master of wealth.

वैश्वानरीं वर्चस आ रभध्वं शुद्धा भवन्तः शुचयः पावकाः ।
इहेडया सधमादं मदन्तो ज्योक्
पश्येम सूर्यमुच्चरन्तम् ॥ ३ ॥

O people ! commence your all the works to attain splendour with the divine speech and becoming pure, pious and consceintious. Here in this life, may we enjoying the pleasure in our yajna with this speech and corn see long the sun mounting up.

सू० ६३ ॥ ऋषिः—द्रुह्वणः (१-३ आयुर्वर्चोबलकामः) ॥ देवता—१ निर्ऋतिः; २ यमः; ३ मृत्युः; ४ अग्निः ॥ छन्दः—१-३ जगती (? त्रिष्टुप्); ४ अनुष्टुप् ॥

HYMN LXIII

Seer — Druhranah. Subject-matter — 1, Nirritih ; 2 Yamah ; 3 Mrityuh ; 4 Agnih, Metre—1-3, Jagati ; 4 Anustup.

यत् ते देवी निर्ऋतिराबबन्ध दाम ग्रीवास्वविमोक्यं यत् ।
तत् ते वि ष्याम्यायुषे वर्चसे
बलायादोमदमन्नमद्धि प्रसूतः ॥ १ ॥

O man under bondage ! I loose that imperiviously tight tie which the mighty misery of ignorance hath bound round your neck for your life, vigour and strength so that you, liberated, enjoy the ultramundane happiness.

नमोऽस्तु ते निर्ऋते तिग्मतेजोऽयस्मयान् वि चृता बन्धपाशान्
यमो मह्यं पुनरित् त्वां ददाति तस्मै
यमाय नमो अस्तु मृत्यवे ॥ २ ॥

Let there be weapon of knowledge against this misery of ignorance, May Divinity endowed with sharp wisdom loose these fastening fetters wrought of iron. The Ordainer of the destiny (God) gives this misery again to me (unless and until I am emanciped) therefore, my appreciation to that death and homage to the controller of the universe.

अयस्मये द्रुपदे बेधिष इहाभिहितो मृत्युभिर्ये सहस्रम् ।
यमेन त्वं पितृभिः संविदान
उत्तमं नाकमधि रोहयेमम् ॥ ३ ॥

In this world this misery of ignorance binds the soul in the body possessing iron-element like the post wrought of iron. The soul thus bound up remains fettered with deaths which visits in the series of thousands. O man ! Becoming unanimous with your learned parent, teacher and all-ordaining Divinity ascend to the loftiest state of happiness.

संसमिद् युवसे वृषन्नग्ने विश्वान्यर्य आ ।
इडस्पदे समिध्यसे स नो वसून्या भर ॥ ४ ॥

O Self-refulgent God ! Thou art bestower of happiness and the master of the universe and Thou gatherest up all the precious things. Thou art contemplated at the time of worship and concentration. So Thou bring us the wealth physical as well as spiritual.

सू० ६४ ॥ ऋषिः—अथर्वा ॥ देवता—सांमनस्यम् ॥ छन्दः—१, ३ अनुष्टुप्; २ त्रिष्टुप् ॥

HYMN LXIV

Seer — Atharvan. Subject-matter — Saumanasyam. Metre—1, 3 Anustup ; 2 Tristup.

सं जानीध्वं सं पृच्यध्वं सं वो मनांसि जानताम् ।
देवा भागं यथा पूर्वे संजानाना उपासते ॥ १ ॥

O manking ! agree and be united together, let your mind be of one accord and like the enlightened seers who lived before you in unanimity you ought to worship me alone.

समानो मन्त्रः समितिः समानी समानं व्रतं सह चित्तमेषाम् ।
समानेन वो हविषा जुहोमि समानं
चेतो अभिसंविशध्वम् ॥ २ ॥

O ye mankind ! let the object of your thought be the same, the place of your assembly ought to be common, let your vow or law be common and let your hearts be united together. I (God) provide you all of you with common objects for accepting and offering and you all entertain together one common purpose.

समानी व आकूतिः समाना हृदयानि वः ।
समानमस्तु वो मनो यथा वः सुसहासति ॥ ३ ॥

O ye mankind ! let your object of life be one and the same, let your hearts be eqaul (in feeling) and let your minds be united together so that there may be an excellent common status of life for all.

सू० ६५ ॥ ऋषिः—अथर्वा ॥ देवता—पराशरः, इन्द्रः ॥ छन्दः—१ पथ्या पङ्क्तिः; २, ३ अनुष्टुप् ॥

HYMN LXV

Seer — Atharvan, Subject-matter — Parasharah ; Indrah. Metre—1 Pathya Panktih ; 2, 3 Anustup.

अव मन्युरवायतावं बाहू मनोयुजा ।
पराशर त्वं तेषां पराञ्चं शुष्ममर्दयाधा
नो रयिमा कृधि ॥ १ ॥

O King ! Let your object of life be one and the same.

O King ! relax your anger, loose the stritched and raised arms that act with mind, overcome and drive away the might of these foemen, O destroyer ! and bring opulence to us.

निर्हस्तेभ्यो नैर्हस्तं यं देवाः शरुमस्यथ ।
वृश्चामि शत्रूणां बाहूननेन हविषाहम् ॥ २ ॥

O men at the helm of administration'. I rend the arms of enemies with this contrivance which handless shaft you cast against the handless foemen.

इन्द्रश्चकार प्रथमं नैर्हस्तमसुरेभ्यः ।
जयन्तु सत्वानो मम स्थिरेणेन्द्रेण मेदिना ॥ ३ ॥

The mighty electricity first uses the method handless weapon for destroying the clouds. Let our braveheroes be victorious with their mighty, firm commander.

सू० ६६ ।। ऋषि:—अथर्वा ।। देवता—इन्द्रः ।। छन्द:—१ त्रिष्टुप्; २, ३ अनुष्टुप् ।।

HYMN LXVI

Seer — Atharvan. Subject-matter — Indrah. Metre —1 Tristup ; 2, 3 Anustup.

निर्हस्तः शत्रुरभिदासन्नस्तु ये सेनाभिर्युधमायन्त्यस्मान् ।
समर्पयेन्द्र महता वधेन द्रात्वेषामघहारो विविद्धः ॥ १ ॥

Let the enemy assailing us be armless, O King ! attack with great slaughter the enemies who come to fight against us with armies and let their cheif assailant run away peirced with arrows.

आतन्वाना आयच्छन्तोऽस्यन्तो ये च धावथ ।
निर्हस्ताः शत्रवः स्थनेन्द्रो वोऽद्य पराशरीत् ॥ २ ॥

Armless be ye, who run hither bending bows, brandishing weapon and casting missiles and let the commander of our army mangle you today.

निर्हस्ताः सन्तु शत्रवोऽङ्गैषां म्लापयामसि ।
अथैषामिन्द्र वेदांसि शतशो वि भजामहै ॥ ३ ॥

Let our enemies be armless and we enervate their limbs. Let us divide amongst ourselves, in hundreds, O King ! all their wealth.

सू० ६७ ।। ऋषि:—अथर्वा ।। देवता—इन्द्रः ।। छन्द:—अनुष्टुप् ।।

HYMN LXVII

Seer — Atharvan. Subject-matter—Indrah. Metre —Anustup.

परि वर्त्मानि सर्वत इन्द्रः पूषा च सस्रतुः ।
मुह्यन्त्वद्यामूः सेना अमित्राणां परस्तराम् ॥ १ ॥

May the King and defence authority besiege the ways on every side and today, those hosts of enemies must flee far away bewildered.

मूढा अमित्राश्चरताशीर्षाणइवाहयः ।
तेषां वो अग्निमूढानामिन्द्रो हन्तु वरंवरम् ॥ २ ॥

Ye foes come, hitherward bewildered like the serpent who have not their heads, let King slay each bravest of you whom the commander has made confused.

ऐषु नह्य वृषाजिनं हरिणस्या भियं कृधि ।
पराङमित्र एषत्वर्वाची गौरुपेषतु ॥ ३ ॥

O King ! gird you a bullocks' hide on these and make these as timid as deer. Let the foe flee away and let the land remain safe with us.

सू०६८ ॥ ऋषिः—अथर्वा ॥ देवता—सवित्रादयो मन्त्रोक्ताः ॥ छन्दः—-१ पुरोविराडतिशक्वरीगर्भाचतुष्पदा जगती; २ अनुष्टुप्; ३ अतिजगतीगर्भा त्रिष्टुप् ॥

HYMN LXVIII

Seer — Atharvan. Subject-matter — Savitar etc. as described in the Verses. Metre—1. Purovirat Atishakvarigarbha Chatuspada Jagati ; 2, Anustup. 3 Atijagatigarbha Tristup.

आयमगन्त्सविता क्षुरेणोष्णेन वाय उदकेनेहि ।
आदित्या रुद्रा वसव उन्दन्तु सचेतसः
सोमस्य राज्ञो वपत प्रचेतसः ॥ १ ॥

Let Savitar, the diligent barber come with razor, O man

quick in action ! come with warm water, let the learned called Adityas, the learned called Rudras and learned known as *Vasus* Cautious of their actions moisten the hair of this child, let the shaving of Calm, intelligent and brilliant child be performed.

अदि॑तिः श्मश्रु॑ वप॒त्वाप॑ उन्द॑न्तु॒ वर्च॑सा ।
चिकि॑त्सतु प्र॒जाप॑तिर्दीर्घायु॒त्वाय॒ चक्ष॑से ॥ २ ॥

Let the sharp razor shave the hair and let the waters moisten with their splendour. Let the Master of the universe restore his health for sight and lengthy life.

येनाव॑पत् सवि॒ता क्षु॒रेण॒ सोम॑स्य॒ राज्ञो॒ वरु॑णस्य वि॒द्वान् ।
तेन॑ ब्रह्माणो वपते॒दम॒स्य गोमा॒नश्व॑वा॒नयम॑स्तु प्र॒जावा॑न् ॥ ३ ॥

O priests ! by that method through which the deligent barber shaves the hair of tender brilliant child, you get the shaving of child accomplished and may this child be blessed with milch kine, horses and progeny.

सू० ६९ ॥ ऋषिः—अथर्वा (वर्चस्कामो यशस्कामश्च) ॥ देवता—बृहस्पतिःअश्विनौ ॥ छन्दः—अनुष्टुप् ॥

HYMN LXIX

Seer — Atharvan, Subject-matter — Brihaspatih ; Ashvinau. Metre—Anustup.

गि॒राव॑र॒गरा॑टेषु॒ हिर॑ण्ये॒ गोषु॒ यद् यशः॑ ।
सुरा॑यां सि॒च्यमा॑नायां की॒लाले॒ मधु॒ तन्मयि॑ ॥ १ ॥

Let mine be the glory which is found in hills which is found in vales, in gold and in cattles and let us attain the sweetness which remains in the flowing juice of fruits and in corn.

अश्वि॑ना सार॒घेण॒ मा॒ मधु॑नाङ्क्तं शुभस्पती ।

यथा भर्गस्वतीं वाचमावदानि जनाँ अनु ॥ २ ॥

O teacher and preacher! you are the guardian of good deeds. Please brighten me with the substantial knowledge, so that I may be able to utter resonant clear voice of the vedic hymns to mankind.

मयि वर्चो अथो यशोऽथो यज्ञस्य यत् पयः ।
तन्मयि प्रजापतिर्दिवि द्यामिव दृंहतु ॥ ३ ॥

May the Master of the universal subjects establish in me strength and fame, in me power of performing sacrificing feats in the way as he has established the sun in the heavenly region.

सू० ७० ॥ ऋषिः—काङ्कायनः ॥ देवता—अघ्न्या ॥ छन्दः—जगती ॥

HYMN LXX

Seer—Kankayanah. Subject-matter—Aghnya. Metre —Jagati.

यथा मांसं यथा सुरा यथाक्षा अधिदेवने ।
यथा पुंसो वृषण्यत स्त्रियां निहन्यते मनः ।
एवा ते अघ्न्ये मनोऽधि वत्से नि हन्यताम् ॥ १ ॥

As the pulp of fruits and as the juice of fruits attracts the mind of men as the limbs of men are set upon the enjoyment of external objects, as the desire of an enamoured man is set up on a woman in the same way let the mind of this cow be firmly set upon her calf.

यथा हस्ती हस्तिन्याः पदेन पदमुद्युजे ।
यथा पुंसो वृषण्यत स्त्रियां निहन्यते मनः ।
एवा ते अघ्न्ये मनोऽधि वत्से नि हन्यताम् ॥ २ ॥

As the male elephant follows the steps of his female in the

same way let the mind of this cow be firmly set upon her calf etc. etc.

यथा॑ प्र॒धिर्यथो॑प॒धिर्यथा॒ नभ्यं॑ प्र॒धावधि॑ ।
यथा॑ पुं॒सो वृ॑षण्य॒त स्त्रि॒यां नि॑ह॒न्यते॒ मनः॑ ।
ए॒वा ते॑ अघ्न्ये॒ मनोऽधि॑ व॒त्से नि ह॑न्यताम् ॥ ३ ॥

As the felly and spok are close, as the wheel-rim are fixed on the nave, as the desire of an enamoured man is set upon a woman in the same way let the mind of this cow be firmly set upon her calf.

सू० ७१ ॥ ऋषिः—ब्रह्मा ॥ देवता—१, २ अग्निः; ३ विश्वे देवाः ॥
छन्दः—१, २ जगती; ३ त्रिष्टुप् ॥

HYMN LXXI

Seer — Brahman. Subject-matter — 1, 2, Agnih ; 3 Vishvedevah. Metre—1, 2 Jagati ; 3 Tristup.

यद॒न्नमद्मि॑ बहु॒धा विरू॑पं॒ हिर॑ण्य॒मश्व॑मु॒त गाम॒जामवि॑म् ।
यदे॒व किं च॑ प्रतिज॒ग्रहा॒हम॒ग्निष्टद्धोता॒ सुहु॑तं कृणोतु ॥ १ ॥

May self-refulgent God, the giver of all prosperity make for my benefit whatever food of varied taste and nature I eat and whatever gift in the form of Gold, Horse, Cow, Goat and Sheep I receive.

यन्मा॑ हु॒तमहु॑तमाज॒गाम॑ द॒त्तं पि॒तृभि॒रनु॑मतं मनु॒ष्यैः॑ ।
यस्मा॑न्मे॒ मन॒ उदि॑व॒ रार॑जीत्य॒ग्निष्टद्धोता॒
सुहु॑तं कृणोतु ॥ २ ॥

Whatever I have received through remuneration of conducting yajna, whatever I have got without conducting yajna, whatever I have obtained from parents in inheritance, what-

ever I have received from other people whereby my heart seems to leap up, may self-refulgent God, the giver of all prosperity make for my benefit.

यद॒न्नम॒द्म्यनृ॑तेन देवा दा॒स्यन्नदा॑स्यन्नु॒त सं॑गृ॒णामि ।
वै॒श्वा॒न॒रस्य॑ मह॒तो म॑हि॒म्ना
शि॒वं मह्यं॒ मधु॑मद॒स्त्वन्न॑म् ॥ ३ ॥

O learned men ! whatever food I sometimes eat neglecting the law of nature, what food I eat giving to others and what food I swellow without giving to others may be sweet and blessed for me by the grace of great God who is the master of the all worldly creatures.

सू० ७२ ॥ ऋषिः—अथर्वाङ्गिराः ॥ देवता—शेपोऽर्कः ॥ छन्दः—१ जगती; २ अनुष्टुप्; ३ भुरिगनुष्टुप् ॥

HYMN LXXII

Seer—Atharvangiras. Subject-matter—Shepo Arkah. Metre—1 Jagati ; Anustup ; 3 Bhuriganustup.

N.B. In thls hymn the verses describe some facts concerned with house-hold life and sexual science. It has been instructed to men that everyone should observe the law of nature and celibacy to keep his organ in proper form. By misuse of the organ it becomes out of form and control. Example has been given of animals and birds to give lesson to men that they should keep their organ of progeny accordant with their statures as these animals etc. have their organs according to the stature of body.

यथा॑सि॒तः प्र॒थय॑ते व॒शाँ अनु॒ वपूं॑षि कृ॒ण्वन्नसु॑रस्य मा॒यया॑ ।
ए॒वा ते॒ शेपः॒ सह॑सा॒यम॒र्कोऽङ्गे॒नाङ्ग॑ं
सं॑सम॒कं कृ॑णोतु ॥ १ ॥

God who is free from all sort of bondage making the bodies for all the creatures under His control creates their statures with the wisdom of His omniscience as proportionate as it could be, so He makes the genital organ endowed with vigour of yours endowed with vigour, O man ! in proportion to the stature of the one limb with other limb.

यथा पसस्तायादरं वातेन स्थूलभं कृतम् ।
यावत् परस्वतः पसस्तावत् ते वर्धतां पसः ॥ २ ॥

As the genital organ of male made stout with the power of vital air, becomes capable of impregnation and as proportionate is the organ of well-developed man so great stout proportionately be your organ, O man of house-hold life.

यावदङ्गीनं पारस्वतं हास्तिनं गार्दभं च यत् ।
यावदश्वस्य वाजिनस्तावत् ते वर्धतां पसः ॥ ३ ॥

As proportionate in stature and vigour is the genital organ of pegion according to its bodily structure, as proportional in stature and vigour is the genital organ of elephant according to his bodily structure, as proportionate in stature and vigour is the genital organ of donkey as according to his bodily structure and as proportionate in stature and vigour is the genital organ of the powerful horse in according to his bodily structure, so proportionate in stature and vigour be your genital organ, O house-holding man ! according to your bodily structure.

सू० ७३ ॥ ऋषिः—अथर्वा ॥ देवता—वरुणाद्यो मन्त्रोक्ताः ॥
छन्दः—१, ३ भुरिक् त्रिष्टुप्; ३ त्रिष्टुप् ॥

HYMN LXXIII

Seer—Atharvan. Subject-matter—Varuna etc. as described in the verses. Metre—1, 3, Bhurik Tristup; 2 Tristup.

एह यांतु वरुणः सोमो अग्निर्बृहस्पतिर्वसुभिरेह यांतु ।
अस्य श्रियमुपसंयात सर्व उग्रस्य चेत्तुः
संमनसः सजाताः ॥ १ ॥

Let *Varuna*, well-accomplished scientist come here in this Kingdom, let *soma*, the man of inspiration come here in this Kingdom, let Agni, the man of effulgent Knowledge come here in this Kingdom, let Brihaspati and the man of vedic learning accompanied by the Vasus, the celibate learned persons come here in this Kingdom. O Kinsmen ! unanimous come concordant to the glory of this mighty guardian of the Kingdom.

यो वः शुष्मो हृदयेष्वन्तराकूतिर्या वो मनसि प्रविष्टा ।
तान्त्सीवयामि हविषा घृतेन
मयि सजाता रमतिर्वो अस्तु ॥ २ ॥

O Kinsmen ! I uphold with me providing you with butter and food whatever intrepidness you have in your hearts, whatever desire you have cherished in your mind and let your pleasure and sympathy be in me.

इहैव स्त मापं याताऽध्यस्मत् पूषा परस्तादपथं वः कृणोतु ।
वास्तोष्पतिरनु वो जोहवीतु
मयि सजाता रमतिर्वो अस्तु ॥ ३ ॥

O Kinsmen ! stay here in my kingdom, do not go away forsaking me, may not difensive unit give way anywhere else, let the unit of home department recall you frequently for your advice and let your pleasure and sympathy be in me.

सू० ॥ ७४ ॥ ऋषिः—अथर्वा ॥ देवता—ब्रह्मणस्पत्यादयो मन्त्रोक्ताः ॥
छन्दः—१, २ अनुष्टुप्; ३ त्रिष्टुप् ॥

HYMN LXXIV

Seer—Atharvan. Subject-matter — Brahmanaspati etc. as described in the verses. Metre—1, 2 Anustup : 3 Tristup.

सं वः पृच्यन्तां तन्वः सं मनांसि समु व्रता ।
सं वोऽयं ब्रह्मणस्पतिर्भगः सं वो अजीगमत् ॥ १ ॥

O men ! Let your bodies be united, let your minds be unanimous in their intentions and purposes, let the man of Vedic learning keep you united and let the King make you united.

संज्ञपनं वो मनसोऽथो संज्ञपनं हृदः ।
अथो भगस्य यच्छ्रान्तं तेन संज्ञपयामि वः ॥ २ ॥

Let there be unanimity of your minds, let there be corcordance of your hearts, and I make you know with the great turmoil which the King of the country is undertaking.

यथादित्या वसुभिः संबभूवुर्मरुद्भिरुग्रा अहृणीयमानाः ।
एवा त्रिणामन्नहृणीयमान
इमान् जनान्त्संमनसस्कृधीह ॥ ३ ॥

As the rays of sun unoverpowered become powerful keeping with their side Vasus, the various worldly objects and *Maruts*, the airs so you, O King ! possessing three political powers, (administration, finance and law) make these subjects of corcordant mind.

सू० ७५ ॥ ऋषिः—कबन्धः (सपत्नक्षयकामः) ॥ देवता—इन्द्रः ॥
छन्दः—१, २ अनुष्टुप्; ३ षट्पदा जगती ॥

HYMN LXXV

Seer—Kabandhah. Subject-matter—Indrah. Metre —1, 2 Anustup : 3 Shatpada jagati.

निरमुं नुद ओकसः सपत्नो यः पृतन्यति ।
नैर्बाध्येन हविषेन्द्र एनं पराशरीत् ॥ १ ॥

O King ! drive away from his house the enemy who assails us mangle him with expellent means and measures.

परमां तं परावतमिन्द्रो नुदतु वृत्रहा ।
यतो न पुनरायति शश्वतीभ्यः समाभ्यः ॥ २ ॥

Let the King who is destroyer of foes drive away him into such a remotest distance whence he shall never return in all the years that are to come.

एतु तिस्रः परावत एतु पञ्च जनाँ अति ।
एतु तिस्रोऽति रोचना यतो न पुनरायति ।
शश्वतीभ्यः समाभ्यो यावत् सूर्यो असद् दिवि ॥ ३ ॥

Let this enemy go to three distances (beyond The earth firmament and heaven), let him go beyond the five division of mankind (according to merit), let him go beyond three lights (light of the sun, light of the moon and light of the stars), whence he shall never return in all the years that are to come and as long as the sun is in heaven.

सू० ७६ ।। ऋषिः—कबन्धः ।। देवता—सान्तपनाग्निः ।। छन्दः—१, २, ४ अनुष्टुप्; ३ ककुम्मत्यनुष्टुप् ।।

HYMN LXXVI

Seer—Kabandhah. Subject-matter—Santapanagnih. Metre—1, 2, 4, Anustup ; 3 Kakumenati Anustup.

य एनं परिषीदन्ति समादधति चक्षसे ।
संप्रेद्धो अग्निर्जिह्वाभिरुदेतु हृदयादधि ॥ १ ॥

Those who sit round this santapanagni, the fire of sacraments establish it for the attainment of Knowledge. Let

this fire throughly inflamed with all its tongues rise from the bottom of heart.

अग्नेः सांतपनस्याहमायुषे पदमा रभे ।
अद्धातिर्यस्य पश्यति धूममुद्यन्तमास्यतः ॥ २ ॥

I, the performer of sacraments use the property of all-consuming fire for length of life. It is this fire the smoke of which is treated to be proceeding from the mouth of the learned who know the truth regarding this.

यो अस्य समिधं वेद क्षत्रियेण समाहिताम् ।
नाभिह्वारे पदं नि दधाति स मृत्यवे ॥ ३ ॥

The man who knows its fuel laid in order by the *Kshatriya varna* sets not his foot upon the steep declivity that leads to death.

नैनं घ्नन्ति पर्यायिणो न सन्नाँ अव गच्छति ।
अग्नेर्यः क्षत्रियो विद्वान्नाम गृह्णात्यायुषे ॥ ४ ॥

To the Kshatriya who knowing the property of this fire uses it for the length of life neither slay the men who encompass him and nor he himself goes near the foes who lurk for him.

N.B. According to Gopatha Brahmana (Second Part II-3) Santapana agni is the Brahmans whose all-sacraments beginning with penetration ceremony and ending with sacred threads *agnihotra* etc. are well performed. In this sense the hymna gives the lesson that the Kshatriya varna responsible for the administration defence etc. of the country should always act according to the advice of the Brahmana Verna. Brahmana in society and state is the symbol of mind while Kshatriya of defence. Without keeping the power and defence under mind no nation can flourish.

सू० ७७ ॥ ऋषिः—कबन्धः ॥ देवता—जातवेदाः ॥ छन्दः—१-३ अनुष्टुप् ॥

HYMN LXXVII

Seer — Kabandhah. Subject-matter — Jata-vedas. Metre—Anustup.

अस्थाद् द्यौरस्थात् पृथिव्यस्थाद् विश्वमिदं जगत् ।
आस्थाने पर्वता अस्थुः स्थाम्न्यश्वाँ अतिष्ठिपम् ॥ १ ॥

This heavenly region stands firm, this earth stands firm and firm stands the whole of the universal world. I firmly put my vital airs and limbs in my body.

य उदानट् परायणं य उदानण्न्यायनम् ।
आवर्तनं निवर्तनं यो गोपा अपि तं हुवे ॥ २ ॥

I grasp the nature and charoteristics of the soul who is the guardian of organs who employs the limbs outside in the external world who takes them in his own fold in the subjective world and who controls the incoming and outgoing activities of them.

जातवेदो नि वर्तय शतं ते सन्त्वावृतः ।
सहस्रं त उपावृतस्ताभिर्नः पुनरा कृधि ॥ ३ ॥

There are hundreds of turning back and thousands of coming and going of the soul who is the master of the body born, let this soul assume birth again and All-pervading God send him united with these bodies and series of birth and rebirth.

सू० ७८ ॥ ऋषिः—अथर्वा ॥ देवता—१, २ चन्द्रमाः; ३ त्वष्टा ॥
छन्दः—१-३ अनुष्टुप् ॥

HYMN LXXVIII

Seer—Atharvan. Subject-matter—1, 2 Chandramah, 3 Tvastar. Metre—Anustup.

तेनं भूतेनं हविषायमा प्यायतां पुनः ।
जायां यामंस्मा आवांक्षुस्तां रसेनाभि वर्धताम् ॥ १ ॥

Let this husband be strong with the cooked food and let him with juice of fruit make strong wife who is given in-marriage to him by the parents of both par ties.

अभि वर्धतां पयसाभि राष्ट्रेण वर्धताम् ।
रय्या सहस्रवर्चसेमौ स्तामनुपक्षितौ ॥ २ ॥

Let him with the life's sap comfort her, let her rise with nation's strength and let the both of them be inexhaustible in wealth have a thousand power.

त्वष्टा जायामंजनयत् त्वष्टास्यै त्वां पतिम् ।
त्वष्टा सहस्रमायूंषि दीर्घमायुष्कृणोतु वाम् ॥ ३ ॥

God who is dispeller of all ignorance made her to be wife and God made you, O man ! to be her husband may God give you both long life and give you thousand lives.

सू० ७९ ॥ ऋषिः—अथर्वा ॥ देवता—संस्फानम् ॥ छन्दः—१, २ गायत्रा; ३ त्रिपदा प्राजापत्या गायत्री ॥

HYMN LXXIX

Seer — Atharvan. Subject-matter — Sansphanam.
Metre—1, 2 Gayatri. 3 Tripada Prajapatya Gayatri.

N.B. Samsphanah in this hymn stands to mean anyone of the three—the sun, the air and the cloud.

अयं नो नभसस्पतिः संस्फानो अभि रक्षतु ।
असमातिं गृहेषु नः ॥ १ ॥

Let this sun, or air or cloud which are the master-force of the sky protect us and preserve unequalled co-wealth in our homes.

त्वं नो नभसस्पत ऊर्जं गृहेषु धारय ।
आ पुष्टमेत्वा वसु ॥ २ ॥

Let this master-force of sky bestow vigour and strength (through plenty of corn) in our abodes and let strength and wealth visit to us.

देवं संस्फान सहस्रापोषस्येशिषे ।
तस्य नो रास्व तस्य नो धेहि
तस्य ते भक्तिवांसः स्याम ॥ ३ ॥

This mighty master-force which bedewed with drops in the source of multifarious prosperity let it grant us thereof, give us thereof and may thus, we enjoy the boon of its wealth.

सू०८० ॥ ऋषिः—अथर्वा ॥ देवता—चन्द्रमाः ॥ छन्दः—१ भुरिगनुष्टुप्; २ अनुष्टुप्; ३ प्रस्तारपङ्क्तिः ॥

HYMN LXXX

Seer — Atharvan. Subject-matter — Chandramah. Metre—1 Bhuriganustup, 2 Anustup, 3 Prastarpanktih.

अन्तरिक्षेण पतति विश्वा भूतावचाकशत् ।
शुनो दिव्यस्य यन्महस्तेना ते हविषा विधेम ॥ १ ॥

This moon moves in the firmament and illuminates all the things that be. We offer oblation in the fire in its name with the corn which is the vigour of the heavenly Dog-star.

ये त्रयः कालकाञ्जा दिवि देवा इव श्रिताः ।
तान्त्सर्वानह्व ऊतयेऽस्मा अरिष्टतातये ॥ २ ॥

For the benefit and happiness of this worldly man I, the scientist tell of those three stars named *Kalkanjah*, which have their stations in the heaven.

अप्सु ते जन्म दिवि ते सधस्थं समुद्रे अन्तर्महिमा ते पृथिव्याम्
शुनो दिव्यस्य यन्महस्तेना ते हविषा विधेम ॥ ३ ॥

In the firmament is the birth of this moon, in heaven is the station and its splendour is in the ocean and on the earth, we offer oblation in the fire in its name with the corn which is the vigour of the heavenly dog-star.

सू० ८१ ॥ ऋषिः—अथर्वा ॥ देवता—आदित्यः ॥ छन्दः—१-३ अनुष्टुप्

HYMN LXXXI

Seer—Atharvan. Subject-matter—Adityah, Metre —Anustup.

यन्तासि यच्छसे हस्तावप रक्षांसि सेधसि ।
प्रजां धनं च गृह्णानः परिहस्तो अभूदयम् ॥ १ ॥

O grasper of hand (husband) ! you are the strict adherent to the law of nature and rules of celibacy, you are grasping my hand and a extending your both hands to me as my supports, you drive away the difficulties of household life, may this my hand-grasper, O God ! holding progeny and riches become happy.

परिहस्त वि धारय योनिं गर्भाय धातवे ।
मर्यादे पुत्रमा धेहि तं त्वमा गमयागमे ॥ २ ॥

O husband ! (the grasper of hands) prepare accordantly the mother for the Child's birth. O Wife ! (The lady grasping the hands of man as her husband) bring forth the boy and make him come hither with me.

यं परिहस्तमबिभरदितिः पुत्रकाम्या ।
त्वष्टा तमस्या आ बध्नाद् यथा पुत्रं जनादिति ॥ ३ ॥

Aditih, the material cause of the universe as desiring the creation of the universe accepts the creator of the universe, the efficient cause as its progenitive counter-part, so the All-creating Lord binds this man as the husband of this woman so that she may give birth to child.

सू० ८२ ॥ ऋषिः—भगः ॥ देवता—इन्द्रः ॥ छन्दः—१-३ अनुष्टुप् ॥

HYMN LXXXII

Seer—Bhagah. Subject-matter—Indrah. Metre-Anustup.

आगच्छंत आगंतस्य नामं गृह्णाम्यायतः ।
इन्द्रस्य वृत्रघ्नो वंन्वे वासवस्यं शतक्रतोः ॥ १ ॥

I, the desirer of suitable bridgegroom for my dauther, pronounce the name of describe the attainment of the bride-groom who is come and who has come and select and accept him for her as the subject declares and accepts the authority of the mighty ruler who is the dispeller of difficulties, the master of the wealth and accomplisher of hundreds of acts and feats.

येनं सूर्यां सावित्रीमश्विनोहतुः पथा ।
तेन मामंब्रवीद् भगों जायामा वंहतादिति ॥ २ ॥

Says bride-groom, the well-to-do father of mine has advised me to bring my consort by that way whereby the day and night carry the solar light.

यस्तेऽङ्कुशो वंसुदानों बृहन्निन्द्र हिरण्ययंः ।
तेनां जनीयते जायां मह्यं धेहि शचीपते ॥ ३ ॥

O Almighty Divinity ! Thou art the master of all powers, please let me, the desirer of wife, have a good wife through that Thy power of control and inspiration which is full of

all splendour, which provides with prosperity and which is powerful.

सू० ८३ ॥ ऋषिः—भगः ॥ देवता—सूर्यादयः ॥ छन्दः—१-३ अनुष्टुप्; ४ द्विपदा निचृदार्च्यनुष्टुप् ॥

HYMN LXXXIII

Seer—Bhagah. Subject-matter—Surya etc. Metre-1-3 Anustup; 4 Dvipada Nichrid arshi Anustup.

अपचितः प्र पतत सुपर्णो वसतेरिव ।
सूर्यः कृणोतु भेषजं चन्द्रमा वोऽपोच्छतु ॥ १ ॥

Let the sun be remedy and let the moon banish them and all the sores and pustules flee away like the eagle which flies from its nest.

एन्येका श्येन्येका कृष्णैका रोहिणी द्वे ।
सर्वासामग्रभं नामावीरघ्नीरपेतन ॥ २ ॥

I, the physician declare the names of all these exerecences which consists of one bright with variegated tints ; one white, one black and two of red tint. Let them fly away without injuring men.

असूतिका रामायण्यपचित् प्र पतिष्यति ।
ग्लौरितः प्र पतिष्यति स गलुन्तो नशिष्यति ॥ ३ ॥

Let Asutika Ramayani apachit, the pustule which does not suppurate and which remainm the vessel of blood fly away, let *Glauh*, the boil fly away and let that of *Glunta*, the tumur vanish.

वीहि स्वामाहुतिं जुषाणो मनसा स्वाहा
मनसा यदिदं जुहोमि ॥ ४ ॥

O man ! whatever medicine I, the physician prescribe carefully, and your own diet you eat very precautiously bearing pros and cons in your mind. Whatever is uttered herein is true.

सू० ८४ ।। ऋषिः—भगः ।। देवता—निर्ऋतिः ।। छन्दः—१ भुरिक् जगती; २ त्रिपदाऽऽर्ची बृहती; ३ जगती; ४ भुरिक् त्रिष्टुप् ।।

HYMN LXXXIV

Seer—Bhagah. Subject-matter—Nirritih. Metre-1 Bhurig jagati ; 2 Tripada Archi Brihati ; 3 Jagati 4 Bhurik Tristup.

यस्यास्त आसनि घोरे जुहोम्येषां बद्धानामवसर्जनाय कम् ।
भूमिरिति त्वाभिप्रमन्वते जना निर्ऋतिरिति
त्वाहं परि वेद सर्वतः ॥ १ ॥

The worldly people absorved in worldly lustres know as the mine of pleasure this misery of ignorance in whose dreadful mouth I, the emancipated soul, lay down everything for the happy freedom of the bodies, limbs etc. but I thoroughly know that this is destructive misery of ignorance.

भूते हविष्मती भवैष ते भागो यो अस्मासु ।
मुञ्चेमानमूनेनसः स्वाहा ॥ २ ॥

Let this misery of ignorance be full of all sorts of enjoyments in this world. This is its only share which is inherent among us, the mundane people and let it free us from the sin. Whatever is uttered herein is true.

एवो ष्व१स्मन्निर्ऋते नेहा त्वमयस्मयान् वि चृता बन्धपाशान् ।
यमो मह्यं पुनरित् त्वां ददाति तस्मै
यमाय नमो अस्तु मृत्यवे ॥ ३ ॥

Let this misery of ignorance without mortifying anyone break the iron bonds which bind us first. God, the ordainor of destiny give this misery to us again and again and we pay our homage to Him who is the controller of all and the death of all.

अयस्मये द्रुपदे बेधिष इहाभिहितो मृत्युभिर्ये सहस्रम् ।
यमेन त्वं पितृभिः संविदान उत्तमं नाकमधि रोहयेमम्॥ ४ ॥

This misery of ignorance binds the man in the world which is wrought of iron, the unbreakable elements of nature. In this world the soul in bondages is surrounded with mortalities and inflictions which are thousand in number. O learned man ! enjoying the company of All-controlling Lord and the men of learning and practice mount to this highest state of happiness.

सू०८५ ॥ ऋषिः—अथर्वा (यक्ष्मनाशनकामः) ॥ देवता—वनस्पतिः ॥
छन्दः—१-३ अनुष्टुप् ॥

HYMN LXXXV

Seer—Atharvan. Subject-matter—Vanaspatih. Metre —Anustup.

N.B. Varana here in this hymn stands for the *Varuna* plant.

वरणो वारयाता अयं देवो वनस्पतिः ।
यक्ष्मो यो अस्मिन्नाविष्टस्तमु देवा अवीवरन् ॥ १ ॥

Let this medicinal plant which possesses remidial qualities and is called *varana herb* keep disease away. The learned and experienced physicians with this drive away the effection of consumption which has entered in this man.

इन्द्रस्य वर्चसा वयं मित्रस्य वरुणस्य च ।
देवानां सर्वेषां वाचा यक्ष्मं ते वारयामहे ॥ २ ॥

O patient ! I, the physician drive your disease away with the consultation and advice of mighty physician, of expert of climate, of expert of preventives and of the advice of the other learned men.

यथा वृत्र इमा आपस्तस्तम्भ विश्वधा यतीः ।
एवा ते अग्निना यक्ष्मं वैश्वानरेण वारये ॥ ३ ॥

As the cloud retains all these waters flowing every way so I check and banish the consumption of yours, O man ! with the fire which is *Vaishvanara* the consumer of all herbacious oblations.

सू० ८६ ॥ ऋषिः—अथर्वा (वृषकामः) ॥ देवता—एकवृषः ॥
छन्दः—१-३ अनुष्टुप् ॥

HYMN LXXXVI.

Seer—Atharvan. Subject-matter—Ekvrishah. Metre —Anustup.

वृषेन्द्रस्य वृषा दिवो वृषा पृथिव्या अयम् ।
वृषा विश्वस्य भूतस्य त्वमेकवृषो भव ॥ १ ॥

O man ! this Almighty God is the only Lord of the sun, the only Lord of the heavenly region, the only Lord of the earth and the only Lord of all the Creatures. Let you be only lord of your possessions.

समुद्र ईशे स्रवतामग्निः पृथिव्या वशी ।
चन्द्रमा नक्षत्राणामीशे त्वमेकवृषो भव ॥ २ ॥

The ocean is regent of rivers, the fire is the controller of the earth and the moon is the master of stars. Let you be, O man ! only lord of your possessions.

सम्राडस्यसुराणां ककुन्मनुष्याणाम् ।
देवानामर्धभागसि त्वमेकवृषो भव ॥ ३ ॥

O man ! you are the King of vital airs, you are the top-ranked among men, and you are the partner of the organs in their hunts.

सू० ८७ ।। ऋषिः—अथर्वा ।। देवता—ध्रुवः ।। छन्दः—१-३ अनुष्टुप् ।।

HYMN LXXXVII

Seer—Atharvan. Subject-matter—Dhruvah. Metre-Anustup.

आ त्वाहार्षमन्तरभूर्ध्रुवस्तिष्ठाविचाचलत् ।
विशस्त्वा सर्वा वाञ्छन्तु मा त्वद्राष्ट्रमधि भ्रशत् ॥ १ ॥

O ruler ! Here you gain power, I, the priest have chosen you for this office and you stand here steadfast and immovable. Let all the subjects desire you and let not your Kingdom fall away.

इहैवैधि माप च्योष्ठाः पर्वत इवाविचाचलत् ।
इन्द्रेहैव ध्रुवस्तिष्ठेह राष्ट्रमु धारय ॥ २ ॥

Be ever here, fall not away and be firm like mountain unremoved. Stand steadfast here like the sun and hold the Kingdom under your control.

इन्द्र एतमदीधरद् ध्रुवं ध्रुवेण हविषा ।
तस्मै सोमो अधि ब्रवदयं च ब्रह्मणस्पतिः ॥ ३ ॥

May the Almighty God establish this King in his kingdom firm with His firm power and let the priest teach him his duties and let the man having masterly Knowledge of Vedic speech him in rountines of life.

सू० ८८ ।। ऋषिः—अथर्वा ।। देवता—ध्रुवः ।। छन्दः—१, २ अनुष्टुप्; ३ त्रिष्टुप् ।।

HYMN LXXXVIII

Seer—Atharvan, Subject-matter—Dhruvah. Metre —1, 2 Anustup ; 3 Tristup.

ध्रुवा द्यौर्ध्रुवा पृथिवी ध्रुवं विश्वमिदं जगत् ।
ध्रुवासः पर्वता इमे ध्रुवो राजा विशामयम् ॥ १ ॥

Constant is the heaven, constant is the earth, constant is this living world, constant are these mountains and let steadfast and firm be the King among his subjects.

ध्रुवं ते राजा वरुणो ध्रुवं देवो बृहस्पतिः ।
ध्रुवं त इन्द्रश्चाग्निश्च राष्ट्रं धारयतां ध्रुवम् ॥ २ ॥

Let constant resplendent *varuna*, the air, and mighty constant space make your Kingdom constant and firm, O King! and let the constant sun and firm universal fire keep your Kingdom steadfast.

ध्रुवोऽच्युतः प्र मृणीहि शत्रूञ्छत्रूयतोऽधरान् पादयस्व ।
सर्वा दिशः संमनसः सध्रीचीर्ध्रुवाय
ते समितिः कल्पतामिह ॥ ३ ॥

O King ! you firm steadfast and unshaken crush your enemies, lay under your feet those enimies who strive against you, subjects in all the space boundaries living united be one-minded and let the parliament be faithful to you, who is steadfast.

सू०८९ ॥ ऋषिः—अथर्वा ॥ देवता—मन्त्रोक्ताः ॥ छन्दः—१-३ अनुष्टुप्

HYMN LXXXIX

Seer—Atharvan. Subject-matter—as described in the verses. Metre—Anustup.

इदं यत् प्रेण्यः शिरो दत्तं सोमेन वृष्ण्यम् ।
ततः परि प्रजातेन हार्दिं ते शोचयामसि ॥ १ ॥

O wife ! I thoroughly startle the spirit of your heart with the

vigour produced out of this head of the *Preni* (the herb called *Preni*) and the power given by the *Soma* plant.

शोचयामसि ते हार्दिं शोचयामसि ते मनः ।
वातं धूम इव सध्र्य१ङ् मामेवान्वेतु ते मनः ॥ २ ॥

I stir up your feelings of heart, I estimulate your spirit and like the smoke that takes the direction of wind let your mind follow me in my company.

मह्यं त्वा मित्रावरुणौ मह्यं देवी सरस्वती ।
मह्यं त्वा मध्यं भूम्या उभावन्तौ समस्यताम् ॥ ३ ॥

O wife ! let night and day unite you with me, let the speech unite you with me, let the centre of the earth (where we have our dwelling) and the both of the limits thereof unite you with me.

सू० ९० ॥ ऋषिः—अथर्वा ॥ देवता—रुद्रः ॥ छन्दः—१, २ अनुष्टुप्; ३ आर्षी भुरिगुष्णिक् ॥

HYMN XC

Seer—Atharvan. Subject-matter—Rudrah. Metre 1, 2 Anustup; 3 Arshi Bhurigushnik.

यां ते रुद्र इषुमास्यदङ्गेभ्यो हृदयाय च ।
इदं तामद्य त्वद् वयं विषूचीं वि वृहामसि ॥ १ ॥

O man ! the shaft (in the form of disease) which Rudra, the disturbed entropy of the universe shoots against your body-parts and heart, here do we draw away from you today and turn it from here to every side.

यास्ते शतं धमनयोऽङ्गान्यनु विष्ठिताः ।
तासां ते सर्वासां वयं निर्विषाणि ह्वयामसि ॥ २ ॥

We make ineffectual the poision from all those vessels and

canals which are hundred in number spreading throughout the members of your frame.

नमस्ते रुद्रास्यते नमः प्रतिहितायै ।
नमो विसृज्यमानायै नमो निपतितायै ॥ ३ ॥

We use preventive measure against the shaft (shaft of disease) of the Rudra, the disturned fire of the universe which is to be shot, which is ready to be shot, which has been shot and which has fallen on the victim.

सू० ९१ ॥ ऋषिः—भृग्वङ्गिराः ॥ देवता—१, २ यक्ष्मनाशनम्, ३ आपः छन्दः—१-३ अनुष्टुप् ॥

HYMN XCI

Seer—Bhrigvangiras, Subject-matter 1, 2 Yakshma —nashanam ; 3 Apah. Metre—Anustup.

इमं यवमष्टायोगैः षड्योगेभिरचर्कृषुः ।
तेना ते तन्वो३रपोऽपाचीनमप व्यये ॥ १ ॥

The men who prepare medicines prepare this barley by eight or by six methods (in various preparations) and with this I, the physician drive away the disease of body.

न्य१ग् वातो वाति न्यक् तपति सूर्यः ।
नीचीनमघ्न्या दुहे न्यग् भवतु ते रपः ॥ २ ॥

The celestial wind blows downwards from above the sun, sends its heat downward, the milk of milch-cow is drawn downward and thus, let your bodily disease go downward.

आप इद् वा उ भेषजीरापो अमीवचातनीः ।
आपो विश्वस्य भेषजीस्तास्ते कृण्वन्तु भेषजम् ॥ ३ ॥

Waters are healing balms, waters the desroyers of diseases, waters cure all malady and let them bring medicine for you, O man !

सू० ९२ ॥ ऋषिः—अथर्वा ॥ देवता—वाजी ॥ छन्दः—१ जगती; २, ३ त्रिष्टुप्॥

HYMN XCII

Seer—Atharvan. Subject-matter—Vajin. Metre—1 Jagati, 2-3, Tristup.

वातरंहा भव वाजिन् युज्यमान इन्द्रस्य याहि प्रसवे मनोजवाः
युञ्जन्तु त्वा मरुतो विश्ववेदस
आ ते त्वष्टा पत्सु जवं दधातु ॥ १ ॥

Let the strong steed when it is harnessed be as rapid as wind, let it go onward as swift as thought under the direction of the mounting King, let the men of army or the possessors of wealth and wisdom yoke it and let the talented trainer lay swiftness in its feet.

जवस्ते अर्वन् निहितो गुहा यः श्येने वात उत योऽचरत् ।
परीत्तः तेन त्वं वाजिन् बलवान् बलेनाजि
जयं समने पारयिष्णुः ॥ २ ॥

Let this strong steed saving inshock of battle endowed with that might which in the form of speed lies concealed in its within, which is granted to hawk and which is in wind wandering everywhere, win the battle.

मुञ्चन्तु मा शपथ्या३दथो वरुण्यादुत ।
अथो यमस्य पड्वीशाद् विश्वस्माद् देव किल्बिषात् ॥ ३ ॥

Let the body of this strong steed carrying the body of ours run blessing us with happiness and wining protin for you, O King ! May this (strongsteed) unswerving it establish its own lustre for upholding us as the mighty sun establishes its splendure in the heaven.

सू०९३ ॥ ऋषिः—शन्तातिः ॥ देवता—यमादयो मन्त्रोक्ताः ॥ देवता—
१-३ त्रिष्टुप् ॥

HYMN XCIII

Seer—Shantatih. Subject-matter—Yama etc. as described in the verses. Metre—Tristup.

यमो मृत्युरघमारो निर्ऋथो बभ्रुः शर्वोऽस्ता नीलशिखण्डः
देवजनाः सेनयोत्तस्थिवांसस्ते अस्माकं
परि वृञ्जन्तु वीरान् ॥ १ ॥

Let the physical force consisting of *yama*, the time ; direly fatal death ; shining troublesome *sharva*, fire ; disease-spreading *Nilshakhanda*, the fire vomiting black flames uprising with their army of diseases, avoid our men and heroes.

मनसा होमैर्हरसा घृतेन शर्वायास्त्र उत राज्ञे भवाय ।
नमस्येभ्यो नम एभ्यः
कृणोम्यन्यत्रास्मदघविषा नयन्तु ॥ २ ॥

I utilize the precautionary and prophylactive measure against these resistibel forces—brilliant fire, disease-spready *Sharva*, the fire with mind, with the offering of oblation in the *yajna*, with our defensive power and with ghee. Let them turn elsewhere things full of deadly venom.

त्रायध्वं नो अघविषाभ्यो वधाद् विश्वे देवा मरुतो
विश्ववेदसः अग्नीषोमा वरुणः पूतदक्षा वातापर्जन्ययोः
सुमतौ स्याम ॥ ३ ॥

Let all physical forces nature, vital airs possessing all curative powers fire and water and rainy water which are extremely pure, save us from the murderous stroke caused by the things which have deadly poision. We always enjoy the favour of wind and rain.

सू० ९४ ॥ ऋषिः—अथर्वाङ्गिराः ॥ देवता—सरस्वती ॥ छन्दः—१, ३ अनुष्टुप; २ विराड् जगती ॥

HYMN XCIV

Seer — Atharvangiras. Subject-matter — Sarasvati. Metre—1, 3 Anustup, Virad-Jagati.

सं वो मनांसि सं व्रता समाकूतीर्नमामसि ।
अमी ये विव्रता स्थन तान् वः सं नमयामसि ॥ १ ॥

We bind your minds in concordance, we bend your hopes and plans in harmony and we bend and bow in unison to all those of you who turn to sundered ways.

अहं गृभ्णामि मनसा मनांसि मम चित्तमनु चित्तेभिरेत
मम वशेषु हृदयानि वः कृणोमि
मम यातमनुवर्त्मान एत ॥ २ ॥

I make your mind captive with my mind, all of you follow my thought and wishes with your thoughts, I make your hearts submissive to mine order and you go following the track that I tread.

ओते मे द्यावापृथिवी ओता देवी सरस्वती ।
ओतौ म इन्द्रश्चाग्निश्चर्ध्यास्मेदं सरस्वति ॥ ३ ॥

Let the earth and heaven operate their activities for us in unity, let the Vedic speech unite with us, let the electricity and fire function in co-ordination for our Good. Sarasvati, (the All-knowing Divinity) please show me the path whereby we attain this virtue of unity all over.

सू० ९५ ॥ ऋषिः—भृग्वङ्गिराः ॥ देवता—वनस्पतिः (कुष्ठः) ॥ छन्दः—१-३ अनुष्टुप् ॥

HYMN XCV

Seer—Bhrigvangirah. Subject-matter—Vanaspatih (Kusthah). Metre—Anustup.

अश्वत्थो देवसदनस्तृतीयस्यामितो दिवि ।
तत्रामृतस्य चक्षणं देवाः कुष्ठमवन्वत ॥ १ ॥

Ashvatha is the abode of all the remedial properties and it is known and realized in the mind which is the third plan of this bodily structure. The *Kustha* planted on the *ashvatha*, bears immortality (long life) if applied as medician it is described by the persons of high medical achievements.

हिरण्ययी नौरचरद्धिरण्यबन्धना दिवि ।
तत्रामृतस्य पुष्पं देवाः कुष्ठमवन्वत ॥ २ ॥

The golden boat, this body, which is bound with golden threads, the nerves veins etc. is moving in this world of splendour. The learned physicians tell this *Kushtha* the flower of long life (immortality) to apply therein.

गर्भो अस्योषधीनां गर्भो हिमवतामुत ।
गर्भो विश्वस्य भूतस्येमं मे अगदं कृधि ॥ ३ ॥

This *Kustha* is the store of medicinal properties, this is the store of the medicinal substances of cold properties, and it is the store of other curative qualities and let it make my man free from diseases.

सू०९६ ॥ ऋषिः—भृग्वङ्गिराः ॥ देवता—१, २ वनस्पतिः; ३ सोमः ॥
छन्दः—१, २ अनुष्टुप्; ३ विराड् गायत्री ॥

HYMN XCVI

Seer — Bhrigvangiras. Subject-matter 1, 2, Vanaspatih ; 3 Somah. Metre—1, 2, Anustup, 3 Virannama—Gayatri.

यो ओषधयः सोमराज्ञीर्वह्वीः शतविचक्षणाः ।
बृहस्पतिं प्रसूतास्ता नो मुञ्चन्त्वंहसः ॥ १ ॥

Let these medicinal herbs and plants which receive their splendour and vigour from the moon, which are many in quality and forms, which possess many curative properties and which are prepared by the man of medical science or which are produced by God, the Lord of speech, deliver us from the diseases.

मुञ्चन्तु मा शपथ्या३दथो वरुण्यादुत ।
अथो यमस्य पड्वीशाद् विश्वस्माद् देव किल्बिषात् ॥ २ ॥

Let these herbs release us from the disease caused by anger or jealousy, let these herbs keep away us from the disease caused by rainy season, let these herbs free us from the disease caused by the scorching sun and let these herbs save us from the diseases caused by our negligence and violation of the natural and physical laws.

यच्चक्षुषा मनसा यच्च वाचोपारिम जाग्रतो यत् स्वपन्तः
सोमस्तानि स्वधया नः पुनातु ॥ ३ ॥

Let this moon or *Soma* herb cleanse us with its effective power from the oilments which we develop by over seeing, by more mental exertion, by more talking and which we develop my over sleeping and by over-walking.

सू० ६७ ॥ ऋषिः—अथर्वा ॥ देवता—१, ३ देवाः: २ मित्रावरुणौ ॥
छन्दः—१ त्रिष्टुप्; २ जगती; ३ भुरिक् त्रिष्टुप् ॥

HYMN XCVII

Seer—Atharvan. Subject-matter—1, 3 Devah ; 2 Mitravarunau. Metre—1 Tristup, 2 Jagati. 3 Bhurik Tristup.

अ॒भि॒भूर्य॒ज्ञो अ॒भि॒भूर॒ग्निर॑भि॒भूः सोमो॑ अ॒भि॒भूरिन्द्रः॑ ।
अ॒भ्य१॒॑हं विश्वाः॒ पृत॑ना॒ यथासा॑न्ये॒वा
वि॑धेमा॒ग्निहो॑त्रा इ॒दं ह॒विः ॥ १ ॥

Yajna is over powering act, the heat is over powering, the cold is overpowering, the worldly electricity is overpowering force, like these may I overpower all the enemies and in this manner let us offer oblation of *yajna* performing the acts of sacrifice.

स्व॒धास्तु॑ मित्रावरुणा विपश्चिता प्र॒जाव॑त् क्ष॒त्रं मधु॑ने॒ह पि॑न्वतम्
बाधे॑थां दू॒रं निर्ऋ॑तिं परा॒चैः
कृ॒तं चि॒देनः॒ प्र मु॑मुक्तम॒स्मत् ॥ २ ॥

O learned teacher and preacher ! let there be power and wealth for you. O ye ! make the nation swell with your ability, become strong with people, drive away to far distance the calamity and save us from the tendency of the recurrence of sin committed once.

इ॒मं वी॒रमनु॑ हर्षध्वमु॒ग्रमिन्द्रं॑ सखायो॒ अनु॒ सं र॑भध्वम् ।
ग्रा॒म॒जितं॑ गो॒जितं॒ वज्र॑बाहुं॒
जय॑न्त॒मज्म॑ प्रमृ॒णन्त॒मोज॑सा ॥ ३ ॥

O friends ! adhere to the command of and be glad in this King who is brave, powerful, who has control upon his body, who has control upon his limbs, who possesses strong arms, who overpowers the strength of enemies and who destroys it with his vigour.

सू० ९८ ॥ ऋषिः—अथर्वा ॥ देवता—इन्द्रः ॥ छन्दः—१, ३ त्रिष्टुप्;
२ बृहतीगर्भास्तार पङ्क्तिः ॥

HYMN XCVIII

Seer—Atharvan. Subject-matter Indrah. Metre- 1, 3, Tristup ; 2 Brihatigarbha starpanktih.

इन्द्रो जयाति न परा जयाता अधिराजो राजसु राजयातै । चर्कृत्य ईड्यो वन्द्यश्चोपसद्यो नमस्योऽ भवेह ॥ १ ॥

The Almighty God overpowers all the forces but He is never overpowered by anyone. He as the paramount sovereign among all the ruling forces rules his worldly subjects. O Lord ! here be Thou praised supplicated, revered, attained and worshipped.

त्वमिन्द्राधिराजः श्रवस्युस्त्वं भूरभिभूतिर्जनानाम् । त्वं दैवीर्विश इमा वि राजायुष्मत् क्षत्रमजरं ते अस्तु ॥ २ ॥

O Almighty Lord ! Thou enjoyest the imperial majesty over all the dominating powers, Thou art glorious, Thou art the supreme power over the creatures of the world, Thou governest all these powerful universal forces and Thy governance is long lasting and undecaying.

प्राच्या दिशस्त्वमिन्द्रासि राजोतोदीच्या दिशो वृत्रहञ्छत्रुहोऽसि । यत्र यन्ति स्रोत्यास्तज्जितं ते दक्षिणतो वृषभ एषि हव्यः ॥ ३ ॥

O Omnipotent Lord ! Thou rulest over the eastern and northern regions, O destroyer of evils ! Thou art deprived of foes. O Lord ! Thou hast under Thy control the regions where the rivers flow and almighty and worshipped Thou standest by my right to help and rescue me.

सू० ९९ ॥ ऋषिः—अथर्वा ॥ देवता—१, २ इन्द्रः; ३ इन्द्रः, सोमः सविता च ॥ छन्दः—१, २ अनुष्टुप्; ३ भुरिग् बृहती ॥

HYMN XCIX

Seer — Atharvan. Subject-matter — 1, 2 Indrah, 3 Indrah, Somah and Savitar. Metre—1, 2 Anustup ; 3 Bhurik Brihati.

अभि त्वेन्द्र वरिमतः पुरा त्वांहूरणाद्धुवे ।
ह्वयाम्युग्रं चेत्तारं पुरुणामानमेकजम् ॥ १ ॥

O King ! due to your supremacy I call you before and affliction comes, I call for my rescue to you who is vigorous. conscious of things to happen, possessed of many splendours and equal to none.

यो अद्य सेन्यो वधो जिघांसन् न उदीरते ।
इन्द्रस्य तत्र बाहू समन्तं परि दद्मः ॥ २ ॥

Whatever deadly missiles launched today by enemies flies forth slaughtering us, we take both arms of the King as shelter to encompass us on every side.

परि दद्म इन्द्रस्य बाहू समन्तं त्रातुस्त्रायतां नः ।
देव सवितः सोम राजन्त्सुमनसं मा कृणु स्वस्तये ॥ ३ ॥

We draw about us both the arms of King who is our protector and let them protect us. O mighty ruler ! O learned minister ! O commanding officer ! make me pleasant minded for my welfare.

सू० १०० ॥ ऋषिः—गरुत्मान् ॥ देवता— वनस्पतिः ॥ छन्दः—
१-३ अनुष्टुप् ॥

HYMN C

Seer — Garutman. Subject-matter — Vanaspatih. Metre—Anustup.

देवा अदुः सूर्यो अदाद् द्यौरदात् पृथिव्यदात् ।

तिस्रः सरस्वतीरद्रुः सचित्ता विषदूषणम् ॥ १ ॥

The learned persons give method and medicine of removing poision, the Sun has given the medicine of treating poision with its light, the heavenly region through rain gives the medicine to treat poision, the earth provides medicine of treating poision and the three vedic speeches accompiished with Knowledge give the method and knowledge of treating poision.

यद् वों देवा उंपजीका आसिञ्चन् धन्वन्युदकम् ।
तेनं देवप्रसूतेनेदं दूषयता विषम् ॥ २ ॥

O men ! you remove your poisionous affection with that rays-produced water which the rays air etc. that are the means of life, lift up to the atmosphere and pour in the form of rain.

असुराणां दुहितासि सा देवानामसि स्वसा ।
दिवस्पृथिव्याः संभूता सा चकर्थारसं विषम् ॥ ३ ॥

That herb that makes the power of poision ineffectual is the daughter of clouds, that is the sister of sun-rays and that is the product of rain and earth,

सू० १०१ ॥ ऋषिः—अथर्वाङ्गिराः ॥ देवता—ब्रह्मणस्पतिः ॥
छन्दः—१-३ अनुष्टुप् ॥

HYMN CI

Seer—Atharvangiras. Subject-matter—Brahmanspatih. Metre—Anustup.

आ वृषायस्व श्वसिहि वर्धस्व प्रथयस्व च ।
यथाङ्गं वर्धतां शेपस्तेनं योषितमिज्जहि ॥ १ ॥

O man ! be strong through practice of continee, gain vitality through vital air, strengthen your body and invigo·

rate extensively your limbs, so that the ginitive organ of yours develop in proportion to your body and with that you attend your wife in sexual function.

येन॑ कृ॒शं वा॒जय॑न्ति॒ येन॑ हि॒न्वन्त्यातु॑रम् ।
तेना॒स्य ब्र॑ह्मणस्पते॒ धनु॑रि॒वा ता॑नया॒ पसः॑ ॥ २ ॥

O man of medical science ! extend the organ of the important man like the bow with medicine through which the physicians make the debilitated man strong and stimulant and through which the ailing man excitant.

आहं त॑नोमि ते॒ पसो॒ अधि॒ ज्यामि॑व॒ धन्व॑नि ।
क्रम॒स्वर्श॑ इव रोहि॒तमन॑वग्लायता॒ सदा॑ ॥ ३ ॥

I, the physician extend the potential power of your organ of generation like the bow-string on its arch, O feeble one ! and you like the lion pouncing on dear enjoy the sex with your wife without being subject of any agony and discomfiture.

सू० १०२ ॥ ऋषिः—जमदग्निः (अभिसंमनस्कामः) ॥ देवता—अश्विनौ
छन्दः—१-३ अनुष्टुप् ॥

HYMN CII

Seer—Jamdagnih. Subject-matter—Ashvinau. Metre—Anustup.

N.B. Here in the hymn *Ashvinau* stands to mean the married couple, the wife and husband. The whole of the hymn is concerned either of the two according to context.

यथा॒यं वा॒हो अ॑श्विना स॒मैति॒ सं च॒ वर्त॑ते ।
ए॒वा माम॒भि ते॒ मनः॑ स॒मैतु॒ सं च॑ वर्तताम् ॥ १ ॥

O wife and husband ! as this horse accompany the rider and remains with him in the same manner let your mind come

nearer to me the husnand or wife and be united with me the husband or wife. O wife ! or O husband !

आहं खिदामि ते मनो राजाश्वः पृष्ट्यामिव ।
रेष्मच्छिन्नं यथा तृणं मयि ते वेष्टतां मनः ॥ २ ॥

O husband or wife ! I as husband or wifc draw your the husband or wife's mind towards me, the either of us, like the horse which yoked in cart draws it. Let the mind of either of us be attached to either of us like the straw rent by the stormy wind.

आञ्जनस्य मदुघस्य कुष्ठस्य नलदस्य च ।
तुरो भगस्य हस्ताभ्यामनुरोधनमुद्भरे ॥ ३ ॥

I, the wife swiftly bear away the ointment and piecc of *Madugha* and spikenard (Nalada) from the bands of husband as the lovely gift.

सू १०३ ।। ऋषिः—उच्छोचनः ।। देवता—बृहस्पत्यादयो मन्त्रोक्ताः ।।
छन्दः—१-३ अनुष्टुप् ।।

HYMN CIII

Seer—Uchchochanah. Subject-matter—Brihaspati etc. as described in the verses. Metre—Anustup.

संदानं वो बृहस्पतिः संदानं सविता करत् ।
संदानं मित्रो अर्यमा संदानं भगो अश्विना ॥ १ ॥

Let *Brihaspati*, the learned statesman bind you fast, O enemies ! let *Savitar*, the incharge of production fasten you, let *Mitra*, the allied King and *Aryaman*, the incharge of justice bind you, let Bhaga, the powerful commanding officer and *Asvinau* the ruler and Prime minister bind you.

सं परमान्त्समवमानथो सं द्यामि मध्यमान् ।

इन्द्रस्तान् पर्यहार्दाम्ना तानग्ने सं द्या त्वम् ॥ २ ॥

I, the King bind them who are of high rank and of low rank, I bind them who are from the middle rank. Let the mighty ruler drive them away and let you, O Commander ! bind them with fatters.

अमी ये युधमायन्ति केतून् कृत्वानीकशः ।
इन्द्रस्तान् पर्यहार्दाम्ना तानग्ने सं द्या त्वम् ॥ ३ ॥

Let the King gird with fetters and let the leader of the army fasten with cord to them who ever approach to fight with their banners raised and with their parties.

सू० १०४ ॥ ऋषिः—प्रशोचनः ॥ देवता—१, २ इन्द्राग्नी, सोमः, इन्द्रश्च ॥ छन्दः—अनुष्टुप ॥

HYMN CIV

Seer—Prashochanah. Subject-matter—1, 2 Indragni ; Soma and Indrah. Metre—Anustup.

आदानेन संदानेनामित्राना द्यामसि ।
अपाना ये चैषां प्राणा असुनासून्त्समच्छिदन् ॥ १ ॥

I, the King bind our enemies with a bond that binds them close and holds them fast and I dissever their breaths and respiration and their lives from life.

इदमादानमकरं तपसेन्द्रेण संशितम् ।
अमित्रा येऽत्र नः सन्ति तानग्न आ द्या त्वम् ॥ २ ॥

I, the maker of arm make this binding fetter sharpened by electricity. Bind securely O Commander ! those our enemies who are standing in the battle-field.

ऐनान् द्यतामिन्द्राग्नी सोमो राजा च मेदिनौ ।
इन्द्रो मरुत्वानादानममित्रेभ्यः कृणोतु नः ॥ ३ ॥

Let the King and commanding officer bind them fast, the leader of arm forces and the administrator of the region are powerful and let the mighty weapon-producer with the heroes prepare the bond to bind our enemies.

सू० १०५ ॥ ऋषिः—उन्मोचनः ॥ देवता—कासा ॥ छन्दः—अनुष्टुप् ॥

HYMN CV

Seer—Unmochanah. Subject-matter *Kasa*. Metre-Anustup.

यथा मनो मनस्केतैः परापतत्याशुमत् ।
एवा त्वं कासे प्र पत मनसोऽनु प्रवाय्यम् ॥ १ ॥

As the swift mind flies forth with its mental projections in the same manner let this cough flee away rapidly following the flight of mind.

यथा बाणः सुसंशितः परापतत्याशुमत् ।
एवा त्वं कासे प्र पत पृथिव्या अनु संवतम् ॥ २ ॥

As the keenly sharpened swift arrow flies in the same manner let this cough flee away to the region beyond the earth.

यथा सूर्यस्य रश्मयः परापतन्त्याशुमत् ।
एवा त्वं कासे प्र पत समुद्रस्यानु विक्षरम् ॥ ३ ॥

As the rapidly expanding sun-rays fly away rapidly to expand in the same manner let this cough flee away over the waves of the sea.

सू० १०६ ॥ ऋषिः—प्रमोचनः ॥ देवता—दूर्वा, शाला ॥ छन्दः—अनुष्टुप्

HYMN CVI

Seer—Pramochanah. Subject-matter—Durva, Shala. Metre—Anustup.

आयने ते परायणे दूर्वा रोहतु पुष्पिणीः ।
उत्सो वा तत्र जायतां ह्रदो वा पुण्डरीकवान् ॥ १ ॥

Let about the approach and exit of the house there grow the flowery *Durva-grass* (the Panicuny Dactylon) let there be well of water and let there be a lake of covered with blooming lotus.

अपामिदं न्ययनं समुद्रस्य निवेशनम् ।
मध्ये ह्रदस्य नो गृहाः पराचीना मुखा कृधि ॥ २ ॥

Let there be a place where waters meet and let there be the gathering of flood, let our homes be built in the middle of lake, let them be provided, O architect, with the wide entrances.

हिमस्य त्वा जरायुणा शाले परि व्ययामसि ।
शीतह्रदा हि नो भुवोऽग्निष्कृणोतु भेषजम् ॥ ३ ॥

We encompass this house with net of coolness so that it may be as cool as the cold lakes and let the fire of *yajna* bring us healing balm.

सू० १०७ ॥ ऋषिः—शन्तातिः ॥ देवता—विश्वजित् ॥ छन्दः—अनुष्टुप् ॥

HYMN CVII

Seer—Shantatih. Subject-matter Vishvajit. Metre—Anustup.

विश्वजित् त्रायमाणायै मा परि देहि ।
त्रायमाणे द्विपाच्च सर्वं नो रक्ष चतुष्पाद्
यच्च नः स्वम् ॥ १ ॥

May *Vishvajit yajna* or All-Conquering God hand over me to His guarding force or the medicinal plant called *Trayamana* and let this medicinal herb or the quarding force

protect all our bipeds and quadrupeds and whatever is thrown as our own vitality.

त्रायमाणे विश्वजिते मा परि देहि ।
विश्वजिद् द्विपाच्च सर्वं नो रक्ष चतुष्पाद्
यच्च नः स्वम् ॥ २ ॥

Let this Trayamans hand over me to *Vishvajit,* the All-prevailing God or the Vishvajit yajna and let this Vishvajit protect all our biped and quadrupeds and whatever is thrown as our own vitality.

विश्वजित् कल्याण्यै मा परि देहि ।
कल्याणि द्विपाच्च सर्वं नो रक्ष चतुष्पाद्
यच्च नः स्वम् ॥ ३ ॥

Let this *Vishvajit* hand over me to Kalyani, the medicinal herb known as Glycine Debitis or welfare state and let this Kalyani protect all our bipeds and quadrupeds and whatever is thrown as our own vitality.

कल्याणि सर्वविदे मा परि देहि ।
सर्वविद् द्विपाच्च सर्वं नो रक्ष चतुष्पाद्
यच्च नः स्वम् ॥ ४ ॥

Let this Kalyani hand over me to sarvavid, the Omniscient and may this Omniscient Lord save all our bipeds and quadrupeds and whatever is thrown as our own vitality.

सू० १०८ ॥ ऋषिः—शौनकः ॥ देवता—१-३, ५ मेधा; ४ अग्निः ॥
छन्दः—१, ४, ५ अनुष्टुप्; २ उरोबृहती; ३ पथ्या बृहती ॥

HYMN CVIII

Seer—Shaunakah. Subject-matter—1-3, 5, Medha ; 4 Agnih. Metre—1, 4, 5, Anustup. 2 Urobrihati ; 3 Pathya Brihati.

त्वं नो मेधे प्रथमा गोभिरश्वेभिरा गहि ।
त्वं सूर्यस्य रश्मिभिस्त्वं नो असि यज्ञिया ॥ १ ॥

Let this knowledge of the Vedic revalation which is primordial, come to us with its brilliant rays and comprehensive projections. Let it come to us with the livings of the effulgence of all-impelling God. This knowledge is full of sacredness and perspicacity.

मेधामहं प्रथमां ब्रह्मण्वतीं ब्रह्मजूतामृषिष्टुताम् ।
प्रपीतां ब्रह्मचारिभिर्देवानामवसे हुवे ॥ २ ॥

I for the security of virtuous qualities call to my mind and memory the knowledge which is primordial, full of wisdom, God-revealed, grasped and praised by seers and is fully drunk by celibates.

यां मेधामृभवो विदुर्यां मेधामसुरा विदुः ।
ऋषयो भद्रां मेधां यां विदुस्तां मय्या वेशयामसि ॥ ३ ॥

We secure into me that knowledge which is attained by the men of perspicacious effulgence, that which is attained the men of spiritual attainments and that good one which is attained by the seers.

यामृषयो भूतकृतो मेधां मेधाविनो विदुः ।
तया मामद्य मेधयाग्ने मेधाविनं कृणु ॥ ४ ॥

O Self-refulgent God ! make me wise with that of the knowledge which the wise seers of the primal emergence attain and retain.

मेधां सायं मेधां प्रातर्मेधां मध्यन्दिनं परि ।
मेधां सूर्यस्य रश्मिभिर्वचसा वेशयामहे ॥ ५ ॥

We cultivate into us the intelligence at eve, at morning and

at the noon time. We attain it through speech and through the beams of the Knowledge of the Divinity.

सू०१०९ ।। ऋषि:—अथर्वा ।। देवता—पिप्पली ।। छन्द:—अनुष्टुप् ।।

HYMN CIX

Seer — Atharvan. Subject-matter – Pippali. Metre —Anustup.

पिप्पली क्षिप्तभेषज्यू३तातिविद्धभेषजी ।
तां देवाः समकल्पयन्नियं जीवितवा अलम् ॥ १ ॥

This piper longum is the medicine of pain and it is the medicine of acute pain of moving nature. The learned physician realizes that this is sufficiently effective for the life.

पिप्पल्य१ः समवदन्तायतीर्जननादधि ।
यं जीवमश्नवामहै न स रिष्याति पूरुषः ॥ २ ॥

These piper longum, as if confabulating mutually tell them that from their origin, the alive man whom they were aplied to, does not feel troubled by rhumatic pain.

असुरास्त्वा न्यखनन् देवास्त्वोदवपन् पुनः ।
वातीकृतस्य भेषजीमथो क्षिप्तस्य भेषजीम् ॥ ३ ॥

The physicians and learnedmen dig out and the drugists root up frequently this herb which is the healing balm of the rhenmatic pain and the pain which moves changing its place caused by rheumatism.

सू० ११० ।। ऋषि:—अथर्वा ।। देवता—अग्नि: ।। छन्द:—१ पङ्क्तिः; २, ३ त्रिष्टुप् ।।

HYMN CX

Seer—Atharvan. Subject-matter Agnih. Metre—1 Panktih, 2, 3 Tristup.

प्रत्नो हि कमीड्यो अध्वरेषु सनाच्च होता नव्यश्च सत्सि ।
स्वां चाग्ने तन्वं पिप्रायस्वास्मभ्यं
च सौभगमा यजस्व ॥ १ ॥

O learned teacher ! you are efficient in the procedure of performing *yajna* and are praise-worthy in the yajnas, you are benevolent always and accomplished with all informations. O learned one ! make your policy friendly to all and bestow upon us all prosperity.

ज्येष्ठघ्न्यां जातो विचृतोर्यमस्य मूलबर्हणात् परि पाह्येनम् ।
अत्येनं नेषद् दुरितानि विश्वा
दीर्घायुत्वाय शतशारदाय ॥ २ ॥

O learned teacher ! you are well-accomplished in the knowledge of the eternal universal Soul, you are also well-versed in knowing the law of the solar and lunar operations, protect this man from his eradication, drive away from him all the evils and make him live long life lasting hundred autumns.

व्याघ्रेऽह्न्यजनिष्ट वीरो नक्षत्रजा जायमानः सुवीरः ।
स मा वधीत् पितरं वर्धमानो मा मातरं
प्र मिनीज्जनित्रीम् ॥ ३ ॥

A man born in the day of battle when the qualities of intrepidity possessed by a tiger are shown, is hero and thus becoming an unshakable brave man enjoys to stand as very strong warrior. Let him not wound his father and let him not disregard his mother who bare him when he grows to strength.

सू० १११ ॥ ऋषिः—अथर्वा ॥ देवता—अग्निः ॥ छन्दः—१ परानुष्टुप् त्रिष्टुप्; २-४ अनुष्टुप् ॥

HYMN XCI

Seer—Atharvan. Subject-matter—Agnih Metre—1 Paranustup Tristup ; 2-4 Anustup.

इमं मे अग्ने पुरुषं मुमुग्ध्ययं यो बद्धः सुयतो लालपीति ।
अतोऽधि ते कृणवद् भागधेयं यदानुन्मदितोऽसति ॥ १ ॥

Free from madness O learned physician ! This is my man who bound and well-restrained chatters madly. When he is delivered from his madness, will offer you your portion.

अग्निष्टे नि शमयतु यदि ते मन उद्युतम् ।
कृणोमि विद्वान् भेषजं यथानुन्मदितोऽससि ॥ २ ॥

O man ! let Agni the shock of electricity gently sooth your mind when fierce excitments of madness disturb in. I, the learned physician prepare the medicine so that you may not be mad longer.

देवैनसादुन्मदितमुन्मत्तं रक्षसस्परि ।
कृणोमि विद्वान् भेषजं यदानुन्मदितोऽसति ॥ ३ ॥

I, the learned physician make a medicine to free you from the insanity if this insanity is caused by the sins committed against the physical forces working in body and it this insanity is caused by the other injurious forces.

पुनस्त्वा दुरप्सरसः पुनरिन्द्रः पुनर्भगः ।
पुनस्त्वा दुर्विश्वे देवा यथानुन्मदितोऽससि ॥ ४ ॥

Let electrical treatments restore you sanity again, let the sun give you this sanity again, let the healthy grain restore you sanity again and let all the physical force give you sanity again so that you may no longer be mad.

सू० ११२ ॥ ऋषिः—अथर्वा ॥ देवता—अग्निः ॥ छन्द—त्रिष्टुप् ॥

HYMN CXII

Seer—Atharvan. Subject-matter—Agnih. Metre-Anustup.

मा ज्येष्ठं वधीदयमग्न एषां मूलबर्हणात् पर्येनम् ।
स ग्राह्याः पाशान् वि चृत प्रजानन् तुभ्यं
देवा अनु जानन्तु विश्वे ॥ १ ॥

O learned physician ! let not this disease kill the major one of these people, preserve this man from utter ruin, you, knowing the cause and way shatter the noose of the rheumatism and let all other physician and learned approve this act of yours.

उन्मुञ्च पाशांस्त्वमग्न एषां त्रयस्त्रिभिरुत्सिता येभिरासन् ।
स ग्राह्याः पाशान् वि चृत प्रजानन्
पितापुत्रौ मातरं मुञ्च सर्वान् ॥ २ ॥

O learned physician ! you rend asunder the nooses of these diseases where by the three parts of the body are held fast. Let the nooses of rheumatic swelling be removed and knowing the cause and way you free the son, father, mother and all others from this.

येभिः पाशैः परिवित्तो विबद्धोऽङ्गेअङ्ग आर्पित उत्सितश्च ।
वि ते मुच्यन्तां विमुचो हि सन्ति
भ्रूणघ्नि पूषन् दुरितानि मृक्ष्व ॥ ३ ॥

O protecting physician ! let those nooses whereby an unmarried man is bound, fettered in every limb and tied securely, be loosened as they are the bonds for loosing and turn the troubles away upon the babe-destroyer.

सू०११३ ॥ ऋषिः —अथर्वा ॥ देवता —पूषा ॥ छन्दः—१, २ त्रिष्टुप्;
३ पङ्क्तिः ॥

HYMN CXIII

Seer—Atharvan. Subject-matter—Pushan. Metre —1, 2 Tristup ; 3 Panktih.

त्रिते देवा अमृजतैतदेनस्त्रित एनन्मनुष्येषु ममृजे ।
ततो यदि त्वा ग्राहिरानशे तां ते देवा
ब्रह्मणा नाशयन्तु ॥ १ ॥

The physical forces-limbs, senses etc. wiped of the sin and laid it on the soul which resides in three bodies—the gross-body, the astral body and the causal-body. This soul laid the sin on the minds of the men. O man ! if through that there comes bondage to you let the learned persons destroy that bondage by the knowledge of Vedic speeches.

मरीचीर्धूमान् प्र विशानु पाप्मन्नुदारान् गच्छोत वा नीहारान्
नदीनां फेनाँ अनु तान् वि नश्य भ्रूणघ्नि
पूषन् दुरितानि मृक्ष्व ॥ २ ॥

Let the sin or evil enter the particles of light, let it pass on to vapours, let it go to clouds or the mists. Let it disappear in the foam of rivers and turn the evils, O learned man ! to base-destroyer.

द्वादशधा निहितं त्रितस्यापमृष्टं मनुष्यैनसानि ।
ततो यदि त्वा ग्राहिरानशे तां ते देवा
ब्रह्मणा नाशयन्तु ॥ ३ ॥

The twelve kinds of sins committed by human-beings are laid in the soul which resides in three kinds of bodies. O man ! if there comes bondage to you from that let the learned men make it disappear through the knowledge enclothed in the Vedic speech.

सू०११४ ॥ ऋषिः—ब्रह्मा ॥ देवता—विश्वे देवाः ॥ छन्दः—अनुष्टुप्;

HYMN CXIV

Seer—Brahman. Subject-matter—Vishvedevah. Metre —Anustup.

यद् देवा देवहेडनं देवासश्चकृमा वयम् ।
आदित्यास्तस्मान्नो यूयमृतस्यर्तेन मुञ्चत ॥ १ ॥

Whatever disrespectful act we, the learned men and enlightened persons may commit against the enlightened persons. Keep away from us, you, O men of continence and wisdom by the truth of law eternal.

ऋतस्यर्तेनादित्या यजत्रा मुञ्चतेह नः ।
यज्ञं यद् यज्ञवाहसः शिक्षन्तो नोपशेकिम ॥ २ ॥

Set us free by the truth of law eternal, O men of continence and wisdom and the dexter priests ! when in this world we, the performer of *yajnas* performinng *yajnas* fail to perform it aright.

मेदस्वता यजमानाः स्रुचाज्यानि जुह्वतः ।
अकामा विश्वे वो देवाः शिक्षन्तो नोप शेकिम ॥ ३ ॥

We, worshippers or the performers of yajnas detached pouring the ghee in the fire of yajnas with spoon full of grain as the offerings asigned to the forces of nature, if fail to do it aright let the learned men remove our mistakes.

सू०११५ ॥ ऋषिः—ब्रह्मा ॥ देवता—विश्वे देवाः ॥ छन्दः—अनुष्टुप्

HYMN CXV

Seer — Brahman. Subject-matter — Vishvedevah. Metre—Anustup.

यद् विद्वांसो यदविद्वांस एनांसि चकृमा वयम् ।
यूयं नस्तस्मान्मुञ्चत विश्वे देवाः सजोषसः ॥ १ ॥

Whatever wrong we commit or have desire to commit

ignorantly or knowingly do ye keep away, from us, O learned men ! in one accord.

यदि जाग्रद् यदि स्वप्नेन एनस्योऽकरम् ।
भूतं मा तस्माद् भव्यं च द्रुपदादिव मुञ्चताम् ॥ २ ॥

If I, the evil-doer commit or desire to commit the wrong when awake or sleeping, keep us away from that, O learned man ! in period going to become past, in present and in future like a man who is freed from the pole of binding.

द्रुपदादिव मुमुचानः स्विन्नः स्नात्वा मलादिव ।
पूतं पवित्रेणेवाज्यं विश्वे शुम्भन्तु मैनसः ॥ ३ ॥

As one who is unfastened from stake a and who is cleansed from the dirt and toil by bathing as the motten ghee cleansed by the sieve, so all the learned men free me from the wrongs.

सू० ११६ ॥ ऋषिः—जाटिकायनः ॥ देवता – विवस्वान् ॥ छन्दः –१, ३ जगती; २ त्रिष्टुप् ॥

HYMN CXVI

Seer—Jatikayanah. Subject-matter Vivasvan. Metre —1, 3 Jagati ; 2 Tristup.

यद् यामं चक्रुर्निखनन्तो अग्रे कार्षीवणा अन्नविदो न विद्यया
वैवस्वते राजनि तज्जुहोम्यथ यज्ञियं
मधुमदस्तु नोऽन्नम् ॥ १ ॥

I offer the wealth dug out to the King, the soverign of the subject according to that rule which the persons diging the wealth (under earth) with knowledge of excavation like the peasants who pay the fix portion of their grain to the men-enjouing with return, make at first and let our grain be sweet and fit for the oblation in *yajna.*

वैवस्वतः कृणवद् भागधेयं मधुभागो मधुना सं सृजाति ।
मातुर्यदेन इषितं न आगन्
यद् वा पितापराद्धो जिहीडे ॥ २ ॥

May King, the sovereign of the Kingdom prepare and fix our portion and may he who is the receiver of share of sweet grain unite us with sweet grain. May he keep away from us the wrong which comes to us in the form of grain or wealth and guilt whereby father wronged becomes angry.

यदीदं मातुर्यदि वा पितुर्नः परि भ्रातुः
पुत्राच्चेतस एन आगन् । यावन्तो अस्मान् पितरः
सचन्ते तेषां सर्वेषां शिवो अस्तु मन्युः ॥ ३ ॥

If this guilt or wrong comes to us from the heart of mother, if it comes from the heart of father or brother or it comes from the heart of son be auspicious the zeal and spirit of all the father, teacher, king and elders who are here among us.

सू० ११७ ॥ ऋषिः—कौशिकः (अनृणकामः) ॥ देवता—अग्निः ॥
छन्दः—त्रिष्टुप् ॥

HYMN CXVII

Seer—Kaushikah (Anrinkamah). Subject-matter-Agnih. Metre—Tristup,

अपमित्यमप्रतीत्तं यदस्मि यमस्य येन बलिना चरामि ।
इदं तदग्ने अनृणो भवामि त्वं पाशान्
विचृतं वेत्थ सर्वान् ॥ १ ॥

O learned person ! you know how to rend all the bonds asunder. By your teaching may I be free from all the debt which is insulting and still remains owing and the assessment payable to the ruler whereby I support me.

इहैव सन्तः प्रति दद्म एनज्जीवा जीवेभ्यो नि हराम एनत् ।
अपमित्य धान्यं१ यज्जघसाहमिदं
तदग्ने अनृणो भवामि ॥ २ ॥

We even dwelling in this world return or repay this bebt, we clear this debt, returning debtors living in the time when we are alive. Returning the grain taken as loan to whence I have eaten, may I be free from that.

अनृणा अस्मिन्ननृणाः परस्मिन् तृतीये लोके अनृणाः स्याम ।
ये देवयानाः पितृयाणाश्च लोकाः
सर्वान् पथो अनृणा आ क्षियेम ॥ ३ ॥

May we be free from debt in this world may we be unindebted in yonder world, may we be without debt in the third world—the state of emancipation and may we abide umindebted in all the pathways which are known as the worlds of *Devayana* and Pitriyana.

सू० ११८ ॥ ऋषिः—कौशिकः ॥ देवता—अग्निः ॥ छन्दः—त्रिष्टुप् ॥

HYMN CXVIII

Seer-Kaushikah. Subject-matter—Agnih. Metre-Tristup.

यद्धस्ताभ्यां चकृम किल्बिषाण्यक्षाणां गत्नुमुपलिप्समानाः ।
उग्रंपश्ये उग्रजितौ तदद्याप्सरसावनु दत्तामृणं नः ॥ १ ॥

Let the two lightning or electricities make us to repay at once the debt which I have raised to commit the wrongs by my hands, desiring the wealth through the play of dices.

उग्रंपश्ये राष्ट्रभृत् किल्बिषाणि यदक्षवृत्तमनु दत्तं न एतत् ।
ऋणान्नो नर्णमेर्त्समानो यमस्य लोके अधिरज्जुरायत् ॥ २ ॥

Let these two electricities be the source of our freedom from

the wrong if we desire to commit them through gambling. The debtor whome we owe the debt increasing his debt from further debt, with his fetters, may not bring to the court of the king.

यस्मा ऋणं यस्य जायामुपैमि यं याचमानो अभ्यैमि देवाः ।
ते वाचं वादिषुर्मोत्तरां मद्देवपत्नी अप्सरसावधीतम् ॥ ३ ॥

Let these two electricities which are the protective forces of physical elements make us realize (our follies by becoming the means of punishment) and let not talk to us and reply, O learned persons—these men—who is creditor, whose wife I visit and whom I approach with supplication.

सू० ११६ ॥ ऋषिः—कौशिकः ॥ देवता—वैश्वानरोऽग्निः ॥
छन्दः—त्रिष्टुप् ॥

HYMN CXIX

Seer—Kaushikah. Subject-matter—Vaishvanaro Agnih. Metre—Tristup.

यद्दीव्यन्नृणमहं कृणोम्यदास्यन्नग्न उत संगृणामि ।
वैश्वानरो नो अधिपा वसिष्ठ
उदिन्नयाति सुकृतस्य लोकम् ॥ १ ॥

O Self-refulgent God ! Thou art Impeller of physical forces, the Master of the universe and the most Controlling Divinity. Please raise us to the status of excellance from this ordinary state. If I gaming not perform the duty towards my parents and offering not the oblations I resipiscently acknowledge to perform it.

वैश्वानराय प्रति वेदयामि यद्यृणं संगरो देवतासु ।
स एतान् पाशान् विचृतं वेद सर्वानथ
पक्वेन सह सं भवेम ॥ २ ॥

I confess before the All-controlling Divinity duties and vows which I have to perform and fulfil towards learned men. He knows how to tear as under these noose and so may we dwell in His ever-mature Communion.

वैश्वानरः पविता मा पुनातु यत् संगरमभिधावाम्याशाम् ।
अनाजानन् मनसा याचमानो
यत् तत्रैनो अप तत् सुवामि ॥ ३ ॥

May the Pure Divinity purify me if I unknowing in my heart begging, intend to break my promise and oppose the people. Whatever guilt is there in this act I remove from me.

सू० १२० ॥ ऋषिः—कौशिकः ॥ देवता—अन्तरिक्षादयो मन्त्रोक्ताः ॥
छन्दः—१ जगती; २ पङ्क्तिः; ३ त्रिष्टुप् ॥

HYMN CXX

Seer—Kaushikah. Subject-matter—Antariksh etc. as described in the Verses. Metre—1, Jagati ; 2 Panktih ; 3. Tristup.

यदन्तरिक्षं पृथिवीमुत द्यां यन्मातरं पितरं वा जिहिंसिम ।
अयं तस्माद् गार्हपत्यो नो अग्निरुदिन्नयाति
सुकृतस्य लोकम् ॥ १ ॥

Let the fire lit in the house-hold life become the source of keeping us away from that wrong if I intend to injure the living creatures on the earth, in the firmament and in the heavenly region and do any wrong to our mother and father and let it be the source of raising me to the status of virtues.

भूमिर्मातादितिर्नो जनित्रं भ्रातान्तरिक्षमभिशस्त्या नः ।
द्यौर्नः पिता पित्र्याच्छं भवाति जामिमृत्वा
माव पत्सि लोकात् ॥ २ ॥

Earth is our mother, the matter is the primal cause of our birth, the firmament is like our brother, the heavenly region is like our father and let them become the sources of our safety from troubles. Let each of them be the source of peace for us and attaining the company of our kindred we may not fall from the status of our parent.

यत्रा सुहार्दः सुकृतो मदन्ति विहाय रोगं तन्वः स्वायाः।
अश्लोणा अङ्गैरह्रुताः स्वर्गे तत्र पश्येम
पितरौ च पुत्रान् ॥ ३ ॥

May we behold our sons and parents in the happy and prosperous life of house-hold (Svarga) where the men of good conscience and good deeds leaving behind the infirmities of the body, free from distortion of the limbs and lameness, enjoy the happiness.

सू० १२१ ॥ ऋषिः—कौशिकः ॥ देवता—अग्न्यादयो मन्त्रोक्ताः ॥
छन्दः—१, २ त्रिष्टुप्; ३, ४ अनुष्टुप् ॥

HYMN CXXI

Seer—Kaushikah. Subject-matter—Agni etc. as described in the verses. Metre—1, 2, Tristup ; 3, 4. Anustup.

विषाणा पाशान् वि ष्याध्यस्मद् य उत्तमा अधमा वारुणा ये ।
दुःष्वप्न्यं दुरितं निः ष्वास्मदथ गच्छेम
सुकृतस्य लोकम् ॥ १ ॥

O learned person ! through the discriminative knowledge untie from us the snares which are upper and the lower and which are stretched from the Supreme Being. Drive from us the evil dream and the obstacles and thus we rise to the status of virtue or the state of salvation.

N.B. In this verse the term Uttama and Adhama pash-stand to mean the species of upper and lower categories in which the soul remains bound.

यद् दारुणि बध्यसे यच्च रज्ज्वां यद् भूम्यां बध्यसे
यच्च वाचा । अयं तस्माद् गार्हपत्यो
नो अग्निरुदिन्नयाति सुकृतस्य लोकम् ॥ २ ॥

O soul ! if you are bound in wood, if you are bound with string, if you are bound in the earth and if you are fettered by organ of speech (according to your desert) let this yajna fire of ours lit in the house-hold life raise you to the status of virtues.

उदगातां भगवती विचृतौ नाम तारके ।
प्रेहामृतस्य यच्छतां प्रैतु बद्धकमोचनम् ॥ ३ ॥

O soul ! let there rise in you the sun and moon of knowledge as they are named and which are full of brilliance and are the dispeller of ignorance and let them give you the nector of immortality. Let it come there the freeing of captive from his bond.

वि जिहीष्व लोकं कृणु बन्धान्मुञ्चासि बद्धकम् ।
योन्याइव प्रच्युतो गर्भः पथः सर्वाँ अनु क्षिय ॥ ४ ॥

O soul ! leave this body, make your place, release yourself bound as captive from the bond and like a newly born infant freely dwell in all the pathways.

सू० १२२ ॥ ऋषि:—भृगु: ॥ देवता—विश्वकर्मा ॥ छन्द:—१-३ त्रिष्टुप्; ४, ५ जगती ॥

HYMN CXXII

Seer — Bhriguh. Subject-matter — Vishvakarman. Metre—1-3, Tristup ; 4, 5 Jagati.

एतं भागं परि ददामि विद्वान् विश्वकर्मन् प्रथमजा ऋतस्य ।
अस्माभिर्दत्तं जरसः परस्तादच्छिन्नं तन्तुमनु सं तरेम ॥१॥

I knowing all the aspects of yajna, offer my this portion in the *Yajna,* to obey the command of Vishvakarman, the Creator of the Universe who is the primordial ordainer and creator of the eternal law. So we follow and strictly adhere to the end unbroken beyond old age, the performance and expansion of yajna.

तृतं तन्तुमन्वेके तरन्ति येषां दृत्तं पित्र्यमायनेन ।
अबन्ध्वेके ददतः प्रयच्छन्तो दातुं
चेच्छिक्षान्त्स स्वर्ग एव ॥ २ ॥

The some ones who have paid the debt of parent or have discharged all obligations towards their parents by giving progeny to the family, follow the long drawn ordered project of *yajna.* Some others having no progeny, offering and giving if they can do so, find their heaven herein.

अन्वारभथामनुसंरभेथामेतं लोकं श्रद्दधानाः सचन्ते ।
यद् वां पक्वं परिविष्टमग्नौ तस्य गुप्तये
दम्पती सं श्रयेथाम् ॥ ३ ॥

O wife and husband ! start and perform the yajnas in order, the faithful persons only attain and enjoy this life, whatever nice food is prepared and offered in the fire always be united and concordant in guarding thereof.

यज्ञं यन्तं मनसा बृहन्तमन्वारोहामि तपसा सयोनिः ।
उपहूता अग्ने जरसः परस्तात्
तृतीये नाके सधमादं मदेम ॥ ४ ॥

I full of zeal mount in spirit after performing the grand continuous yajnas with the spirit of austerity and deliberate mind. May we the performer of yajnas like invited ones, beyond old age or decay, attain communion with God in the third heaven, the state of emancipation.

शुद्धाः पूता योषितो यज्ञिया इमा ब्रह्मणां हस्तेषु
प्रपृथक् सादयामि । यत्काम इदमभिषिञ्चामि
वोऽहमिन्द्रो मरुत्वान्त्स ददातु तन्मे ॥ ५ ॥

I, the performer of yajna seat separately in the control of priests (at the time when yajnas are performed) these (oblation-offering) women who are cleaned, purified, holy and avowed to follow the rules and procedure of *yajna* strictly. May All-mighty Divinity who is the master of all priests, fulfil my that aspiration longing which I select and appoint you as priest and conductors of yajna, O women and men.

सू० १२३ ।। ऋषिः—भृगुः ।। देवता—विश्वे देवाः ।। छन्दः—१, २ त्रिष्टुप्; ३ द्विपदा साम्न्यनुष्टुप्; ४ द्विपदा प्राजापत्या भुरिगनुष्टुप् (एकावसाना); [५ अनुष्टुप्] ।।

HYMN CXXIII

Seer—Bhriguh. Subject-matter—Vishvedevah. Metre —1, 2, Tristup ; 3. Dvipada Samni Anustup ; 4, Dvipada Prajapatya Bhuriganustup (Ekavasana) 5. Anustup.

एतं सधस्थाः परि वो ददामि यं शेवधिमावहाज्जातवेदाः ।
अन्वागन्ता यजमानः स्वस्ति तं स्म
जानीत परमे व्योमन् ॥ १ ॥

O Worldly companions ! I a friend of yours offer you this treasure (locked in the Vedic verses) which the omniscient Divinity has given to the mankind. The perfotmer of *yajna* will find pleasure and prosperity. O ye friends ! acknowledge and know him (God) who pervades the expanding space or who resides in highest bliss.

जानीत स्मैनं परमे व्योमन् देवाः सधस्था विद लोकमत्र ।

अन्वागन्ता यजमानः स्वस्तीष्टापूर्तं
स्मं कृणुताविरस्मै ॥ २ ॥

O Our friendly learned man ! acknowledge and know Him (God) who resides in all-blessendness and know that this world exists in Him. There performer of yajna will attain pleasure and prosperits, show and teach this *yajman* the ways and means of *Ishtapurta*, the pious actions.

देवाः पितरः पितरो देवाः ।
यो अस्मि सो अस्मि ॥ ३ ॥

The men performing yajna etc, are the men of enlightenment and the men of enlightenment are the men performing yajnas. I (God) am whatever I am.

स पचामि स ददामि स यजे
स दत्तान्मा यूषम् ॥ ४ ॥

I cook, I give, and I offer oblations in the *yajnas*. Let me not be disparted from what I have given.

नाके राजन् प्रति तिष्ठ तत्रैतत् प्रति तिष्ठतु ।
विद्धि पूर्तस्य नो राजन्त्स देव सुमना भव ॥ ५ ॥

O man of intellectual effulgence ! take you your stand in Divinity and make your placc in Him. Give me the knowledge of doing pious action and O men of brilliaent wisdom ! let that you enjoy the tranquility of mind.

सू०१२४ ॥ ऋषिः—अथर्वा । देवता—दिव्या आपः ॥ छन्दः— त्रिष्टुप् ॥

HYMN CXXIV

Seer—Atharvan. Subject-matter—Divya Apah. Metre—Tristup.

दिवो नु मां बृहतो अन्तरिक्षादपां स्तोको अभ्यपप्तद् रसेन ।
समिन्द्रियेण पयसाहमग्ने छन्दोभिर्यज्ञैः सुकृतां कृतेन ॥ १ ॥

This drop of waters with dew falls on me from the heavenly region or the spacions firmament. O Self-refulgent God ; may I unite myself with the power of soul, with action, with meters of Vedic speeches, with performances of *yajnas* and with the deed of the men of good action and wisdom.

यदि वृक्षादभ्यपप्तत् फलं तद् यद्यन्तरिक्षात् स उ वायुरेव ।
यत्रास्पृक्षत् तन्वो३ यच्च वासस
आपो नुदन्तु निर्ऋतिं पराचैः ॥ २ ॥

It is a fruit if any tree has dropped it, it is a breath if it has descended from the sky, let the waters drive away troubles from where it has touched my body or garment.

अभ्यञ्जनं सुरभि सा समृद्धिर्हिरण्यं वर्चस्तदु पूत्रिममेव ।
सर्वा पवित्रा वितताध्यस्मत् तन्मा
तारीन्निर्ऋतिर्मो अरातिः ॥ ३ ॥

It is a fragrant ointment, it is happy fortune, it is splendorous vigour and it is purified from all impurities. All these purifying substances are scattered in this world. Let not any impurity come to us and let not any malignity sub-due us.

सू० १२५ ॥ ऋषिः—अथर्वा ॥ देवता—वनस्पतिः ॥ छन्दः—१, ३ त्रिष्टुप्; २ जगती ॥

HYMN CXXV

Seer—Atharvan. Subject-matter—Vanaspatih. Metre —1, 3 Tristup ; 2 Jagati.

N.B. This hymn under interpretation is concerned with Vanaspati, the tree and the thing made of wood of the tree It is the apparent sence of the hymn. According to the rule of traditional interpretation the means of warfare are praised with the king and king vice versa. Here the chariot has been praised and therefore, in the context of warfare this hymn directly praises the king also. This method has been

adopted in accordance with the rule laid down by Yas ka-charya in his Niruktam.

वनस्पते वीड्वङ्गो हि भूया अस्मत्सखा प्रतरणः सुवीरः
गोभिः संनद्धो असि वीडयस्वास्थाता
ते जयतु जेत्वानि ॥ १ ॥

O King ! you standing in resemblance with beamed sun are of strong limbs and hence the hero and the man who furthers us. Be friendly to us, you are equipped with the arrows and deadly weapon, let us make firm and strong and let your commander win over whatever are to be won.

दिवस्पृथिव्याः पर्योज उद्भृतं वनस्पतिभ्यः पर्याभृतं सहः ।
अपामोज्मानं परि गोभिरावृतमिन्द्रस्य
वज्रं हविषा रथं यज ॥ २ ॥

O King ! unite yourself with the ware-fare utility and activity of electricity obtaining the power derived from solar electricity, from firmament and from the earth, possessing the force obtained from trees, wood of the trees, having in your possession the power of waters covered with sun-beans and completely equipped with steadly weapon and chariot.

इन्द्रस्यौजो मरुतामनीकं मित्रस्य गर्भो वरुणस्य नाभिः ।
स इमां नो हव्यदातिं जुषाणो देव
रथ प्रति हव्या गृभाय ॥ ३ ॥

O King ! you are the splendour and vigour of Indra, the electricity, you are the vanguard of army-men, you are the centre of the integration, and you are the nave of the disi-tegration. O mighty and handsome one ! you, as such, accepting our gifts receive all the materials of war.

सू० १२६ ॥ ऋषिः—अथर्वा ॥ देवता—दुन्दुभिः ॥ छन्दः—१, २ भुरिक् त्रिष्टुप्; ३ पुरोबृहतीगर्भा त्रिष्टुप् ॥

HYMN CXXVI

Seer—Atharvan. Subject-matter—Dundubhih. Metre —1, 2, Bhurik Tristup ; 3 Puro-brihatigarbha Tristup.

उप॑ श्वासय पृथि॒वीमु॒त द्यां पु॑रु॒त्रा ते॑ वन्वतां॒ विष्ठि॑तं॒ जग॑त् ।
स दु॑न्दुभे स॒जूरिन्द्रे॑ण दे॒वैर्दू॒राद्
दवी॑यो॒ अप॑ सेध॒ शत्रू॑न् ॥ १ ॥

Let this drum send forth its voice loudly through the earth and the heavenly space, let the expansive world have all regards for this drum, let this drum accordant with the king and learned states men drive far off the enemies.

आ क्र॑न्दय॒ बल॒मोजो॑ न॒ आ धा॑ अ॒भि ष्ट॑न दुरि॒ता बाध॑मानः ।
अप॑ सेध दुन्दुभे दु॒च्छुना॑मि॒त
इन्द्र॑स्य मु॒ष्टिर॑सि वी॒डय॑स्व ॥ २ ॥

Let this drum thunder out strength and fill us with vigour and let it thunder aloud and drive away all the misfortunes. Let this thunder again and again, let it throw away the troubles and calamities, it is the first of the king and let it create firmness, in all ranks.

प्रामूं ज॑या॒भी३मे ज॑यन्तु के॒तुम॒द् दु॑न्दु॒भिर्वा॑वदीतु ।
सम॑श्वप॑र्णाः पतन्तु नो॒ नरो॒ऽस्माक॑मिन्द्र
र॒थिनो॑ जयन्तु ॥ ३ ॥

Let this drum make the thing conquer those yonder and let these men of our army be victorious raising their flags, let the drum speak aloud as the signal of battle, let our men mounting on horses fly together and let our charioteers celebrate triumph, O mighty King !

सू० १२७ ।। ऋषिः—भृग्वङ्गिराः ।। देवता—वनस्पतिः; यक्ष्मनाशनम् ।।
छन्दः—१, २ अनुष्टुप्; ३ षट्पदा जगती ।।

HYMN CXXVII

Seer—Bhrigvangiras. Subject-matter—Vanaspatih ; Yakshmanashanam. Metre—1, 2 Anustup ; 3 Shatpada Jagati.

विद्रधस्य बलासस्य लोहितस्य वनस्पते ।
विसल्पकस्योषधे मोच्छिषः पिशितं चन ॥ १ ॥

Let not this herbacious plant remain a particle of obscess of decline, of inflamation of eyes and of penetrating pain.

यौ ते बलास तिष्ठतः कक्षे मुष्कावपश्रितौ ।
वेदाहं तस्य भेषजं चीपुद्रुरभिचक्षणम् ॥ २ ॥

I, the physician know the medicine of this *Balasa*, the decline the nerves of which stand closely hidden in its groin and this medicine is the plant known as Chipadru.

यो अङ्ग्यो यः कर्ण्यो यो अक्ष्योर्विसल्पकः ।
वि वृहामो विसल्पकं विद्रधं हृदयामयम् ।
परा तमज्ञातं यक्ष्ममधराञ्चं सुवामसि ॥ ३ ॥

O patient ! We uproot out from you the piercing pain that penetrates you and racks your limbs, that pierces ears, that aches eyes, the abscess and heart diseases and I banish away and do ward from you that disease which is not known.

सू० १२८ ॥ ऋषिः—अङ्गिराः ॥ देवता—शकधूमः, सोमः ॥
छन्दः—अनुष्टुप् ॥

HYMN CXXVIII

Seer—Angiras. Subject-matter—Shakdhumah ; Somah. Metre—Anustup.

N.B. In this hymn by the description of *Shakdhuma*, star which is concerned with weather the King has been praised for tne prosperity of the subjects.

शकधूमं नक्षत्राणि यद् राजानमकुर्वत ।
भद्राहमस्मै प्रायच्छन्निदं राष्ट्रमसादिति ॥ १ ॥

As the stars and costellalions regard *Shakadhuma* as the controller of the weather, so the subject of dominion makes *Shakadhuma*, the king to govern it. Let this *Shakadhuma* star give us favouring weather and let the King give us good weather so that this dominion be his ruled state.

भद्राहं नो मध्यन्दिने भद्राहं सायमस्तु नः ।
भद्राहं नो अह्नां प्राता रात्री भद्राहमस्तु नः ॥ २ ॥

May there be fair and favourable weather for us at the noon, let there be fair and favourable weather for us in the evening, may there be fair and favourable weather for us in the morning, let there be fair and favourable weather for us, in the day and let our night be of fair and favourable weather.

अहोरात्राभ्यां नक्षत्रेभ्यः सूर्याचन्द्रमसाभ्याम् ।
भद्राहमस्मभ्यं राजञ्छकधूम त्वं कृधि ॥ ३ ॥

Let there be fair and favourable weather to the day and night. to the stars and sun and moon. O Shakdhuma Rajan ! (the King who is dreadful for enemies) you make fair, fine and favourable weather for us in the Kingdom.

यो नो भद्राहमकरः सायं नक्तमथो दिवा ।
तस्मै ते नक्षत्रराज शकधूम सदा नमः ॥ ४ ॥

We have always all praise for the Shakadhuma star and the foe-killing King who give us fine and favourable weather in the evening, in the night and in the day.

सू० १२९ ।। ऋषिः—अथर्वा ।। देवता—भगः ।। छन्दः—अनुष्टुप् ।।

HYMN CXXIX

Seer—Atharvan. Subject-matter—Bhagah. Metre-Anustup.

भगेन मा शांशपेन साकमिन्द्रेण मेदिना ।
कृणोमि भगिनं माप द्रान्त्वरातयः ॥ १ ॥

I May I, the King having with me Indra, the Almighty God as my friend to aid make me happy and fortunate with the strength and vigour which the tree of Shinshapa possesses throughout and let the troubles flee away from me.

येन वृक्षाँ अभ्यभवो भगेन वर्चसा सह ।
तेन मा भगिनं कृणवप द्रान्त्वरातयः ॥ २ ॥

O Almighty Lord ! through Thy that strength power where-by Thou hast excelled the trees make me happy and fortu-nate and let troubles flee away from me.

यो अन्धो यः पुनःसरो भगो वृक्षेष्वाहितः
तेन मा भगिनं कृणवप द्रान्त्वरातयः ॥ ३ ॥

O God ! make me happy and fortunate with the vigour which is the base of life, which is the invigorator of all strength and power and which is deposited in the trees and let the troubles flee away from me.

सू० १३० ॥ ऋषिः—अथर्वा ॥ देवता—स्मरः ॥ छन्दः—१ विराट् पुरस्ताद् बृहती; २-४ अनुष्टुप् ॥

HYMN CXXX

Seer—Atharvan. Subject-matter—Smarah. Metre-1, Virat-purasted Brihati ; 2-4, Anustup.

रथजितां राथजितेयीनामप्सरसामयं स्मरः ।
देवाः प्र हिणुत स्मरमसौ मामनु शोचतु ॥ १ ॥

This sexual desire is found in increase in the persons who use odoriferous articles and in the women who use fragrant things. Let the physical forces working in the body and in the external world increase this sexual desire (in husband and wife) so that either of them may remember either.

असौ मे स्मरतादिति प्रियो मे स्मरतादिति ।
देवाः प्र हिणुत स्मरमसौ मामनु शोचतु ॥ २ ॥

Let my wife remember me and she remember me—"Let my husband remember me". Let the physical forces working in the body and in the external world increase this sexual desire (in husband and wife) so that either of them may remember either.

यथा मम स्मरादसौ नामुष्याहं कदा चन ।
देवाः प्र हिणुत स्मरमसौ मामनु शोचतु ॥ ३ ॥

Thus she may remember me and I may never forget her. Let physical forces working in the body and in the external world increase this sexual desire (in husband and wife) so that either of them may remember either.

उन्मादयत मरुत उदन्तरिक्ष मादय ।
अग्न उन्मादया त्वमसौ मामनु शोचतु ॥ ४ ॥

Let the winds blowing in all the directions madden either of wife and husband, let the firmament madden her or him, let the bodily electricity madden either, so that he or she remember either of two.

सू० १३१ ॥ ऋषिः—अथर्वा ॥ देवता—स्मरः ॥ छन्दः— अनुष्टुप् ॥
HYMN CXXXI

Seer—Atharvan. Subject-matter—Smarah. Metre-Anustup.

नि शीर्षतो नि पत्तत आध्यो३ नि तिरामि ते ।

देवाः प्र हिंणुत स्मरमसौ मामनु शोचतु ॥ १ ॥

I husband or wife spread into you from head to foot all the troubles consequent to the pangs of longing love. Let the physical forces operating in the body and in the world increase the sense of longing love so that either of us, the wife and husband remember me, the either.

अनुमतेऽन्विदं मन्यस्वाकूते समिदं नमः ।
देवाः प्र हिंणुत स्मरमसौ मामनु शोचतु ॥ २ ॥

Let the understanding assent to this and let the intention assent to this reciprocal longing of love. Let the physical forces operating in the body and in the world increase the sense of longing love so that either of us, the wife and husband remember me, the either.

यद् धावसि त्रियोजनं पञ्चयोजनमाश्विनम् ।
ततस्त्वं पुनरायसि पुत्राणां नो असः पिता ॥ ३ ॥

Says wife to her husband—O husband ! if you run three leagues, if you run five leagues and if you run the distance covered by the light of sun (Ashirnam) you will come again therefrom as you are to be the father of our sons.

सू० १३२ ॥ ऋषिः—अथर्वा ॥ देवता—स्मरः ॥ छन्दः—१ त्रिपादनुष्टुप्; २, ४, ५ (महा) बृहती; ३ भुरिगनुष्टुप् ॥

HYMN CXXXII

Seer—Atharvan. Subject-matter—Smarah. Metre—1 Tripad Anustup ; 2, 4, 5 Mahabrihati ; 3 Bhuriganustup.

यं देवाः स्मरमसिञ्चन्नप्स्व१न्तः शोशुचानं सहाध्या ।
तं ते तपामि वरुणस्य धर्मणा ॥ १ ॥

O Wife or husband ! I, the either of married dual heat up with the restrain of Varuna, the All-protecting Divinity your that philtre which is burning and yearning and is

poured down into the waters or the worldly sujects with its consequent troubles by the physical forces of the world.

यं विश्वे देवाः स्मरमसिञ्चन्नप्स्व१न्तः शोशुचानं सहाध्या ।
तं ते तपामि वरुणस्य धर्मणा ॥ २ ॥

O wife or husband ! I, the either of married dual heat up with the restrain of Varuna, the All-protecting Divinity your that philtre which is burning and yearning and is pured down into the waters or the worldly subjects with its consequent troubles by all the mightiest forces of the world.

यमिन्द्राणी स्मरमसिञ्चदप्स्व१न्तः शोशुचानं सहाध्या ।
तं ते तपामि वरुणस्य धर्मणा ॥ ३ ॥

O wife or husband ! I, the either of married dual heat up with the restrain of Varuna, the All-protecting Divinity your that philtre which is burning and yearning and is poured down into the waters or the worldly subjects with its consequent troubles by the powerful electricity of body.

यमिन्द्राग्नी स्मरमसिञ्चतामप्स्व१न्तः शोशुचानं सहाध्या ।
तं ते तपामि वरुणस्य धर्मणा ॥ ४ ॥

O wife or husband ! I, the either of married dual heat up with the restrain of Varuns, the All-protecting Divinity your that philtre which is burning and yearning and is poured down into the waters or the worldly subjects with its consequent troubles by the mighty vigour and heat of the body.

यं मित्रावरुणौ स्मरमसिञ्चतामप्स्व१न्तः शोशुचानं सहाध्या ।
तं ते तपामि वरुणस्य धर्मणा ॥ ५ ॥

O Wife or husband ! I, the either of married dual heat up with the restrain of Varuna the All-protecting Divinity your that philtre which is burning and yearning and is

poured down into the waters or the worldly subjects with its consequent troubles by the day and night.

सू०१।३३ ॥ ऋषिः—अगस्त्यः ॥ देवता—मेखला ॥ छन्दः—१ भुरिग् त्रिष्टुप्; २, ५ अनुष्टुप्; ३ त्रिष्टुप्; ४ जगती ॥

HYMN CXXXIII

Seer—Agastyah. Subject-matter—Mekhala. Metre-1 Bhurik Tristup ; 2, 5 Anustup 3 Tristup, 4 Jagati.

य इमां देवो मेखलामाबबन्ध यः संननाह य उ नो युयोज ।
यस्य देवस्य प्रशिषा चरामः स पारमिच्छात् स उ नो वि मुञ्चात् ॥ १ ॥

Learned Acharya, the preceptor who has engirt us with this girdle, he who has fastened it and he who employed us in this task of education, by whose directions we live and study, may like us achieve the end and make us free from obstacle.

आहुतास्यभिहुत ऋषीणामस्यायुधम् ।
पूर्वा व्रतस्य प्राश्नती वीरघ्नी भव मेखले ॥ २ ॥

This girdle is served to celibate with the performance of *yajna*, this is weapon of the seers, this is the tie which surrounds the student first and let it be obtained or had by the brave children.

मृत्योरहं ब्रह्मचारी यदस्मि निर्याचन् भूतात् पुरुषं यमाय ।
तमहं ब्रह्मणा तपसा श्रमेणानयैनं मेखलया सिनामि ॥ ३ ॥

I, the preceptor am the celibate student of death, the formidable God, drawing away the student from the physical death hand over him to God who is the Ordainer of all. I engirdle him with this engirdle with the inspiraton of Vedic study, austerity and labour.

श्रद्धायां दुहिता तपसोऽधि जाता स्वस ऋषीणां भूतकृतां बभूव
सा नो मेखले मतिमा धेहि मेधामथो
नो धेहि तप इन्द्रियं च ॥ ४ ॥

This girdle is treated to be the daughter of faith, born of austerity and the sister of the elements which create the worldly objects. Let this girdle become the means of giving me thought, giving me wisdom, giving me austerity and giving me spiritual vigour.

यां त्वा पूर्वे भूतकृत ऋषयः परिबेधिरे ।
सा त्वं परि ष्वजस्व मां दीर्घायुत्वाय मेखले ॥ ५ ॥

Let this girdle which primitive elements of the worldly creation, or the seers who are the maker of mankind by imparting knowledge tie around them, surround or encircle me and make me live long.

सू० १३४ ॥ ऋषिः—शुक्रः ॥ देवता—वज्रः ॥ छन्दः—१ परानुष्टुप्, त्रिष्टुप्; २ भुरिक् त्रिपदा गायत्री; ३ अनुष्टुप् ॥

HYMN CXXXIV

Seer—Shukrah Subject-matter—Vajrah. Metre—1 Paranustup Tristup, 2 Bhurik Tripada Gayatri ; 3 Anustup.

अयं वज्रस्तर्पयतामृतस्यावास्य राष्ट्रमप हन्तु जीवितम् ।
शृणातु ग्रीवाः प्र शृणातूष्णिहा वृत्रस्येव शचीपतिः ॥ १ ॥

Let this thunder bolt fully serve the purpose of truth, let it overthrow the Kingdom of this tyraneous King and destroy his life, let it tear the necks in pieces, rend napes asunder like the *Shachipatih*, the electricity which tears vritra the cloud.

अधरोऽधर उत्तरेभ्यो गूढः पृथिव्या मोत्सृपत् ।
वज्रेणावहतः शयाम् ॥ २ ॥

Let the enemy do not rise, make him down and down beneath the conquerors and let him lie down smitten with bolt.

यो जिनाति तमन्विच्छ यो जिनाति तमिज्जहि ।
जिनतो वज्र त्वं सीमन्तमन्वञ्चमनु पातय ॥ ३ ॥

Let this bolt seek out the man who oppresses the people, let it strike dead the man who coerce the people, let this bolt completely strike down the head of the opressor.

सू० १३५ ॥ ऋषिः—शुक्रः ॥ देवता—वज्रः ॥ छन्दः—अनुष्टुप् ॥

HYMN CXXXV

Seer—Shukrah. Subject-matter—Vajrah. Metre-Anustup.

यदश्नामि बलं कुर्व इत्थं वज्रमा ददे ।
स्कन्धानमुष्य शातयन् वृत्रस्येव शचीपतिः ॥ १ ॥

Whatever I consume I turn to vigour and thus I hold the thunderbolt rending the shoulders of that enemy like the atmospheric electricity which shatters the cloud

यत् पिबामि सं पिबामि समुद्रइव संपिबः ।
प्राणानमुष्य संपाय सं पिबामो अमुं वयम् ॥ २ ॥

Whatever I drink, I drink it together like the sea which swallows all, we drinking the life-breath of that man drink him completely.

यद् गिरामि सं गिरामि समुद्रइव संगिरः ।
प्राणानमुष्य संगीर्य सं गिरामो अमुं वयम् ॥ ३ ॥

Whatever I swallow, I swallow it like the sea which swallows all. We swallowing the vitality of that man swallow him completely.

सू० १३६ ।। ऋषिः—वीतहव्यः (केशवर्धनकामः) ।। देवता—नितत्नी वनस्पतिः ।। छन्दः—१, ३ अनुष्टुप् ।। २ द्विपदा साम्नी बृहती (एकावसाना) ।।

HYMN CXXXVI

Seer—Vitahavyah (Keshavardhankamah). Subject-matter—Nitatni Vanaspatih. Metre—1, 3 Anustup, 2 Dvi-pada Samni Brihati (Ekavasana).

देवी देव्यामधि जाता पृथिव्यामस्योषधे ।
तां त्वा नितत्नि केशेभ्यो दृंहणाय खनामसि ।। १ ।।

This plant Nitatni which is full of marvellous healing power has its growth in the wide earth. I dig that out to fix fast the hair.

दृंह प्रत्नाञ्जनयाजातान्जातानु वर्षीयसस्कृधि । ।। २ ।।

Let this plant make the old hair firm, make new ones spring and lengthen whatever hath already growth.

यस्ते केशोऽवपद्यते समूलो यश्च वृश्चते ।
इदं तं विश्वभेषज्याभि षिञ्चामि वीरुधा ।। ३ ।।

O man ! I preserve with this plant which is the balm of all such diseases, that hair of yours, which is going to fall and which is torn away with the roots.

सू० १३७ ।। ऋषिः—वीतहव्यः (केशवर्धनकामः) ।। देवता—नितत्नी वनस्पतिः ।। छन्दः—अनुष्टुप् ।।

HYMN CXXXVII

Seer—Vitahavya (Keshavardhanakamah). Subject-matter—Nitatni Vanaspati. Metre—Anustup.

यां जमदग्निरखनद् दुहित्रे केशवर्धनीम् ।

तां वीतहंव्य आभरदसितस्य गृहेभ्यः ॥ १ ॥

The performer of yajnas obtains for the houses of the white-haired ones that plant which the expert of medical science digs out for making the girl's lock grow long.

अभीशुना मेया आसन् व्यामेनानुमेयाः ।
केशा नडाइव वर्धन्तां शीर्ष्णस्ते असिताः परि ॥ २ ॥

O man ! let your those hair which are measured with a rein be measured with both extended arms and let the black locks spring thick and strong and grow like the reeds upon your head.

दृंह मूलमाग्रं यच्छ वि मध्यं यामयौषधे ।
केशा नडाइव वर्धन्तां शीर्ष्णस्ते असिताः परि ॥ ३

Let this plant strengthen the roots, prolong the points and lengthen the middle part let the hair black locks spring thick and strong and grow like reeds upon your head, O man !

सू०१३८ ॥ ऋषिः—अथर्वा ॥ देवता—वनस्पतिः ॥ छन्दः—१, २, ४, ५ अनुष्टुप्; ३ पथ्या पङ्क्तिः ॥

HYMN CXXXVIII

Seer – Atharvan. Subject-matter—Vanaspatih. Metre —1, 2, 4, 5 Anustup ; 3 Pathya—Panktih.

त्वं वीरुधां श्रेष्ठतमाभिश्रुतास्योषधे ।
इमं मे अद्य पूरुषं क्लीबमोपशिनं कृधि ॥ १ ॥

This medicinal plant is heard to be best of all the herbs. Let this make now my impotent man potent.

क्लीबं कृध्योपशिनमथो कुरीरिणं कृधि ।
अथास्येन्द्रो ग्रावभ्यामुभे भिनत्त्वाण्ड्यौ ॥ २ ॥

Let this make the impotent man potent and make him active. Let the pewerful physician with instrument which are strong and firm like stone operate both testicles of the man (who has hydroceal).

क्लीबं क्लीबं त्वाकरं वध्रे वध्रिं त्वाकरमरसारसं त्वाकरम् ।
कुरीरमस्य शीर्षणि कुम्बं चाधिनिदध्मसि ॥ ३ ॥

I, the physician make this impotency impotent, I make the debility devoid of strength, I make this dryness deficient of dryness, I put on the head of the healthy man the capability perseverance and ornament for decoration.

ये ते नाड्यौ देवकृते ययोस्तिष्ठति वृष्ण्यम् ।
ते ते भिनद्मि शम्ययामुष्या अधि मुष्कयोः ॥ ४ ॥

O patient ! I the expert of surgery operate your testicles with the instrument which gives relief separating from the nerve connected with vital part of these two blood vassels which are affected with madness and which there has looseness.

यथा नडं कशिपुने स्त्रियो भिन्दन्त्यश्मना ।
एवा भिनद्मि ते शेपोऽमुष्या अधि मुष्कयोः ॥ ५ ॥

O patient ! As the women make tender the stalk of separate and *Nad*, a grass with the stones for the purposed mat-maker in the same way I, the expert of surgery operate upon your organ which is above your testicles beside this nerve of vital part.

सू॰ १३९ ॥ ऋषिः—अथर्वा ॥ देवता—वनस्पतिः ॥ छन्दः—१ षट्पदा विराड् जगती; २-५ अनुष्टुप् ॥

HYMN CXXXIX

Seer—Atharvan. Subject-matter—Vanaspatih. Metre —1 Shatpada Virad Jagati, 2-5, Anustup.

न्यस्तिका रुरोहिथ सुभागंकरणी मम ।
शतं तव प्रतानास्त्रयस्त्रिंशन्नितानाः ।
तया सहस्रपर्ण्या हृदयं शोषयामि ते ॥ १ ॥

This herbacious plant is full of splendours in its qualities, it grows as the gift of my (wife's husband's) prosperity, it has hundred tendrils and has thirty three shoots, I the husband or wife dry your (husband's or wife's) heart and witherit with this which bears thousand of leaves.

शुष्यतु मयि ते हृदयमथो शुष्यत्वास्यम् ।
अथो नि शुष्य मां कामेनाथो शुष्कास्या चर ॥ २ ॥

O wife ! let your heart which lies in me be dry, let your mouth wither in my love, parch and dry up with longing and go with lips which dried in my love.

संवननी समुष्पला बभ्रु कल्याणि सं नुद ।
अमूं च मां च सं नुद समानं हृदयं कृधि ॥ ३ ॥

Let this tawny fair pleasure-giving plant drive us the wife and husband, together and let it drive together her and me and make us both one in heart and mind.

यथोदकमपपुषोऽपशुष्यत्यास्यम् ।
एवा नि शुष्य मां कामेनाथो शुष्कास्या चर ॥ ४ ॥

As the lips of the person who is thirsty become dry so parch and with longing of passion towards me, O wife ! go with lips which are dry in my love

यथा नकुलो विच्छिद्य संदधात्यहिं पुनः ।
एवा कामस्य विच्छिन्नं सं धेहि वीर्यावति ॥ ५ ॥

Even as the mongoose bites and rends and afterwards restores the wounded snake so let this mighty plant restore the fracture of our severed love.

सू० १४० ॥ ऋषिः—अथर्वा ॥ देवता—ब्रह्मणस्पतिः, दन्ताः ॥ छन्दः—१ उरोबृहती; २ उपरिष्टाज्ज्योतिष्मती त्रिष्टुप्; ३ आस्तारपङ्क्तिः ॥

HYMN CXL

Seer—Atharvan. Subject-matter—Brahmanaspatih ; Dantah. Metre—1—Urobrihati ; 2 Uparishatad Jyotismati Tristup ; 3 Astar panktih.

यौ व्याघ्रावर्वरूढौ जिघत्सतः पितरं मातरं च ।
तौ दन्तौ ब्रह्मणस्पते शिवौ कृणु जातवेदः ॥ १ ॥

O master of grain and sersals creating vigour! you, effunlge with knowledge sooth my both these teeth which like fieree tigers grown up like to eat hard cerial and soft one.

व्रीहिमत्तं यवमत्तमथो माषमथो तिलम् ।
एष वां भागो निहितो रत्नधेयाय दन्तौ
मा हिंसिष्टं पितरं मातरं च ॥ २ ॥

Let both of these teeth eat rice, let them eat barley, let them eat beans and sesamum, this share allotted to be their portion and let not them harm father and mother.

उपहूतौ सयुजौ स्योनौ दन्तौ सुमङ्गलौ ।
अन्यत्र वां घोरं तन्वः परैतु दन्तौ
मा हिंसिष्टं पितरं मातरं च ॥ ३ ॥

These two teeth united together and being of the same source of growth are described gentle and source of happiness. Let the fierceness of their nature flee away and let them not harm father and mother.

सू० १४१ ॥ ऋषिः—विश्वामित्रः ॥ देवता—अश्विनौ ॥ छन्दः—अनुष्टुप् ॥

HYMN CXLI

Seer—Vishvamitrah. Subject-matter—Ashvinau. Metre—Anustup.

वायुरेनाः समाकरत् त्वष्टा पोषाय ध्रियताम् ।
इन्द्र आभ्यो अधि ब्रवद् रुद्रो भूम्ने चिकित्सतु ॥ १ ॥

May vital air unite those, subjects with strength, may the man of penettrative vision sustain them for their strength and vigour, may the mighty teacher or ruler give them good trainings and may the man of medical science treat to free them from all diseases for their growth and progress.

लोहितेन स्वधितिना मिथुनं कर्णयोः कृधि ।
अकर्तामश्विना लक्ष्म तदस्तु प्रजया बहु ॥ २ ॥

O man ! pierce the ears of the child with hot wire of gold whatever good thing the father and mother have impressed may increase more and more with the growth of progeny.

यथा चक्रुर्देवासुरा यथा मनुष्या उत ।
एवा सहस्रपोषाय कृणुतं लक्ष्माश्विना ॥ ३ ॥

Let father and mother give good name to their children for invigorating their thousands of activities just as the learned men, strong men and ordinary persons do.

सू०१४२ ।। ऋषिः—विश्वामित्रः ।। देवता—वायुः ।। छन्दः—अनुष्टुप्

HYMN CXLII

Seer—Vishvamitrah. Subject-matter—Vayuh. Metre—Anustup.

उच्छ्रयस्व बहुर्भव स्वेन महसा यव ।
मृणीहि विश्वा पात्राणि मा त्वा दिव्याशनिर्वधीत् ॥ १ ॥

Let this crop of barley spring up and grow in plenty

through its magnificance. Let it overcome all the trouble in the way of growth and let not thunderbolt or natural calamities destroy it.

आशृण्वन्तं यवं देवं यत्र त्वाच्छावदामसि ।
तदुच्छ्रयस्व द्यौरिव समुद्रइवैध्यक्षितः ॥ २ ॥

Let this barley crop which is a good eatable cooked nicely responsive to cooking process grow up there we find soil of which we speak highly. Let it spring up like the sun and be inexhaustible like ocean or space.

अक्षितास्त उपसदोऽक्षिताः सन्तु राशयः ।
पृणन्तो अक्षिताः सन्त्वत्तारः सन्त्वक्षिताः ॥ ३ ॥

Let the other crop in its vicinity be inexhaustible, let the gathered heap of it be inexhaustible, lot the givers of be inexhaustible and let the men who eat it, be inexhaustible.

BOOK VII

सू० १ ।। ऋषिः—अथर्वा (ब्रह्मवर्चसकामः) ।। देवता—आत्मा ।।
छन्दः—१ त्रिष्टुप्; २ विराड् जगती ।।

HYMN I

Seer—Atharvan (Brahmavarchaskamah). Subject-matter—Atman. Metre—1 Tristup; 2 Virad jagati.

धीती वा ये अनयन् वाचो अग्रं मनसा वा येऽवदन्नृतानि ।
तृतीयेन ब्रह्मणा वावृधानास्तुरीयेणामन्वत नाम धेनोः ।। १ ।।

They who by study guide the best of the Vedic speech, or they who with their heart utter the truths laid hidden in the Vedic speech, growing stronger by the power of contemplation (which is the third essance of the Vedic speech) know the substance of the Vedic speech through concentration which the fourth essance of it.

स वेद पुत्रः पितरं स मातरं स सूनुर्भुवत् स भुवत् पुनर्मघः ।
स द्यामौर्णोदन्तरिक्षं स्वः स इदं
विश्वमभवत् स आभवत् ।। २ ।।

He (God)like a son who knows his father and his mother, knows everything of this univers, He is the Impelling creator and He is the All-powerful Lord, He has encompassed the heaven, the middle region and the luminiferous space, He is controlling this universe and He is pervading everything.

सू० २ ।। ऋषिः—अथर्वा (ब्रह्मवर्चसकामः) ।। देवता—आत्मा ।।
छन्दः—त्रिष्टुप् ।।

HYMN II

Seer—Atharvan. Subject-matter—Atman. Metre-Tristup.

अथर्वाणं पितरं देवबन्धुं मातुर्गर्भं पितुरसुं युवानम् ।

य इमं यज्ञं मनसा चिकेत प्र णो वोचस्तमिहेह ब्रवः ॥ १ ॥

May he who with his mind thinks of this *yajna*, the individual soul which is the protector of bodily strength, which is the companion of bodily organ, which is the embryo in the womb of mother, which is the vitality of father assuming male body and which is always young in spirit and nature;—speak of this fact to us and impart the knowledge of it to us in this world and in this life.

सू० ३ ॥ ऋषिः—अथर्वा (ब्रह्मवर्चसकामः) ॥ देवता—आत्मा ॥ छन्दः—त्रिष्टुप् ॥

HYMN III

Seer—Atharvan. Subject-matter—Atman. Metre-Tristup.

अया विष्ठा जनयन् कर्वराणि स हि घृणिरुरुर्वराय गातुः ।
स प्रत्युदैद् धरुणं मध्वो अग्रं स्वया तन्वा तन्वमैरयत ॥ १ ॥

He (God) who is self-refulgent, Supreme and Ultimate goal oı life, creates the various objects of this universe with this matter which pervades in all of its effect-forms. He for the good of souls illuminates penetrative and subsisting sagacity of knowledge and impels the whole of the universe by His own subtle power as a most powerful driving force.

सू० ४ ॥ ऋषिः—अथर्वा (ब्रह्मवर्चसकामः) ॥ देवता—वायुः ॥ छन्दः—त्रिष्टुप् ॥

HYMN IV

Seer—Atharvan. Subject-matter—Vayuh. Metre–Tristup.

एकया च दशभिश्चा सुहुते द्वाभ्यामिष्टये विंशत्या च ।

तिसृभिश्च वहसे त्रिंशता च वियुग्भिर्वाय
इह ता वि मुंञ्च ॥ १ ॥

O Suhute Vayo ! (Well-compitent mathematician) please lead us forward to fulfil our desired aims in the various mathematical projects by the process based on one and ten, two and twenty, three and thirty and leave all these results for our good in this exercising process by the methods of substractions.

सू०५ ॥ ऋषिः—अथर्वा (ब्रह्मवर्चसकामः) ॥ देवता—आत्मा ॥
छन्दः—१, २, ५ त्रिष्टुप्; ३ पङ्क्तिः; ४ अनुष्टुप् ॥

HYMN V

Seer—Atharvan. Subject-matter—Atman. Metre- 1, 2, 5 Tristup; 3 Panktih; 4 Anustup.

यज्ञेन यज्ञमयजन्त देवास्तानि धर्माणि प्रथमान्यासन् ।
ते ह नाकं महिमानः सचन्त यत्र
पूर्वे साध्याः सन्ति देवाः ॥ १ ॥

Enlightened men perform the *yajna* with knowledge and faith. These are the first ordinances. Those who perform the yajna growing mighty attain the happiness of heaven where the learned men mature in wisdom and action are aimed to be propitiated.

यज्ञो बभूव स आ बभूव स प्र जज्ञे स उ वावृधे पुनः ।
स देवानामधिपतिर्बभूव सो अस्मासु द्रविणमा दधातु ॥ २ ॥

This *yajna* comes into existence andt his disseminate itself throughout, this is observed into action and this thus, grows from strength to strength, this becomes the predominent factor of the excellent qualities and let this yajna bestow knowledge and weal upon us.

यद् देवा देवान् हविषायजन्तामर्त्यान् मनसामर्त्येन ।
मदेम तत्र परमे व्योमन् पश्येम तदुदितौ सूर्यस्य ॥ ३ ॥

Let us attain happiness and see the light that rising sun emits in the state of absolute prosperity where the enlightened persons offer oblations to *yajna-devas* the Devas prescribed as *yajnadevas*, Indra etc. and where the learned anes attain the inmortal qualities with immortal spirit.

यत् पुरुषेण हविषा यज्ञं देवा अतन्वत ।
अस्ति नु तस्मादोजीयो यद् विहव्येनेजिरे ॥ ४ ॥

Since the enlightened persons inspired by *Purusha*, the universal spirit project the *yajna* with offer of oblations and since it is performed with an extra-ordinary knowledge therefore it is highly powerful and effectual.

मुग्धा देवा उत शुनायजन्तोत गोरङ्गैः पुरुधायजन्त ।
य इमं यज्ञं मनसा चिकेत प्र णो वोचस्तमिहेह ब्रवः ॥ ५ ॥

Enlightened persons struck with the wonders of the Divine power and creation perform the *yajna* of communion with God with the *Shuna*, the knowledge of discrimination or frequently keep them in communion with Him, through the various methods prescribed in the Vedic speech. May he who thinks of this yajna with mind speak of it to us and preach us the utility of it here in this sphere.

सू० ६ ॥ ऋषिः—अथर्वा (ब्रह्मवर्चसकामः) ॥ देवता—अदितिः ॥
छन्दः—१ त्रिष्टुप्; २ भुरिक् त्रिष्टुप्; ३, ४ विराड् जगती ॥

HYMN VI

Seer—Atharvan. Subject-matter—Aditih. Metre—1, Tristup, 2 Bhurik Tristup; 3–4 Virad jagati.

अदितिर्द्यौरदितिरन्तरिक्षमदितिर्माता स पिता स पुत्रः ।

विश्वे देवा अदितिः पञ्च जना
अदितिर्जातमदितिर्जनित्वम् ॥ १ ॥

Aditi, the matter as material cause of the universe is heaven, Aditi is middle region, Aditi in the mother, Aditi is the father and Aditi is the sons. Aditi is all the physical forces, Aditi is the five kinds of men classified on the basis of quality, action and culture, Aditi is whatever was ever was born and Aditi is whatever will be born.

महीमू षु मातरं सुव्रतानामृतस्य पत्नीमवसे हवामहे ।
तुविक्षत्रामजरन्तीमुरूचीं सुशर्माणमदितिं सुप्रणीतिम् ॥ २ ॥

We pray for our safety the Unimpared Divine Power who is adorable by all, the mother of all the virtues, the custodian of law eternal, All-power, Ever-mature, All-pervading, All-beatitude and the Ideal of all moral norms.

सुत्रामाणं पृथिवीं द्यामनेहसं सुशर्माणमदितिं सुप्रणीतिम् ।
दैवीं नावं स्वरित्रामनागसो
अस्रवन्तीमा रुहेमा स्वस्तये ॥ ३ ॥

May we, devoid of sins, for our welfare ascend the unimpaired wondrful ship which is guarded with all measures of safety, which has vast accommodation, which has the means of recreation, which is undamaged which is comfortable, which is driven with expert, which is equipped with good instruments of operation, which has no defect in structure and which has not any hole or damage in the bottom.

वाजस्य नु प्रसवे मातरं महीमदितिं नाम वचसा करामहे ।
यस्या उपस्थ उर्व१न्तरिक्षं सा नः
शर्म त्रिवरूथं नि यच्छात् ॥ ४ ॥

In pursuit nf wealth and knowledge we adore Supreme Divinity known as the mother of all, with prayer preseribed

in the Vedas and it is this Divinity in whose subsisting power this vast space continue to exist and may this mother Divinity give us triple pleasure...the subjective, objective and supre-natural,.

सू० ७ ॥ ऋषि:—अथर्वा (ब्रह्मवर्चसकाम:) ॥ देवता—अदिति: ॥ छन्द:—आर्षी जगती ॥

HYMN. VII

Seer—Atharvan. Subject-matter—Aditih. Metre-Arshi Jagati.

दितेः पुत्राणामदितेरकारिषमव देवानां बृहतामनर्मणाम् ।
तेषां हि धाम गभिषक् समुद्रियं नैनान्
नमसा परो अस्ति कश्चन ॥ १ ॥

I (God) completely know of the effect-forms of *Diti* the disequilibrated modified matter and the lofty invulnerable effect-form of casual primeval matter. The places and names of these forms are the object of deep knowledge and related with space and anyone of the ordinary wisdom does not get their clues with ordinary under-standing.

सू० ८ ॥ ऋषि:—उपरिबभ्रव: ॥ देवता—बृहस्पति: ॥ छन्द:—त्रिष्टुप्

HYMN VIII

Seer—Uparibabhravah. Subject-matter—Brihaspatih. Meter—Tristup.

भद्रादधि श्रेयः प्रेहि बृहस्पतिः पुरएता ते अस्तु ।
अथेममस्या वर आ पृथिव्या
आरेशत्रुं कृणुहि सर्ववीरम् ॥ १ ॥

O man ! go forward on your path from good to better. May the Lord of Vadic speech be your guide and leader. You place your spirit within the recess of heart which is the excellent part of gross body and keep it aftar from internal foes

(passion, eversion etc) and nearer to all the encouraging virtues.

सू० ९ ।। ऋषि:—उपरिबभ्रव: ।। देवता—पूषा ।। छन्द:—१, २ त्रिष्टुप्; ३ त्रिपदाऽऽर्षी गायत्री; ४ अनुष्टुप् ।।

HYMN IX

Seer—Uparibabhravah. Subject-matter—Pushan.
Metre—1, 2 Tristup; 3 Tripada Arshi Gayatri, 4 Anustup.

प्रपथे पथामजनिष्ट पूषा प्रपथे दिवः प्रपथे पृथिव्याः ।
उभे अभि प्रियतमे सधस्थे
आ च परा च चरति प्रजानन् ॥ १ ॥

Pushan, the Guardian of this universe is manifest in the broade space of the pathways of heavenly bodies, He is manifest in the wide path remote from heaven and remot from earth. He pervades the both of the inter-connected rigions, the earth and the sun from all sides knowing everything of them.

पूषेमा आशा अनु वेद सर्वाः सो अस्माँ अभयतमेन नेषत् ।
स्वस्तिदा आघृणिः सर्ववीरोऽप्रयुच्छन्
पुर एतु प्रजानन् ॥ २ ॥

Pushan, the Guardian of this univers knows all these realms, may He lead us by ways free from all fears and dangers. He is giver of pleasures, illuminator of all, most heroic amongst all,and may he be our guide and precedent without any failure knowing everything of it.

पूषन् तव व्रते वयं न रिष्येम कदा चन ।
स्तोतारस्त इह स्मसि ॥ ३ ॥

O All-guarding Divinity! we are your enlogizers, let us not ever be injured under your law and protection.

परि पूषा परस्ताद्धस्तं दधातु दक्षिणम् ।
पुनर्नो नष्टमाजतु सं नष्टेन गमेमहि ॥ ४ ॥

May Pushan,the Guardian of the universe stretch His *dakshinamhastam*, the powerful protection upon us from all sides and distance, let him drive back whatever of ours is lost and let us be united with whatever of ours is lost.

सू० १० ॥ ऋषिः—शौनकः ॥ देवता—सरस्वती ॥ छन्दः—त्रिष्टुप् ॥

HYMN X

Seer—Shaunakah. Subject-matter—Sarasvati. Metre-Tristup.

यस्ते स्तनः शशयुर्यो मयोभूर्यः सुम्नयुः सुहवो यः सुदत्रः ।
येन विश्वा पुष्यसि वीर्याणि
सरस्वति तमिह धातवे कः ॥ ३ ॥

O mother! you rightly for my sucking give your that breast which is praise-worthy, which is pleasure-giving, which is beneficent, which is good to admire, which is free-giver and by which you nurture the good qualities of the child.

सू० ११ ॥ ऋषिः—शौनकः ॥ देवता—सरस्वती ॥ छन्दः—त्रिष्टुप् ॥

HYMN XI

Seer—Shaunakah. Subject-matter—Sharasvati. Metre —Tristup.

यस्ते पृथु स्तनयित्नुर्य ऋष्वो दैवः केतुर्विश्वमाभूषतीदम् ।
मा नो वधीर्विद्युता देव सस्यं
मोत वधी रश्मिभिः सूर्यस्य ॥ १॥

Let not this Deva, the cloud kill our growing crop with the burning rays of sun and let it not strike the crop with that

lightning which is far-spreading, grand, is like a high celestial signal, thundering and which comes to all this world.

सू॰ १२ ॥ ऋषिः—शौनकः ॥ देवता—१ सभा, समितिः, पितरश्च; २ सभा; ३ इन्द्रः; ४ मनः ॥ छन्दः—१ भुरिक् त्रिष्टुप्; २-४ अनुष्टुप् ॥

HYMN XII

Seer—Shavnakah. Subject-matter—1. Sabha, Samitih, Pitarah 2 Sabha; 3 Indrah, Manah. Metre—I Bhurik Tristup; 2-4 Anustup.

सभा च मा समितिश्चावतां प्रजापतेर्दुहितरौ संविदाने ।
येना संगच्छा उप मा स शिक्षाच्चारु
वदानि पितरः संगतेषु ॥ १ ॥

Let parliament and assembly both like two daughter of *Prajapati*, the king or the Lord of the universe, working harmoneosly or concordanly protect. May everyone whom I meet give me respect. O learned elders! may we speak in good terms in our meetings.

विद्म ते सभे नाम नरिष्टा नाम वा असि ।
ये ते के च सभासदस्ते मे सन्तु सवाचसः ॥ २ ॥

I we know the power and nature of the assembly, it is called Naristha, that which is desired by the people or which remains ever unconquered. Let all the members join this assembly, stand in full agreement with me.

एषामहं समासीनानां वर्चो विज्ञानमा ददे ।
अस्याः सर्वस्याः संसदो मामिन्द्र भगिनं कृणु ॥ ३ ॥

I, the king make my own strength and knowledge of these members who sit here in parliament. O Almighty Lord ! make me conspecous in all these assemblies.

यद् वो मनः परागतं यद् बद्धमिह वेह वा ।

तद् व आ वर्तयामसि मयि वो रमतां मनः ॥ ४ ॥

O members of the parliament and assemblies ! draw your thoughts hitherward again and let your mind firmly rest on me if these thoughts of your are turned away or bound and fastened here or there.

सू० १३ ॥ ऋषिः—अथर्वा (द्विषो वर्चोहर्तुकामः) ॥ देवता—सूर्यः ॥ छन्दः—अनुष्टुप् ॥

HYMN XIII

Seer—Atharvan. Subfect-matter—Suryah. Metre-Anustup.

यथा सूर्यो नक्षत्राणामुद्यंस्तेजांस्याददे ।
एवा स्त्रीणां च पुंसां च द्विषतां वर्च आ ददे ॥ १ ॥

As the sun, rising, takes to itself the brilliency of the stars, so I assume the glory of women and men of my enemies.

यावन्तो मा सपत्नानामायन्तं प्रतिपश्यथ ।
उद्यन्त्सूर्यइव सुप्तानां द्विषतां वर्च आ ददे ॥ २ ॥

I seize the glory of the all those of my rival enemies who behold me coming to them, as the rising sun seizes the glory of those men who sleep after sun-rise.

सू० १४ ॥ ऋषिः—अथर्वा ॥ देवता—सविता ॥ छन्दः—१, २ अनुष्टुप्; ३ त्रिष्टुप्; ४ जगती ॥

HYMN XIV

Seer—Atharvan. Subject-matter—Savitar. Metre—1.2 Anustup; 3 tristup; 4 Jagati.

अभि त्यं देवं सवितारमोण्योः कविक्रतुम् ।
अर्चामि सत्यसवं रत्नधामभि प्रियं मतिम् ॥ १ ॥

I supplicate that Creator of the universe who is maker of

the heaven and earth, who is exceedingly wise, possessed of all constructive power, the master of all the worldly treasure, dear to all and endowed with innate knowledge.

ऊर्ध्वा यस्यामतिर्भा अदिद्युतत् सवीमनि ।
हिरण्यपाणिरमिमीत सुक्रतुः कृपात् स्वः ॥ २ ॥

He who possesses subline splendour and whose subduing and all-pervading effulgence is distinctly manifest in the creation and who is the most active force of all wordly activities, makes the luminous world his might, the matter.

सावीर्हि देव प्रथमाय पित्रे वर्ष्माणमस्मै वरिमाणमस्मै ।
अथास्मभ्यं सवितर्वार्याणि दिवोदिव
आ सुवा भूरि पश्वः ॥ ३ ॥

O mighty Creator of the universe, Thou makest for the grand sun high celstial place, and for it stretch exceedingly expansive space. O All-creating Lord ; please grant us day by day the knowledge and wealth of science and the plenty of cattles.

दमूना देवः सविता वरेण्यो दधद् रत्नं दक्षं पितृभ्य आयूंषि ।
पिबात् सोमं ममददेनमिष्टे परिज्मा
चित् क्रमते अस्य धर्मणि ॥ ४ ॥

The mighty, benevolent, all-worshippable Creator of the universe grants to learned men the wealth, vigour and life. The individual soul drinks the nectar of this world under His law, he makes this individual soul delighted with His blessedness and it wanders everywhere in Him.

सू० १५ ॥ ऋषिः—भृगुः ॥ देवता—सविता ॥ छन्दः—त्रिष्टुप् ॥

HYMN XV

Seer—Bhriguh. Subject-matter—Savitar. Metre-Tristup.

तां संवितः सत्यसंवां सुचित्रामाहं वृणे सुमतिं विश्ववाराम् ।
यामस्य कण्वो अदुहत् प्रपीनां
सहस्रधारां महिषो भगाय ॥ १ ॥

O creator of the universe ! I choose for me that glorious truth-inspiring and univgrsally desired widom, which is grand related with vast-subjects and which the great enlightened person milks out from this world for his achievements.

सू० १६ ॥ ऋषिः—भृगुः ॥ देवता—सविता ॥ छन्दः—त्रिष्टुप् ॥

HYMN XVI

Seer—Bhriguh. Subject matter—Savitar. Metre-Tristup.

बृहस्पते सवितर्वर्धयैनं ज्योतयैनं महते सौभगाय ।
संशितं चित् संतरं सं शिशाधि
विश्व एनमनु मदन्तु देवाः ॥ १ ॥

O Lord of the Vedic speach and creator of the createion or preceptor ! make stronger this king or performer of the Yajna or the student and illuminate him for high and happy attainments. Sharpen further the sagacity of this sagacious one and let all the physical and spiritual forces accord him their favours.

सू० १७ ॥ ऋषिः—भृगुः ॥ देवता—धात्रादयो मन्त्रोक्ताः ॥ छन्दः—१ त्रिपदाऽऽर्षी गायत्री; २ अनुष्टुप्; ३, ४ त्रिष्टुप् ॥

HYMN XVII

Seer—Bhriguh. Sudject-matter—Dhatar etc. as described in the Verses. Matre—1 Tripada Arshi Gayatri; 2 Anustup; 3, 4 Tristup.

धाता दधातु नो रयिमीशानो जगतस्पतिः ।
स नः पूर्णेन यच्छतु ॥ १ ॥

May the ordainer and ruler of the world governig its affairs give us all fortune and may He bestow upon us all this with full zeal.

धाता दधातु दाशुषे प्राचीं जीवातुमक्षिताम् ।
वयं देवस्य धीमहि सुमतिं विश्वराधसः ॥ २ ॥

May the Ordainer of the world give to munificent man praise-worthy immortal life and may we obtain the wisdom of Divinity who is possessor of all powers and virtues.

धाता विश्वा वार्या दधातु प्रजाकामाय दाशुषे दुरोणे ।
तस्मै देवा अमृतं सं व्ययन्तु
विश्वे देवा अदितिः सजोषाः ॥ ३ ॥

May the ordainer of the universe give all knowlege and wealth to benevlent man desirous of progeny, at his home, and let all the learned men concordant in their thoughts inculding *Aditih.* the learned mother invest him with immortal life.

धाता रातिः सवितेदं जुषन्तां प्रजापतिर्निधिपतिर्नो अग्निः ।
त्वष्टा विष्णुः प्रजया संरराणो
यजमानाय द्रविणं दधातु ॥ ४ ॥

Let the atmospheric wind; the sun, which gives light; the fire which is master of all the subjets and the protcetor of worldly treasure grasp the oblation offered by us. Let wordly electricity and *vishnu* the *yajna* which are the giver of prosperity give all good fortunes to the performer of *yajna* with his children.

सू० १८ ।।ऋषिः—अथर्वा ।। देवता—पृथिवी, पर्जन्यः ।। छन्दः— १ चतुष्पाद्भुरिगुष्णिक्; २ त्रिष्टुप् ।।

HYMN XVIII

Seer—Atharvan. Subject-matter—Prithivi; Parjanyah; Metre—1 Chatuspad Bhurigushnik; 2 Tristup.

प्र नभस्व पृथिवि भिन्द्धी३दं दिव्यं नभः ।
उद्नो दिव्यस्य नो धातरीशानो वि ष्या दृतिम् ॥ १ ॥

Let this atmospheric air (Prithivi) burst open, let it cleave asunder this celestial cloud, let the sun which is most powerful open the mouth of this celestial water-bag like water-bag.

न घ्रंस्तताप न हिमो जघान प्र नभतां पृथिवी जीरदानुः ।
आपश्चिदस्मै घृतमित् क्षरन्ति यत्र सोमः
सदमित् तत्र भद्रम् ॥ २ ॥

Let not Sun's heat burn, let not cold destroy anything, let the middle region or cloud with all its quickening drops burst open, these rainy waters strength and vigour for this world and even for these plants, where vegitation ever remains there remains happiness for ever.

सू०१९ ॥ ऋषिः—ब्रह्मा ॥ देवता—प्रजापतिः, धाता ॥ छन्दः—जगती

HYMN XIX

Seer—Brahman. Subject-matter—Dhatar; Prajapatih. Metre—Jagati.

प्रजापतिर्जनयति प्रजा इमा धाता दधातु सुमनस्यमानः ।
संजानानाः संमनसः सयोनयो
मयि पुष्टं पुष्टपतिर्दधातु ॥ १ ॥

Prajapatih, the Master of the universe brings into existence these worldly creatures and He as benevolent ordainer subsists them. These creatures are of common mind, common spirit and common material cause. May the Lord of all strength and vigour give me strength and vigour.

सू० २० ॥ ऋषिः—अथर्वा ॥ देवता—अनुमतिः ॥ छन्दः—१, २ अनुष्टुप्; ३ त्रिष्टुप्; ४ भुरिक् त्रिष्टुप्;५ जगती; ६ अतिशाक्वरगर्भा जगती

HYMN XX

Seer—Atharvan. Subject-matter—Anumatih. Metre—1, 2, Anustup; 3 Tristup, 4 Bhurik Tristup; 5 Jagati; 6 Atishakvargarbha Jagati.

अन्वद्य नोऽनुमतिर्यज्ञं देवेषु मन्यताम् ।
अग्निश्च हव्यवाहनो भवतां दाशुषे मम ॥ १ ॥

Let *Anumati,* the full-moon night be convenient and suitable for our *yajna* performed in the midst of learned men. Let the fire be carrier of the substance of oblations offered there in for me, the performer of yajna.

अन्विदनुमते त्वं मंससे शं च नस्कृधि ।
जुषस्व हव्यमाहुतं प्रजां देवि ररास्व नः ॥ २ ॥

Let this full-moon night be suitable for our *yajna* performed at this time and become the source of my happiness. Let it take its share of oblations offered and let this brillient one become the source of granting good progeny.

अनु मन्यतामनुमन्यमानः प्रजावन्तं रयिमक्षीयमाणम् ।
तस्य वयं हेडसि मापि भूम सुमृडीके
अस्य सुमतौ स्याम ॥ ३ ॥

May the Divinity approving my full-moon night *vajna* grant me inexhaustible wealth with lot of children. May we never be subject to His anger but rest always in his benevolence and good guidance.

यत् ते नाम सुहवं सुप्रणीतेऽनुमते अनुमतं सुदानु ।
तेना नो यज्ञं पिपृहि विश्ववारे रयिं
नो धेहि सुभगे सुवीरम् ॥ ४ ॥

The glamour and brilliance of this full-moon night is praised by all, it is the good creation of God, it gives very nice pleasure and energy to all and it is pleasant to every one. Therefore, let this all-desired lustrous one become the source of accomplishing our yajna and giving us the riches full of heroes.

एमं युज्ञमनुमतिर्जगाम सुक्षेत्रतायै सुवीरतायै सुजातम् ।
भुद्रा ह्यस्याः प्रमतिर्बुभूव सेमं युज्ञमवतु देवगोपा ॥ ५ ॥

This Anumati, the full-moon night comes to this our well-performed *yajna* for making the land fertile and making the people enthusiastic as its arrival in time of a fortnight is benificial to all and this Anumati which is preserved by the Sun-beam be the source of protecting this yajna.

अनुमतिः सर्वमिदं बभूव यत् तिष्ठति चरति यदु च विश्वमेजति
तस्यास्ते देवि सुमतौ स्यामानुमते अनु हि मंससे नः ॥ ६ ॥

In the light of full-moon night everything whatever standeth, walketh and all that moveth become like full-moon night. Let us enjoy the pleasure of this gleaming night as it is ***Anumati*** which becomes the source of our pleasure, and fancy.

सू० २१ ॥ ऋषिः—ब्रह्मा ॥ देवता—आत्मा ॥ छन्दः—शक्वरीविराड् गर्भा जगती ॥

HYMN XXI

Seer—Brahman. Subject-matter—Atman. Metre-Shakvari-Viradgarbha Jagati.

समेत विश्वे वचसा पतिं दिव एको विभूरतिथिर्जनानाम् ।
स पूर्व्यो नूतनमाविवासत् तं वर्तनिरनु
वावृत एकमित् पुरु ॥ १ ॥

O ye people ! with prayer come all together to the Lord of the worldly splendour, He is the only all-pervading one who

is worshippable by all people. He (*Purvyah*) present in all eternity manifest the newly world in its cyclic creation and to Him alone all the paths to be troden lead and turn.

सू० २२ ।। ऋषिः—ब्रह्मा ।। देवता—लिङ्गोक्ताः (ब्रध्नः) ।।
छन्दः—१ द्विपदा विराड् गायत्री (एकावसाना) २ त्रिपदाऽनुष्टुप् ।।

HYMN XXII

Seer—Brahman. Subject-matter—Bradhnah or as described in the verse. Metre—1 Dvipada Viradgayattri (Ekavasana) 2 Tripada Anustup.

अयं सहस्रमा नो दृशे कवीनां मतिर्ज्योतिर्विधर्मणि ।। १ ।।

This Divinity gives thought for seeing reality of the (Sahastan) world and beyond the wise men amongst us. He is the light ranging in all the material objects.

ब्रध्नः समीचीरुषसः समैरयन् । अरेपसः सचेतसः
स्वसरे मन्युमत्तमाश्चिते गोः ।। २ ।।

As the sun which is (Bradhnah) far-distant from and many times larger than this earth sends forth the dawns which are immaculate thought inspiring beautiful and refulgent in their home for beholding the objects of the earth so the Great Divine power gives to learned men mystic discrimination which is immaculate and simultaneous to know the worldly objects.

सू० २३ ।। ऋषिः—यमः ।। देवता—दुःष्वप्ननाशनम् ।। छन्दः—अनुष्टुप्

HYMN XXIII

Seer—Yamah. Subject-matter—Duhsvapnanashanam. Metre—Anustup.

दौःष्वप्न्यं दौर्जीवित्यं रक्षो अभ्वमराय्यः ।
दुर्णाम्नीः सर्वा दुर्वाचस्ता अस्मन्नाशयामसि ।। १ ।।

We drive a far from us the tendencies of bad-dream, disappointment in life, evil deed, cowardiness, malignities, despicable ideas and all the Wicked tongues.

सू० २४ ॥ ऋषिः—ब्रह्मा ॥ देवता—सविता ॥ छन्दः—त्रिष्टुप् ॥

HYMN XXIV

Seer—Brahman. Subject-matter—Savitar· Metre-Tristup.

यन्न इन्द्रो अखनद् यदग्निर्विश्वे देवा मरुतो यत् स्वर्काः ।
तदस्मभ्यं सविता सत्यधर्मा
प्रजापतिरनुमतिर्नि यच्छात् ॥ १ ॥

May All-creating Prajapati, the Lord of the universe whose laws are true and faithful and whose working is accepted by all bestow upon us that mineral-wealth which is dug out by the King, which is dug out by learned man, which is dug out by all the scientists and which is dug out by the army-men and the men of excavation.

सू० २५ ॥ ऋषिः—मेधातिथिः ॥ देवता—विष्णुः ॥ छन्दः—त्रिष्टुप् ॥

HYMN XXV

Seer—Medhatithih. Subject-matter—Vishnuh. Metre—Tristup.

ययोरोजसा स्कभिता रजांसि यौ वीर्यैर्वीरतमा शविष्ठा ।
यौ पत्येते अप्रतीतौ सहोभिर्विष्णुमगन् वरुणं पूर्वहूतिः ॥ १ ॥

Let my first praise go to *Vishnu*, the sun and Varuna, the air by whose mighty power these worlds are firmly established and which are very strong and most powerful with their power and which are unequalled and perform their functions harmoniously.

यस्येदं प्रदिशि यद् विरोचते प्र चानति वि च चष्टे शचीभिः
पुरा देवस्य धर्मणा सहोभिर्विष्णुमगन् वरुणं पूर्वहूतिः ॥ २ ॥

Let my first praise go to *Vishnu*, the sun and Varuna, the air by whose power is controlled all this world that shines in the space, that breaths life and that sees everything with thought and action and who are doing their operation with their powers through the previously law of *Deva*, the wonderous Divine Power.

सू० २६ ॥ ऋषिः—मेधातिथिः ॥ देवता—विष्णुः ॥ छन्दः—१, ८ त्रिष्टुप्; २ त्रिपदा विराड् गायत्री; ३ षट्पदा विराड् गायत्री; ४-७ गायत्री

HYMN XXVI

Seer—Medhatithih. Subject-matter—Vishnuh. Metre —1 Tristup; 2 Tripada Virad-Gayatri; 3 Shatpada Virat Shakvari; 4-7 Gayatri; 8 Tristup.

विष्णोर्नु कं प्रा वोचं वीर्याणि यः पार्थिवानि विममे रजांसि।
यो अस्कभायदुत्तरं सधस्थं विचक्रमाणस्त्रेधोरुगायः ॥ १ ॥

I, the cosmologist gladly describe the mighty deeds of All-pervading Divinity who created the material worlds and praiseworthy who is supporting the highest heavenly region pervading in the three plans of the universe.

प्र तद् विष्णु स्तवते वीर्याणि मृगो न भीमः कुचरो गिरिष्ठाः
परावत आ जगम्यात् परस्याः ॥ २ ॥

Thus, All-pervading Divinity manifest His wonderous deeds. He is as dreadful for the wickeds as wild beasts. He is pervading the earth and He is pervading the cloud. May he be realise in my heart though he is pervading farthest external world and space.

यस्योरुषु त्रिषु विक्रमणेष्वधिक्षियन्ति भुवनानि विश्वा।
उरु विष्णो वि क्रमस्वोरु क्षयाय नस्कृधि।
घृतं घृतयोने पिब प्रप्र यज्ञपतिं तिर ॥ ३ ॥

He is the All-pervading Divinity in whose three grand arran-

gements all the worlds and creatures have their habitatiob. O All-pervading Lord ! Thou pervadest everything and makest the worlds for my stay and habitation. O All-supporting Lord ! thou art the primal cause of light and thou protectest the light of knowledge. Please promote the performer of yajna more and more.

इदं विष्णुर्वि चक्रमे त्रेधा नि दधे पदा ।
समूढमस्य पांसुरे ॥ ४ ॥

The All-pervading Divinity strides His undertakings in this world. He has arranged all the things of the universe in three order—Cosmos, Vedas, the Knowledge and the speech. He real nature lies hidden in the vast space.

त्रीणि पदा वि चक्रमे विष्णुर्गोपा अदाभ्यः ।
इतो धर्माणि धारयन् ॥ ५ ॥

The All-pervading Divinity who is the guardian of all and whom none can overpower has created the objects of the universe in three order ordaining the laws of nature from within.

विष्णोः कर्माणि पश्यत यतो व्रतानि पस्पशे ।
इन्द्रस्य युज्यः सखा ॥ ६ ॥

Observe the working of All-pervading Divinity by whom the holy observances of religion are made known, who is the friend of the soul, the possesser of the organs.

तद् विष्णोः परमं पदं सदा पश्यन्ति सूरयः ।
दिवीव चक्षुराततम् ॥ ७ ॥

Wise men always behold that lofty station of Vishnu, the All-pervading Divinity as if it were extended in the light of the Sun (etc.) like an eye.

दिवो विष्ण उत वा पृथिव्या मही विष्ण उरोरन्तरिक्षात् ।
हस्तौ पृणस्व बहुभिर्वसव्यैराप्रयच्छ
दक्षिणादोत सव्यात् ॥ ८ ॥

O All-pervading Divinity ! from heavenly region, O Omnipresent one ! from the grand earth and from the vast middle region fill my both hands with various wealth and make me give (it to others) from my right hand and from my left hand.

सू० २७ ॥ ऋषिः—मेधातिथिः ॥ देवता—इडा ॥ छन्दः—त्रिष्टुप् ॥

HYMN XXVII

Seer—Medhatithih. Subject-matter—Ida. Metre-Tristup;

इडैवास्माँ अनु वस्तां व्रतेन यस्याः पदे पुनते देवयन्तः ।
घृतपदी शक्वरी सोमपृष्ठोप यज्ञमस्थित वैश्वदेवी ॥ १ ॥

Let even the intelligence in attainment of which the persons desiring noble qualities and acts make them purged and pure make us celebrated with knowledge and action. It is full of light, it is mighty, consciousness is its basic ground and it is the light concerned with all the mental activities. Let it remain with me in my ventures of thoughts and deeds,

सू० २८ ॥ ऋषिः—मेधातिथिः ॥ देवता—वेदः ॥ छन्दः—त्रिष्टुप् ॥

HYMN XXVIII

Seer—Medhatithih. Subject-matter—Vedah. Metre-Tristup.

वेदः स्वस्तिर्द्रुघणः स्वस्तिः परशुर्वेदिः परशुर्नः स्वस्ति ।
हविष्कृतो यज्ञिया यज्ञकामास्ते
देवासो यज्ञमिमं जुषन्ताम् ॥ १ ॥

Let the shoot of ***Kusha***-grass be for our benefit, let the mace be for our advantage, let the *Vedi of yajnas* bring us prosperity and let the hatchet be for our good in the *yajnas*, let learned men desiring the accomplishment of yajnas, wedded with the intentions of performing yajnas and engaged in preparing *yajna-samagri* use to perform this *yajna*.

सू०२६ ।। ऋषिः—मेधातिथिः ।। देवता—अग्नाविष्णू ।। छन्दः—त्रिष्टुप्

HYMN XXIX

Seer—Medhatithih. Subject-matter—Agnavishnu. Metre—Tristup.

अग्नाविष्णू महि तद् वां महित्वं पाथो घृतस्य गुह्यस्य नाम ।
दमेदमे सप्त रत्ना दधानौ प्रति
वां जिह्वा घृतमा चरण्यात् ॥ १ ॥

Glorious is that might of fire and *yajna* that these two drink the oblation of the ghee which has very mysterious utility and advantage. These two placing various wealth in every home (through yajna performances) take the offered ghee through tongue, the burining flame.

अग्नाविष्णू महि धाम प्रियं वां वीथो घृतस्य गुह्या जुषाणौ ।
दमेदमे सुष्टुत्या वावृधानौ प्रति
वां जिह्वा घृतमुच्चरण्यात् ॥ २ ॥

These fire and yajna possess great lovely glory and splendour. They obtain the essance of ghee taking the myserious benefit thereof. Let both of them take the offered ghee through their flames, exallted in each house with fair laudation.

सू० ३० ।। ऋषिः—भृग्वङ्गिराः ।। देवता—द्यावापृथिवी, मित्रः, ब्रह्मणस्पतिः सविता च ।। छन्दः—बृहती ।।

HYMN XXX

Seer—Bhrigvangiras. Subject-matter—Dyavaprithivi, Brahmanaspati and Savitar. Metre—Brihati.

स्वाक्तं मे द्यावापृथिवी स्वाक्तं मित्रो अकरयम् ।
स्वाक्तं मे ब्रह्मणस्पतिः स्वाक्तं सविता करत् ॥ १ ॥

May father and mother get my eyes ointed well, may friends have got my eyes ointed well, may the teacher get my eyes ointed well and may the head of family get my eyes ointed and balmed well.

सू० ३१ ॥ ऋषिः—भृग्वङ्गिराः ॥ देवता—इन्द्रः ॥ छन्दः—भुरिक् त्रिष्टुप् ॥

HYMN XXXI

Seer—Bhriguangiras. Subject-matter—Indrah. Metre-Anustup.

इन्द्रोतिभिर्बहुलाभिर्नो अद्य यावच्छ्रेष्ठाभिर्मघवञ्छूर जिन्व ।
यो नो द्वेष्ट्यधरः सस्पदीष्ट
यमु द्विष्मस्तमु प्राणो जहातु ॥ १ ॥

O Wealthy, mighty heroic ruler ! save my life with all your best possible protective means and powers now, may he who hateth us fall beneath us and let life abondon him whom we detest.

सू० ३२ ॥ ऋषिः—ब्रह्मा ॥ देवता—आयुः ॥ छन्दः—अनुष्टुप् ॥

HYMN XXXII

Seer—Brahman. Subject-matter—Ayuh, Metre-Anustup.

उप प्रियं पनिप्नतं युवानमाहुतीवृधम् ।
अगन्म बिभ्रतो नमो दीर्घमायुः कृणोतु मे ॥ १ ॥

We should always maintain the balance of internol heat working in digestion-system which is a favourable one to us, which is always powerful, which performs various operations

in the body, and which grows stronger with sound diets, by eating good eatables. Let it make my life long.

सू० ३३ ॥ ऋषिः—ब्रह्मा ॥ देवता—मरुतः, पूषा, बृहस्पतिः, अग्निश्च ॥ छन्दः—पथ्या पङ्क्तिः ॥

HYMN XXXIII

Seer—Brahman. Subject-matter—Marutah, Pushan, Brihaspatih and Agnih. Metre—Pathya Panktih :

सं मा सिञ्चन्तु मरुतः सं पूषा सं बृहस्पतिः।
सं मायमग्निः सिञ्चतु प्रजया च धनेन च।
दीर्घमायुः कृणोतु मे ॥ १ ॥

Let vital airs pour on me the good health, let protective energy pour on me good health, let the soul pour on me good health, let this bodily heat pour on me good health bearing progeny wealth and let it make my life long.

सू० ३४ ॥ ऋषिः—अथर्वा ॥ देवता—जातवेदाः ॥ छन्दः—जगती ॥

HYMN XXXIV

Seer—Atharvan. Subject-matter—Jatvedas. Metre-Jagati.

अग्ने जातान् प्र णुदा मे सपत्नान् प्रत्यजाताञ्जातवेदो नुदस्व।
अधस्पदं कृणुष्व ये पृतन्यवोऽनागसस्ते
वयमदितये स्याम ॥ १ ॥

O ruler ! drive away my foes who are born and O master of vedic knowledge ! repel even those enemies of mine who are to come in light, make down my adversaries beneath my feet, may we be sinless before you who is free and unimpared.

सू० ३५ ॥ ऋषिः—अथर्वा ॥ देवता—जातवेदाः ॥ छन्दः—१, ३ त्रिष्टुप्; २ अनुष्टुप् ॥

HYMN XXXV

Seer—Atharvan. Subject-matter—Jatvedas. Metre 1. 3 Tristup; 2 Anustup.

प्राज्यान्त्सपत्नान्त्सहसा सहस्व प्रत्यजाताञ्जातवेदो नुदस्व ।
इदं राष्ट्रं पिपृहि सौभगाय
विश्व एनमनु मदन्तु देवाः ॥ १ ॥

O learned ruler ! subdue other enemies with conquering spririt and repel even them who are to come in light, protect this kingdom for prosperity and let all the men of sceince and wisdom admire that of you.

इमा यास्ते शतं हिराः सहस्रं धमनीरुत ।
तासां ते सर्वासामहमश्मना बिलमप्यधाम् ॥ २ ॥

O ailing King ! the physician close the holes of all the small and large nerves of your body which are hundreds and thousands in number respectively to stop the blood flow by the use of *ashman*, the calcium product of *ashman*.

परं योनेरवरं ते कृणोमि मा त्वा प्रजाभि भून्मोत सूनुः ।
अस्वं१ त्वाप्रजसं कृणोम्यश्मानं
ते अपिधानं कृणोमि ॥ ३ ॥

I, the representative of the subject make your high rank a littele lower but in spite of that the subject, or the son of yours can not lower your position. I make you wise and unassailable. I guard you with the cover of stone—(I guard you in the fort of stone).

सू० ३६ ॥ ऋषिः—अथर्वा ॥ देवता—अक्षि, मनः ॥ छन्दः—अनुष्टुप् ॥

HYMN XXXVI

Seer—Atharvan. Subject-matter—Akshi, Manas. Metre—Anustup.

अक्ष्यौ॑ नौ मधु॑संकाशे अनी॑कं नौ स॒मञ्ज॑नम् ।
अ॒न्तः कृ॑णुष्व॒ मां हृ॒दि मन॒ इन्नौ॑ स॒हास॑ति ॥ १ ॥

The glances of both of us, the wife and husband are sweet like honey, our faces are as smooth as smooth as ointment, let each of us make the place of each other in our heart and let our mind also be one and unanimous.

सू० ३७ ॥ ऋषिः—अथर्वा ॥ देवता—वासः ॥ छन्दः—अनुष्टुप् ॥

HYMN XXXVII

Seer—Atharvan. Subject-matter—Vasas. Metre-Anustup.

अ॒भि त्वा॒ मनु॑जातेन॒ दधा॑मि॒ मम॒ वास॑सा ।
यथासो॒ मम॒ केव॑लो॒ नान्यासां॑ की॒र्तया॑श्च॒न ॥ १ ॥

The bride at the time of tying of bride's cloth with that of her bride-groom says : "The tie whith that of thine I fasten whin this cloth of mine and which is woven with art of man; that thou be exclusively mine and should not and would not talk of other women.

सू० ३८ ॥ ऋषिः—अथर्वा ॥ देवता—वनस्पतिः (आसुरी) ॥
छन्दः—१, २, ४, ५ अनुष्टुप्; ३ चतुष्पदा उष्णिक् ॥

HYMN XXXVIII

Seer—Atharvan. Subject-matter—Vanaspatih. Metre—1, 2, 4, 5 Anustup; 3 Chatuspada Ushink.

इ॒दं ख॑नामि भेष॒जं मा॑पश्यम॑भिरो॒रुद॑म् ।
प॒राय॒तो नि॒वर्त॑नमाय॒तः प्र॑ति॒नन्द॑नम् ॥ १ ॥

I dig this healing herb that make my husband look on me and weep, in time of parting from me; that bids him return if he parts with any task and greet him when he comes.

येना॑ निच॒क्र आ॑सु॒रीन्द्रं॑ दे॒वेभ्य॒स्परि॑ ।
तेना॒ नि कु॑र्वे॒ त्वाम॒हं यथा॒ तेऽसा॑नि॒ सुप्रि॑या ॥ २ ॥

This herb wherewith Asuri, the heavy carnal desire draws the master of limbs, the soul downward from the divine virtues and actions and with this same herb I draw you, O husband ! so that I may remain ever dear to you.

प्रतीची सोममसि प्रतीच्युत सूर्यम् ।
प्रतीची विश्वान् देवान् तां त्वाच्छावदामसि ॥ ३ ॥

O wife ! in me you have reached the moon, in me you have attained the sun, in me you have obtained all the extra-ordinary qualities of world and it is why we speak of you very highly.

अहं वदामि नेत् त्वं सभायामह त्वं वद ।
ममेदसस्त्वं केवलो नान्यासां कीर्तयाश्चन ॥ ४ ॥

Not only I declare in this august assembly O husband ! but thou also admittted so. Thou then, be exclusively mine and should not and would not talk of other women.

यदि वासि तिरोजनं यदि वा नद्यस्तिरः ।
इयं ह मह्यं त्वामोषधिर्बद्ध्वेव न्यानयत् ॥ ५ ॥

If you, O husband or wife ! are far away from the men of family, if you are far away beyond the river, this herb may seem to bind you fast and bring you back to me.

सू०३९ ॥ ऋषिः—प्रस्कण्वः ॥ देवता—मन्त्रोक्ताः ॥ छन्दः—त्रिष्टुप् ॥

HYMN XXXIX

Seer—Praskanvah. Subject-matter—Sarasvan. Metre —Tristup.

दिव्यं सुपर्णं पयसं बृहन्तमपां गर्भं वृषभमोषधीनाम् ।
अभीपतो वृष्ट्या तर्पयन्तमा
नो गोष्ठे रयिष्ठां स्थापयाति ॥ १ ॥

The man of knowledge and action establish in the heart the home of organs, the notion of God who is the primal ground of knowledge and speech, who is super-natural, intellegent, active, supreme, the spirit of material elements, the mighty power of all the plants and herbs and who dropping rain from clouds moisten the earth.

सू० ४० ।। ऋषि:—प्रस्कण्व: ।। देवता—सरस्वान् ।। छन्द:—१ भुरिक् त्रिष्टुप्; २ त्रिष्टुप् ।।

HYMN XL

Seer—Praskanvah. Subject-matter—Sarasvan. Metre-1 Bhurik Tristup: 2 Tristup.

यस्य॑ व्र॒तं प॒शवो॒ यन्ति॒ सर्वे॒ यस्य॑ व्र॒त उ॑पति॒ष्ठन्त॒ आप॑: ।
यस्य॑ व्र॒ते पु॑ष्टप॑ति॒र्निवि॑ष्ट॒स्तं सर॑स्वन्त॒मव॑से हवामहे ॥ १ ॥

We for our protection adore Divinity, the Primal ground of knowledge and speech in whose law the creatures freely wander, whose ordinances abide the waters and in whose command *Pustapatih,* the air remains bound.

आ प्र॒त्यञ्चं॑ दा॒शुषे॑ दा॒श्वांसं॒ सर॑स्वन्तं पुष्ट॒पतिं॑ रयि॒ष्ठाम् ।
रा॒यस्पोषं॑ श्रव॒स्युं वसा॑ना इ॒ह हु॑वेम॒ सद॑नं रयी॒णाम् ॥ २ ॥

We, accepting His glory pray God who is ultimath primal ground of Vedic speech, the seat of riches, glorious, increaser of the wealth, the rich possessor, the Lord of fulness and who gives to him who gives his wealth to others.

सू० ४१ ।। ऋषि:—प्रस्कण्व: ।। देवता—श्येन: ।। छन्द:—१ जगती; २ त्रिष्टुप् ।।

HYNN XLI

Seer—Praskanvah. Subject-matter—Shyenah. Metre —1 Jagati; 2 Tristup.

अति॒ धन्वा॒न्यत्य॒पस्त॑तर्द श्ये॒नो नृ॒चक्षा॑ अवसान॒दर्श॑: । तर॒न्
विश्वा॒न्यव॑रा रजां॒सीन्द्रे॑ण॒ सख्या॑ शि॒व आ ज॑गम्यात् ॥ १ ॥

This Sun which possesses sharp and swift rays, becoming the means of sight of men and observing the end of space boundaries cleaves with its rays the middle region and the waters accummulated therein,. Let it traversing all the lower realms with the close contact of *Indra* the air come to us auspicious.

श्येनो नृचक्षा दिव्यः सुपर्णः सहस्रपाच्छतयोनिर्वयोधाः ।
स नो नि यच्छाद् वसु यत
पराभृतमस्माकमस्तु पितृषु स्वधावत् ॥ २ ॥

Let that sun which possesses sharp and swift rays, which is observed by men, which is celestial, which has nice light and lustre, which has thousands of rays and is the cause of multifarious operations and which gives long life to us. give us the wealth(the water, moister etc) which was taken from us and let it be rich in food among our father, mother and grand-father and grand-mother who are alive.

सू०४२ ॥ ऋषिः—प्रस्कण्वः ॥ देवता—सोमारुद्रौ ॥ छन्दः—त्रिष्टुप् ॥

HYMN XLII

Seer—Praskanvah. Subject-matter—Somarudrau.
Metre—Tristup.

सोमारुद्रा वि वृहतं विषूचीममीवा या नो गयमाविवेश ।
बाधेथां दूरं निर्ऋतिं पराचैः
कृतं चिदेनः प्र मुमुक्तमस्मत् ॥ १ ॥

Let water and fire or the Sun and the heat scatter and drive away the ailment that has entered in our bodies. Let them chase the destruction afar into distance and release us from evil that has been created by this disease.

सोमारुद्रा युवमेतान्यस्मद् विश्वा तनूषु भेषजानि धत्तम् ।
अव स्यतं मुञ्चतं यन्नो असत् तनूषु
बद्धं कृतमेनो अस्मत् ॥ २ ॥

These water and fire preserve in our bodies all those healing powers which heals diseases. Let them draw away the effect produced by disease and the ill which we have still inherent in our bodies.

सू० ४३ ॥ ऋषिः—प्रस्कण्वः ॥ देवता—वाक् ॥ छन्दः—त्रिष्टुप् ॥

HYMN XLIII

Seer—Praskanvah. Subject-Matter Vak. Merte-Tristup.

शिवास्त एका अशिवास्त एकाः सर्वा बिभर्षि सुमनस्यमानः ।
तिस्रो वाचो निहिता अन्तरस्मिन्
तासामेका वि पपातानु घोषम् ॥ १ ॥

O men ! some of your words are auspicious and some are inauspecious, you possess all the considring every aspect of them three speeches (*Para, Pashyanti, Mādhyama*) are laid deep within the heart and one of them, the fourth, flows into all outer sounds and expressions.

सू० ४४ ॥ ऋषिः—प्रस्कण्वः ॥ देवता—इन्द्रः, विष्णुः ॥ छन्दः—भुरिक् त्रिष्टुप् ॥

HYMN XLIV

Seer—Praskanvah. Subject-matter—Indrah, Vishnu. Metre—Bhurik Tristup.

उभा जिग्यथुर्न परा जयेथे न परा जिग्ये कतरश्चनैनयोः ।
इन्द्रश्च विष्णो यदपस्पृधेथां त्रेधा सहस्रं वि तदैरयेथाम् ॥ १ ॥

Both of the air and electricity come out victorious in their operations, they are never conquered by anyone, either of these two is not ever defeated, if these air and electricity come in rivalry they produce this world in three division.

सू० ४५ ॥ ऋषिः—प्रस्कण्वः ॥ देवता—ईर्ष्यापनयनम् ॥
छन्दः—अनुष्टुप् ॥

HYMN XLV

Seer—Praskanvah. Subject-mater—Irshyapanayanam. Metre—Anustup.

जनाद् विश्वजनीनात् सिन्धुतस्पर्याभृतम् ।
दूरात् त्वा मन्य उद्भृतमीर्ष्याया नाम भेषजम् ॥ १ ॥

This plant brought from the river or sea which is opened for all the men and fetched from afar is, I deam, the balm that cures jealousy.

अग्नेरिवास्य दहतो दावस्य दहतः पृथक् ।
एतामेतस्येर्ष्यामुद्नाग्निमिव शमय ॥ २ ॥

Let this balm calm the jealousy of the man who is burning like fire and burning like the fire of nluge, as the water extinguishes the fire.

सू० ४६ ॥ ऋषिः—अथर्वा ॥ देवता—सिनीवाली ॥ छन्दः—१, २ अनुष्टुप्; ३ त्रिष्टुप् ॥

HYMN XLVI

Seer—Atharvan. Subject-matter—sinivali. Metre 1, 2 Anustup; 3 Tristup.

सिनीवालि पृथुष्टुके या देवानामसि स्वसा ।
जुषस्व हव्यमाहुतं प्रजां देवि दिदिड्ढि नः ॥ १ ॥

Sinivali, the first part of dark-night which is the sister of Sun-rays, is worthy of all prays. This accepts the oblations offered in the yajnas performed on the occasion and this pleasant one becomes the source of giving us good progeny.

या सुबाहुः स्वङ्गुरिः सुषूमा बहुसूवरी ।
तस्यै विश्पत्न्यै हविः सिनीवाल्यै जुहोतन ॥ २ ॥

O performers of *yajna* ! offer your oblations for that first dark-night which is the perserving force of worldly subjects or the physical elements for whom the oblations are offered. This is pleasant like a house-hold wife who has beautiful hand, beautiful fingers, constructive vista and plenty of progeny.

या विश्पत्नीन्द्रमसि प्रतीची सहस्रस्तुकाभियन्ती देवी ।
विष्णोः पत्नि तुभ्यं राता हवींषि
पतिं देवि राधसे चोदयस्व ॥ ३ ॥

This first part of dark-night which protect the worldly subject, which is different from full dark-night, coming towards Sun is praised by all and is the wonderous phenomenon of the world. It is the Patni, the guarding factor of *yajna* and oblation is offered for it, let it make the yajna effective in giving bounty.

सू० ४७ ॥ ऋषिः—अथर्वा ॥ देवता—कुहूः ॥ छन्दः—१ जगती;
२ त्रिष्टुप् ॥

HYMN XLVII

Seer—Atharvan. Subject-matter—Kuhuh. Metre-1 Jagati, 2 Tristup.

कुहूं देवीं सुकृतं विद्मनापसमस्मिन् यज्ञे सुहवा जोहवीमि ।
सा नो रयिं विश्ववारं नि यच्छाद्
ददातु वीरं शतदायमुक्थ्यम् ॥ १ ॥

In this sacrifice I describe the advantages of Kuhu, the last phase of dark-night which is the occasion of performing good acts, which bears many good performances of yajna etc; and which has many praises. Let it give us the wealth possessed of all boons and praiseworthy progeny having the power to give gift to many others.

कुहूर्देवानाममृतस्य पत्नी हव्या नो अस्य हविषो जुषेत ।
शृणोतु यज्ञमुशती नो अद्य
रायस्पोषं चिकितुषी दधातु ॥ २ ॥

This last part of dark-night is the preserver of the immortality of the rays of the sun, let this, praised, accept the oblation offered by us in the yajna, and let it be now the source of increasing our wealth like the house-hold lady who desiring to perform the yajnas and knowing everything hears her family's requirements and increases the return of the wealth.

सू० ४८ ॥ ऋषिः—अथर्वा ॥ देवता—राका ॥ छन्दः—जगती ॥

HYMN XLVIII

Seer—Atharvan. Subject-matter—Raka. Metre-Jagati.

राकामहं सुहवां सुष्टुती हुवे शृणोतु नः सुभगा बोधतु त्मना ।
सीव्यत्वपः सूच्याच्छिद्यमानया
ददातु वीरं शतदायमुक्थ्यम् ॥ १ ॥

Praise the house-hold lady like the final phase of the full-mooned night with nice words and reverent expressions, may she auspicious, hear and observe herself, may she sew her actions with never-breaking needle, give a glorious son who is able to give a hundred gifts.

यास्ते राके सुमतयः सुपेशसो याभिर्ददासि दाशुषे वसूनि ।
ताभिर्नो अद्य सुमना उपागहि सहस्रपोषं सुभगे रराणा ॥ २ ॥

Like final phase of full-moonded night, O house-hold lady ! giving us the wealth of thousand sorts come to us now with delightful mind accompanied by your those favours which are lovely in their forms and wherewith you give wealth to benevolent man.

सू० ४९ ।। ऋषिः—अथर्वा ॥ देवता—देवपत्न्यः ॥ छन्दः—१ आर्षी जगती; २ चतुष्पदा पङ्क्तिः ॥

HYMN XLIX

Seer—Atharvan. Subject-matter—Devapatnyah.
Metre—1 Arshi jagati! 2 Chatuspada Panktih.

देवानां पत्नीरुशतीरवन्तु नः प्रावन्तु नस्तुजये वाजसातये ।
याः पार्थिवासो या अपामपि व्रते ता नो देवीः
सुहवाः शर्म यच्छन्तु ॥ १ ॥

Let the resisting and supporting energies inherent in the physical elements (Devas) abiding in the worldly objects protect us, let them help us in obtaining offsprings and winning bounty. These wonderous and admirable energies which are found in material, gross objects and which are abiding in the realm of rays, water etc; give us delight and protection.

उत ग्ना व्यन्तु देवपत्नीरिन्द्राण्यग्नाय्यश्विनी राट् ।
आ रोदसी वरुणानी शृणोतु व्यन्तु
देवीर्य ऋतुर्जनीनाम् ॥ २ ॥

Let these energies (Known as the wives of Devas)—Agnayi, the energy of fire; *Indrani*, the energy of air and electricity; *Ashvini*, the energy of vital breath—which is inhailed and which is exhailed; Rat, the brillient one; Rodesi, the thermal energy; Varunani, the energy of the water; enjoy their activities, become the source of audibility and let them make known to the concerned whatever is the season of the consorts.

सू० ५० ।। ऋषिः—अङ्गिराः (कितववधकामः) ॥ देवता—इन्द्रः ॥ छन्दः—१, २, ५, ८, ९ अनुष्टुप्; ३, ७ त्रिष्टुप्; ४ जगती; ६ भुरिक् त्रिष्टुप ॥

HYMN L

Seer—Angiras. Subject-matter—Indrah. Metre—1, 2, 5, 8, 9, Anustup; 3, 7, Tristup; 4 Jagati; 6 Bhurik Tristup.

यथा वृक्षमशनिर्विश्वाहा हन्त्यप्रति ।
एवाहमद्य कितवानक्षैर्बध्यासमप्रति ॥ १ ॥

As evermore the irresistible lightning flash strikes the tree so irresistible, may I conquer the gamblers with the dice.

तुराणामतुराणां विशामवर्जुषीणाम् ।
समैतु विश्वतो भगो अन्तर्हस्तं कृतं मम ॥ २ ॥

Let all the fortune of folk—from hale, sck and impotent to defend them come to me as industry and perserverance is in my hand.

ईडे अग्निं स्वावसुं नमोभिरिह प्रसक्तो वि चयत् कृतं नः ।
रथैरिव प्र भरे वाजयद्भिः
प्रदक्षिणं मरुतां स्तोममृध्याम् ॥ ३ ॥

I praise the mighty ruler of the kingdom who gives his wealth to his kinsfold, may he, engaged in his state-affairs, carefully pool together our industry and diligence, let us bring our presents in the way as these are carried by the cars racing in the battle and let us receive the laudation of Maruts, the army men.

वयं जयेम त्वया युजा वृतमस्माकमंशमुदवा भरेभरे ।
अस्मभ्यमिन्द्र वरीयः सुगं कृधि
प्र शत्रूणां मघवन् वृष्ण्या रुज ॥ ४ ॥

O mighty King, may we with you to aid us win over the enemy who has surrounded us, please reserve our share in every battle; make for us wide room and easy way, break down O, richest one ! the enterprise of foemen.

अजैषं त्वा संलिखितमजैषमुत संरुधम् ।
अविं वृको यथा मथदेवा मथ्नामि ते कृतम् ॥ ५ ॥

O enemy ! I have completely conquered you like a paper-scrawl, I have conquered you like a captive, I tear your stake away as a wolf tears and rends a sheep.

उत प्रहामतिदीवा जयति कृतमिव श्वघ्नी वि चिनोति काले ।
यो देवकामो न धनं रुणद्धि समित् तं रायः सृजति स्वधाभिः ॥ ६ ॥

The man who is efficient in his enterprises overcome and subjugate his enemy as the gambler piles his spoils in time. The man who does not keep back his riches from spending in good works, overwhelms with wealth's inherent power

गोभिष्टरेमामतिं दुरेवां यवेन वा क्षुधं पुरुहूत विश्वे ।
वयं राजसु प्रथमा धनान्यरिष्टासो वृजनीभिर्जयेम ॥ ७ ॥

Let us overcome the troublesome poverty with the domestication of cattle like cow etc. let us conqner all starvations with the cerial like barley etc, and we enjoing first rank amongst the kings and enjoying harmony with each other obtain wealthy possession by own endevours.

कृतं मे दक्षिणे हस्ते जयो मे सव्य आहितः ।
गोजिद् भूयासमश्वजिद् धनंजयो हिरण्यजित् ॥ ८ ॥

I have perseverance in right hand and victory lies in my left hand. May I be the winner of cows, the winner of horses the winner of wealth and the winner of gold.

अक्षाः फलवतीं द्युवं दत्त गां क्षीरिणीमिव ।
सं मा कृतस्य धारया धनुः स्नाव्नेव नह्यत ॥ ९ ॥

O men of worldly dealings ! give me the fruitful knowledge of worldly dealings like the cow giving milk. Unite me with gains as the bow-string binds the bow.

सू० ५१ ।। ऋषिः—अङ्गिराः ।। देवता—१ इन्द्राबृहस्पती ।।
छन्दः—त्रिष्टुप् ।।

HYMN LI

Seer—Angiras. Subject-matter—Indra Brihaspati. Meter—Tristup.

बृहस्पतिर्नः परि पातु पश्चादुतोत्तरस्मादधरादघायोः ।
इन्द्रः पुरस्तादुत मध्यतो नः
सखा सखिभ्यो वरीयः कृणोतु ॥ १ ॥

May the learned man protect us from the enemy from behind, from above and from below. May the King from the front and from the centre vounch safe us room and freedom as friend to friends.

सू० ५२ ।। ऋषिः—अथर्वा ।। देवता—सांमनस्यम् अश्विनौ ।। छन्दः—ककुम्मत्यनुष्टुप्; २ जगती ॥

HYMN LII

Seer—Atharvan. Subject-matter—Sammanasyam, Ashvinau. Metre—1 Khumanati Anustup; 2-Jagati.

संज्ञानं नः स्वेभिः संज्ञानमरणेभिः ।
संज्ञानमश्विना युवमिहास्मासु नि यच्छतम् ॥ १ ॥

O ye teacher and preacher ! give us agreement with the men who are our own; give me agreement with strangers and join us in this place with sympathy and love.

सं जानामहै मनसा सं चिकित्वा मा युत्स्महि मनसा दैव्येन ।
मा घोषा उत्स्थुर्बहुले विनिर्हते मेषुः
पप्तदिन्द्रस्याहन्यागते ॥ २ ॥

May we have concordance in mind, unanimity in purpose and let us not part from the spirit of righteousness and conscientionsness. Let not arise there around us any din of frequent 'alaughter and let not the arrow of lightning fall upon us in the day and in the night

सू० ५३ ॥ ऋषिः—ब्रह्मा ॥ देवता—आयुः, बृहस्पतिः, अश्विनौ च ॥ छन्दः—१, २ त्रिष्टुप्; ३ भुरिक् त्रिष्टुप्; ४ उष्णिग् गर्भार्षी पङ्क्तिः; ५-७ अनुष्टुप ॥

HYMN LIII

Seer—Brahman. Subject-matter—Ayuh. Brihaspati, Ashvinau. Metre—1, 2 Tristup, 3 Bhurik Tristup, Ushnikgarbha Arshi Panktih; 5-7 Anustup.

अमुत्रभूयादधि यद् यमस्य बृहस्पते अभिशस्तेरमुञ्चः ।
प्रत्यौहतामश्विना मृत्युमस्मद्
देवानामग्ने भिषजा शचीभिः ॥ १ ॥

O most powerful wise ! let Ashvinoau, exhaling and inhaling breaths which are the health—giving forces amongest all the forces working in the body chase the death for from us their mightly powers when you have seved me from the curse, the otherworldly torture of the *yama*, the Divine power who dispenses justice.

सं क्रामतं मा जहीतं शरीरं प्राणापानौ ते सयुजाविह स्ताम् ।
शतं जीव शरदो वर्धमानोऽग्निष्टे
गोपा अधिपा वसिष्ठः ॥ २ ॥

Let these two exhaling and inhaling breaths move together, let both of them leave not the body and let both the breathings stay united for you, O man. you waxing in strength live a hundred autumns and may the bodily fire be your nobles' guardian and controlling force.

आयुर्यत् ते अतिहितं पराचैरपानः प्राणः पुनरा ताविताम् ।
अग्निष्टदाहार्निर्ऋतेरुपस्थात् तदात्मनि
पुनरा वेशयामि ते ॥ ३ ॥

O man ! I, the physician return your life which has got vanished in the distance, let two breaths (Prana and Apana) retrun to you again, I introduce unto yourself again this life which the bodily heat has snatched from the bosom of destruction.

मेमं प्राणो हासीन्मो अपानोऽवहाय परां गात् ।
सप्तऋषिभ्य एनं परि ददामि
त एनं स्वस्ति जरसे वहन्तु ॥ ४ ॥

Let not the vital breath that he draws forsake this man let not his expiratoin part leaviug him, I give him over to seven vital breaths and let them conduct him to normal old age in safety.

प्र विशतं प्राणापानावनड्वाहाविव व्रजम् ।
अयं जरिम्णः शेवधिररिष्ट इह वर्धताम् ॥ ५ ॥

Let these two breaths (Prana and Apana) like two bulls going to their stall enter him, let him wax in strenth, uninjue-red and let him be the treasure of old age.

आ ते प्राणं सुवामसि परा यक्ष्मं सुवामि ते ।
आयुर्नो विश्वतो दधदयमग्निर्वरेण्यः ॥ ६ ॥

O man ! send you back your vital breath which you draw, I drive away consumption far from you, may this bodily fire which is most excellent in its power preserve our life from all sides.

उद् वयं तम॑स॒स्परि॒ रोह॑न्तो॒ नाक॑मुत्त॒मम् ।
दे॒वं दे॑व॒त्रा सूर्य॒मग॑न्म॒ ज्योति॑रुत्त॒मम् ॥ ७ ॥

May we, ascending to highest status of happiness from out the depth of darkness the ignorance, come to sublimest light of *Surya*, God who is the wonderous Divinity among all the wonderful foces and things.

सू० ५४ ॥ ऋषिः—१ ब्रह्मा; २ भृगुः ॥ देवता—ऋक्सामनी; २ इन्द्रश्च ॥ छन्दः—अनुष्टुप् ॥

HYMN LIV

Seer—1 Brahman; 2 Bhriguh. Subject-matter—Rik-samani; 2 Indrah. Metre—Anustup.

ऋच॒ꣳ साम॑ यजामहे॒ याभ्यां॒ कर्मा॑णि कु॒र्वते॑ ।
ए॒ते सद॑सि राजतो य॒ज्ञं दे॒वेषु॑ यच्छतः ॥ १ ॥

I take into synthesis Rik and Saman, the science and meditatoin by which the learned people perfrom all their acts. these two shine in the assembly of the world and accomplih the performance of yajna planned by the learned and wise men.

ऋचं॒ साम॒ यदप्रा॑क्षं ह॒विरोजो॒ यजु॒र्बल॑म् ।
ए॒ष मा॒ तस्मा॒न्मा हिं॑सी॒द् वेदः॑ पृ॒ष्टः श॑चीपते ॥ २ ॥

O mighty Lord ! as I ask from worldly prosperity from *RK*, spiritual vigour from *Saman*, and the physical force and actoin from *yajuh*, so this *Vedah*, the Atharva Veda which is the fourth one that I have asked let not forsake me.

सू०५५ ॥ ऋषिः—भृगुः ॥ देवता—इन्द्रः ॥ छन्दः—विराट् परोष्णिक् ॥

HYMN LV

Seer—Bhriguh. Subject-matter—Indrah. Metre-Virat Parosnik.

ये ते पन्थानोऽव दिवो येभिर्विश्वमैरयः ।
तेभिः सुम्नया धेहि नो वसो ॥ १ ॥

O All-supporting Divinity ! please bring me into pleasure and plenty through the ways whereby you keep the heavenly region under your control and govern and operate the energies of whole universe.

सू० ५६ ॥ ऋषिः—अथर्वा ॥ देवता—वृश्चिकादयः; २ वनस्पतिः, ४ ब्रह्मणस्पतिः, (विषभैषज्यम्) ॥ छन्दः—१-३; ५-८ अनुष्टुप्, ४ विराट् प्रस्तारपङ्क्तिः ॥

HYMN LVI

Seer—Atharvan. Subject-matter—Brischik etc; 2 Vanaspatih: 4 Brahmanaspatih. Metre—1-3, 5-8 Anustup; 4 Virat Prastar—Pankti h.

तिरश्चिराजेरसितात् पृदाकोः परि संभृतम् ।
तत् कङ्कपर्वणो विषमियं वीरुदनीनशत् ॥ १ ॥

This remedial herb destroys the poision whether it comes in body from Viper, from black reptile or from the snake which has on its body the trans—verse stripes or from the Venomous reptile which has joints like the Kanka bird.

इयं वीरुन्मधुजाता मधुश्चुन्मधुला मधूः ।
सा विह्रुतस्य भेषज्यथो मशकजम्भनी ॥ २ ॥

This herb is born with sweet, it drops sweet, it is sweet in effect and it is as sweet as honey. This is the medicine of wound caused by the bite of venomous reptiles and this destroys the gnats etc.

यतो दष्टं यतो धीतं ततस्ते निर्ह्वयामसि ।
अर्भस्य तृप्रदंशिनो मशकस्यारसं विषम् ॥ ३ ॥

I, the physician draw away the ineffectual poision of the little shorply-stinging mosquitos from you wherever it bit or wherever it sucked, O man.

अयं यो वक्रो विपरुर्व्यङ्गो मुखानि वक्रा वृजिना कृणोषि
तानि त्वं ब्रह्मणस्पत इषीकामिव सं नमः ॥ ४ ॥

Bend together like a reed, O physician; these wicked jaws which this tortuous, limbless and jointless snake stretches and twists.

अरसस्य शर्कोटस्य नीचीनस्योपसर्पतः ।
विषं ह्यऽस्यादिष्यथो एनमजीजभम् ॥ ५ ॥

I remove the poision of this scorpion and completely demolish it which creeps along low on the ground and which is powerless.

न ते बाह्वोर्बलमस्ति न शीर्षे नोत मध्यतः ।
अथ किं पापयामुया पुच्छे बिभर्ष्यर्भकम् ॥ ६ ॥

This scorpion does not have any strength in its arms, does not have strength in its head and does not even in its waiste, then, in vain, it bears injuriously the small thing in its tail.

अदन्ति त्वा पिपीलिका वि वृश्चन्ति मयूर्यः ।
सर्वे भल ब्रवाथ शार्कोटमरसं विषम् ॥ ७ ॥

The ants eat this scorpion and the peahens mangle it. All these declare un-equivocally that the poision of scorpion is ineffectual and mitigatory in causing trouble.

य उभाभ्यां प्रहरसि पुच्छेन चास्येन च ।
आस्ये३ न ते विषं किमु ते पुच्छधावसत् ॥ ८ ॥

This is the creature which inflicts injury both with its tail and with its mouth, there it has no poision in its mouth,

then what will be of that poision which it has on the root of its tail.

सू० ५७ ॥ ऋषिः—वामदेवः ॥ देवता—सरस्वती ॥ छन्दः—जगती ॥

HYMN LVII

Seer—Vamdevah. Subject-matter—Sarasvati. Metre-Jagati.

यदा॒शसा॒ वद॑तो मे विचुक्षु॒भे यद् याच॑मानस्य॒ चर॑तो॒ जनाँ॒ अनु॑ । यदा॒त्मनि॑ त॒न्वो॒ मे॒ विरि॑ष्टं सर॑स्वती॒ तदा पृ॑णद् घृ॒तेन॑ ॥ १ ॥

Let the Knowledge of the Veda remove with its light whatever shakes my mind with the intention of Vengeance when I speak, whatever shakes my mind when I approach to implore amid people, and whatever harm I suffer in myself inside my body.

स॒प्त क्ष॑रन्ति॒ शिश॑वे म॒रुत्व॑ते पि॒त्रे पु॒त्रासो॒ अप्य॑वीवृत॒न्नृता॑नि । उ॒भे इ॑द॒स्यो॒भे अ॑स्य राजत उ॒भे य॑तेते उ॒भे अ॑स्य पुष्यतः ॥ २ ॥

The seven metres of the Vedic speech shower pleasure and knowledge for the subtle soul, the children born to a father declare by their births the everlasting laws of birth and death (with reference to action), the both worlds or life iu this present birth and in future birth are of this soul, both shine belonging unto him, both move together and both thrive together as his possession.

सू० ५८ ॥ ऋषिः—कौरुपथिः ॥ देवता—इन्द्रावरुणौ ॥ छन्दः—१ जगती; २ त्रिष्टुप् ॥

HYMN LVIII

Seer—Kaurupathih. Subject-matter—Mitravarunau. Metre—1 Jagati; 2 Tristup.

इन्द्रावरुणा सुतपाविमं सुतं सोमं पिबतं मद्यं धृतव्रतौ ।
युवो रथो अध्वरो देववीतये
प्रति स्वसरमुप यातु पीतये ॥ १ ॥

True to laws of nature these electricity and air are protecting the created world, both of these two make the people drink the pleasure etc of the created warld which is pleasant and nice. Let the comfortable car or carriers made of these two be available in each house for the purpose of protection and mighty heroice actions.

इन्द्रावरुणा मधुमत्तमस्य वृष्णः सोमस्य वृषणा वृषेथाम् ।
इदं वामन्धः परिषिक्तमासद्यास्मिन्
बर्हिषि मादयेथाम् ॥ २ ॥

Let the mighty electricity and air become the source of flowiug knowledge of this mighty world which is the fountain of all experience and wisdom or shower through rain sweetest mighty vigour for us. Let the corn irregated by these two through rain make the people in this world delightful coming to them in plenty.

सू० ५९ ॥ ऋषिः—बादरायणिः ॥ देवता—अरिनाशनम् ॥ छन्दः—अनुष्टुप् ॥

HYMN LIX

Seer—Badarayanih. Subject-matter—Arinashanam. Metre—Anustup.

यो नः शपादशपतः शपतो यश्च नः शपात् ।
वृक्षइव विद्युता हत आ मूलादनु शुष्यतु ॥ १ ॥

Let the evil which curses us who do not curse anyone, which curses us who curse this evil, be withered from the root like a tree struck by the lightning.

सू० ६० ॥ ऋषिः—ब्रह्मा ॥ देवता—गृहाः, वास्तोष्पतिः ॥ छन्दः—१ परानुष्टुप्, त्रिष्टुप्; २-७ अनुष्टुप् ॥

HYMN LX

Seer—Brahman. Subject-matter—Grihah, vastospatih Metre— Paranus Tristup 2-7 Anustup;

ऊर्जं बिभ्रद् वसुवनिः सुमेधा अघोरेण चक्षुषा मित्रियेण ।
गृहानैमि सुमना वन्दमानो रमध्वं मा बिभीत मत् ॥ १ ॥

I, the house-holder bringing power and perseverance, haviug weelh in my possession; accomplished with knowledge with amicable and unterrifying eye, with delightful spirit and praising all come to the people of my house, let them not be afraid of me and be delightful.

इमे गृहा मयोभुव ऊर्जस्वन्तः पयस्वन्तः ।
पूर्णा वामेन तिष्ठन्तस्ते नो जानन्त्वायतः ॥ २ ॥

Let these houses full of family members be rich with wealth, be the store of milk and the place of happiness and have a plenty of riches. Let our people offer us standing ovation when we come to them.

येषामध्येति प्रवसन् येषु सौमनसो बहुः ।
गृहानुप ह्वयामहे ते नो जानन्त्वायतः ॥ ३ ॥

We think of those our houses of which a person living in foreign land or at distinct place remembers, wherein my many friendly hearts well and let our men be aware of my approach to them.

उपहूता भूरिधनाः सखायः स्वादुसंमुदः ।
अक्षुध्या अतृष्या स्त गृहा मास्मद् बिभीतन ॥ ४ ॥

O my family members; you greeted, possessing ample wealth amicable and enjoing with palatable food and drink be ever free from hunger free from thirst and never fear from us.

उपहूता इह गाव उपहूता अजावयः ।
अथो अन्नस्य कीलाल उपहूतो गृहेषु नः ॥ ५ ॥

Let the milch-cows be welcome to our houses, let there sheeps and gotas be welcome in our houses and let the essance of corn be always welcomed in them.

सूनृतावन्तः सुभगा इरावन्तो हसामुदाः ।
अतृष्या अक्षुध्या स्त गृहा मास्मद् बिभीतन ॥ ६ ॥

O immates of my house ! you full of true-speech, full of refreshment and full of laughter and felicity be ever free from hunger and free from thirst. Let you not have any fear from us,

इहैव स्त मानु गात विश्वा रूपाणि पुष्यत ।
ऐष्यामि भद्रेणा सह भूयांसो भवता मया ॥ ७ ॥

O my kensmen ! live here, do not come after me. prosper in all form and condition, I will return with plenty of fortune and grow in abundancy with through me.

६१ ॥ ऋषिः—अथर्वा ॥ देवता—अग्निः ॥ छन्दः—अनुष्टुप् ॥

HYMN. LXI.

Seer— Atharvan. Subjcct-matter— Agnih. Metre-Anustup.

यदग्ने तपसा तप उपतप्यामहे तपः ।
प्रियाः श्रुतस्य भूयास्मायुष्मन्तः सुमेधसः ॥ १ ॥

O teacher! we undergo that austerity which is observed with great hardship, may we become fond of sacred knowledge, may we be wise and may we attain long life.

अग्ने तपस्तप्यामह उप तप्यामहे तपः ।
श्रुतानि शृण्वन्तो वयमायुष्मन्तः सुमेधसः ॥ २ ॥

O teacher! We observe and exercise that austerity which is observed with strict discipline, may we listening to the scripture become wise and live long life.

सू० ६२ ॥ ऋषिः—मरीचिः काश्यपः ॥ देवता—अग्निः । छन्दः—जगती ॥

HYMN. LXII.

Seer— Marichih Kashyapah. Subjeet, matter—Agnih Metre— Jagati.

अयमग्निः सत्पतिर्वृद्धवृष्णो रथीव पत्तीनजयत् पुरोहितः ।
नाभा पृथिव्यां निहितो दविद्युतदधस्पदं
कृणुतां ये पृतन्यवः ॥ १ ॥

This fire is the preserver of all the worldly things that exist, it is exceedingly powerful and present in the things before they are produced, it like a warrior conquers all the obstructive forces. It laid on in the centre of earth shines and let it used scientifically lay our enemies benteath us.

सू० ६३ ॥ ऋषिः—मरीचिः काश्यपः ॥ देवता—जातवेदाः ॥
छन्दः—जगती ॥

HYMN LXIII

Seer—Marichih Kashyapah. Subject-matter—Jatvedas. Metre—Jagati.

पृतनाजितं सहमानमग्निमुक्थैर्हवामहे परमात् सधस्थात् ।
स नः पर्षदति दुर्गाणि विश्वा
क्षामद् देवोऽति दुरितान्यग्निः ॥ १ ॥

We with its full description laud the properties of this fire which is the means of conquering the enemies, which is most overpowering force and which (in light form) proceeds from

the vast solar space. Let this mighty fire remove away our all the unsurmountable obstackes and the troubles.

सू० ६४ ॥ ऋषिः—यमः ॥ देवता—१ आपः; २ अग्निः ॥ छन्दः—१ भुरिगनुष्टुप्; २ न्यङ्कुसारिणी बृहती ॥

HYMN LXIV

Seer—Yamah. Subject-matter—1 Apah; 2 Agnih. Metre—1 Bhurig Anustup; 2 Nyankusarini Brihati.

इदं यत् कृष्णः शकुनिरभिनिष्पतन्नपीपतत् ।
आपो मा तस्मात् सर्वस्माद् दुरितात् पान्त्वंहसः ॥ १ ॥

Let *apah* the good knowledge and actions guard me from all that evil things and habits which like a flying black bird fall down upon us.

इदं यत् कृष्णः शकुनिरवामृक्षन्निर्ऋते ते मुखेन ।
अग्निर्मा तस्मादेनसो गार्हपत्यः प्र मुञ्चतु ॥ २ ॥

Let the house-hold fire keep me away from that evil act and practice which like a black bird comes togather with other complexities through the signal of calamity.

सू० ६५ ॥ ऋषिः—शुक्रः ॥ देवता—अपामार्गः ॥ छन्दः—अनुष्टुप् ॥

HYMN LXV

Seer—Shukrah. Subject-matter—Apamargah. Metre-Anustup.

प्रतीचीनफलो हि त्वमपामार्ग रुरोहिथ ।
सर्वान् मच्छपथाँ अधि वरीयो यावया इतः ॥ १ ॥

This Apamarga (Achyranthes Aspera) heving retroverted fruit or being an antidot against diseases, springs and grows. Let it drive away diseases concerned with it into most remote distance.

यद् दुष्कृतं यच्छमलं यद् वा चेरिम पापया।
त्वया तद् विश्वतोमुखापामार्गाप मृज्महे ॥ २ ॥

With this *Apamarga* which is effective in various diseases we drive a far whatever troublesome whatever bad and whatever other diseases we have developed by violating the law of nature and hygene

श्यावदता कुनखिना बण्डेन यत्सहासिम।
अपामार्ग त्वया वयं सर्वं तदप मृज्महे ॥ ३ ॥

With this *apamarga* we remove away all those diseases which we have developed in living with cripple who has black teeth and deformed nails.

सू०६६ ॥ ऋषिः—ब्रह्मा ॥ देवता—ब्राह्मणम् ॥ छन्दः—त्रिष्टुप् ॥

HYMN LXVI

Seer—Brahman. Subject-matter—Brahman. Metre-Tristup.

यद्यन्तरिक्षे यदि वात आस यदि वृक्षेषु यदि वोलपेषु।
यदस्रवन् पशव उद्यमानं
तद् ब्राह्मणं पुनरस्मानुपैतु ॥ १ ॥

Let always come to us Brahmanam, the omnific Logos endowed with Divine knowledge which is in the firmament, which is in the air , which is in the trees, which is in the grass and which uttered finds its place in *Pashavah*, the animal of inorticulate speech and men of articulate speech.

सू० ६७ ॥ ऋषिः—ब्रह्मा ॥ देवता—आत्मा ॥ छन्दः—पुरःपरोष्णिग् बृहती ॥

HYMN LXVII

Seer—Brahman. Subject-matter—Atman. Metre-Purah Paroshnik Brihati.

पुनर्मैत्विन्द्रियं पुनरात्मा द्रविणं ब्राह्मणं च ।
पुनरग्नयो धिष्ण्या यथास्थाम कल्पयन्तामिहैव ॥ १ ॥

May I again receive my sense organs in my future life and may I receive my spirit, together with worldly pessessions and knowledge Divine so that I may perform fire-offering on the altars and may ever attain prosperity.

सू० ६८ ॥ ऋषिः—शन्तातिः ॥ देवता—सरस्वती ॥ छन्दः—१ अनुष्टुप्; २ त्रिष्टुप्; ३ गायत्री ॥

HYMN LXVIII

Seer—Shantatih. Subject-matter—Saraswati. Metre-1 Anustup; 2 Tristup; 3 Gayatri.

सरस्वति व्रतेषु ते दिव्येषु देवि धामसु ।
जुषस्व हव्यमाहुतं प्रजां देवि ररास्व नः ॥ १ ॥

Let the Vedic speech applied as canon of yajna have the oblation offered in the yajna at the time when applied with its laws its glorious lustre of divine light and let this wonderous speech give us progeny.

इदं ते हव्यं घृतवत् सरस्वतीदं पितृणां हविरास्यं१ यत् ।
इमानि त उदिता शंतमानि
तेभिर्वयं मधुमन्तः स्याम ॥ २ ॥

This offered oblation full of ghee is the libation of Vedic speech and knowledge which describes and prescribes it. It is the substance which goes to the grip of Sun-rays. Let us be endowed with wisdom by these peaceful auspicious words of this speech.

शिवा नः शंतमा भव सुमृडीका सरस्वति ।
मा ते युयोम संदृशः ॥ ३ ॥

Let this Vedic speech be auspicious pleasure-giving and

gracious for us, may we be ever in its light and guiding principles.

सू० ६९ ।। ऋषिः—शन्तातिः ।। देवता—सुखम् ।। छन्दः—पथ्यापङ्क्तिः

HYMN LXIX

Seer—Shantatih. Subject-matter—Sukham. Metre-Pathya-panktih.

शं नो वातो वातु शं नस्तपतु सूर्यः ।
अहानि शं भवन्तु नः शं रात्री प्रति
धीयतां शमुषा नो व्युच्छतु ॥ १ ॥

May the wind breath on us auspiciously, may the Sun warm us in pleasant way, may days pass happily for us, may night bear all sorts of delight for us and may dawn break emitting joy for us.

सू०७० ।। ऋषिः—अथर्वा ।। देवता—श्येनादयो मन्त्रोक्ताः ।। छन्दः—१ त्रिष्टुप्; २ अतिजगतीगर्भा जगती; ३ पुरःककुम्मत्यनुष्टुप्; ४, ५ अनुष्टुप् ।।

HYMN LXX

Seer—Atharvan. Subject-matter—Shena etc as described in the verses. Metre—1 Tristup, 2 Atijagatigarbha jagati; 3 Purah Kakummati Anustup; 4, 5 Anustup.

यत् किं चासौ मनसा यच्च वाचा यज्ञैर्जुहोति
हविषा यजुषा । तन्मृत्युना निर्ऋतिः संविदाना
पुरा सत्यादाहुतिं हन्त्वस्य ॥ १ ॥

Whatever oblation this man offers in the yajna with mind, whatever with voice, whatever with the formulate of yajna whatever with oblatory articles and whatever with the verses of yajuh, the disease-causing calamity in company of death ruins his per- formance and prayer be for their fulfilment.

यातुधाना निर्ऋतिरादु रक्षस्ते अस्य घ्नन्त्वनृतेन सत्यम् ।
इन्द्रेषिता देवा आज्यमस्य मथ्नन्तु
मा तत् सं पादि यदसौ जुहोति ॥ २ ॥

The calamity, disease-germs and ailment destroy the success of this man through their cruel and misleading actions. The organs and limbs of this man inspired by self which is their master destroy his knowledge and effort and in this way make ineffective whatever he performs.

अजिराधिराजौ श्येनौ संपातिनाविव ।
आज्यं पृतन्यतो हतां यो नः कश्चाभ्यघायति ॥ ३ ॥

These two, the calamity of disease and death which are very swift in their attack, like the falcon sweeping on prey destroy the knowledge and effort of the man who is fighting the battle of life in the world and whoever is designing to inflict injury on us.

अपाञ्चौ त उभौ बाहू अपि नह्याम्यास्यम् ।
अग्नेर्देवस्य मन्युना तेन तेऽवधिषं हविः ॥ ४ ॥

I, the man engaged in performing good acts like yajna etc. introvert *Ubhau Bahu*, the thought and action of this man in contrariety to their previous engagement and keep bondage on his mouth to save him from worldly enjoyments and through the mighty antidot of terrible fire of discrimination destroy his tendency of worldly affection.

अपि नह्यामि ते बाहू अपि नह्याम्यास्यम् ।
अग्नेर्घोरस्य मन्युना तेन तेऽवधिषं हविः ॥ ५ ॥

I, the man of intuitional power introvert the thought and action of this man and binds his Asyani, the centrifugal tendency to make it centripetal, and through the mighty antidot of terrible fire of discrimination destroy his tendency of wordly affection.

सू० ७१ ॥ ऋषिः—अथर्वा ॥ देवता—अग्निः ॥ छन्दः—अनुष्टुप् ॥

HYMN LXXI

Seer—Atharvan. Subject-matter—Agnih. Metre-Anustup.

परि त्वाग्ने पुरं वयं विप्रं सहस्य धीमहि ।
धृषद्वर्णं दिवेदिवे हन्तारं भङ्गुरावतः ॥ १ ॥

O Mighty Self-effulgent God ! Thou art finite, intelligent, All-overpowering force and the distroyer of the activities of treachery and deception. We establish Thy contact in my heart every day.

सू० ७२ ॥ ऋषिः—अथर्वा ॥ देवता—इन्द्रः ॥ छन्दः—१ अनुष्टुप्; २, ३ त्रिष्टुप् ॥

HYMN LXXII

Seer—Atharvan. Subject-matter—Indrah Metre-Anustup, 2, 3 Tristup.

उत् तिष्ठतावं पश्यतेन्द्रस्य भागमृत्वियम् ।
यदि श्रातं जुहोतन यद्यश्रातं ममत्तन ॥ १ ॥

O man ! Rise up and look upon the share fixed for *Indra*, the ruler according to the season of the anum. If it is ripe give it to him and if it is not ripe let it be ripe.

श्रातं हविरो ष्विन्द्र प्र याहि जगाम सूरो अध्वनो वि मध्यम् ।
परि त्वासते निधिभिः सखायः
कुलपा न व्राजपतिं चरन्तम् ॥ २ ॥

O king ! please accept the ripe share, the Sun (thorugh the rotation of earth) has reached the middle point os its path, friends with their treasures sit around you as the members of

the family surround the head of the house who is active in his work.

श्रातं मन्य ऊधनि श्रातमग्नौ सुशृतं मन्ये तदृतं नवीयः ।
माध्यन्दिनस्य सवनस्य दध्नः
पिबेन्द्र वज्रिन् पुरुकृज्जुषाणः ॥ ३ ॥

O King ! you hold deadly weapon and are the centre of multifarious activities, you being delighted drink and eat, the curd, meal etc of the mid day menue. O ruler ! I treat the thing mature which is matured in night (time), I treat the thing mature which is mature in *Agni*, the effulgence of knowledge and I treat the truth, which always put in new form is ever mature.

सू०७३ ॥ ऋषिः—अथर्वा ॥ देवता—घर्मः, अश्विनौ, प्रत्यृचं मन्त्रोक्ता वा
छन्दः—१, ४, ६ जगती, २ पथ्याबृहती; ३, ५, ७-११ त्रिष्टुप् ॥

HYMN LXXIII

Seer—Atharvan. Subject-matter—Gharmah; Ashvinau or as described in the verses each to each. Metre—1, 4, 6 Jagati; 2 Pathy Brihati; 3, 5, 7-11 Tristup.

समिद्धो अग्निर्वृषणा रथी दिवस्तप्तो घर्मो दुह्यते वामिषे मधु ।
वयं हि वां पुरुदमासो अश्विना
हवामहे सधमादेषु कारवः ॥ १ ॥

The fire (of yajna) wich is the carrier of light, is inflamed Gharmah, the cauldron is boiling and the essance is drained for the nurturing energy of these two—the heavenly region and the region and the earth. We the priests practising self-control describe the qualities of the twain of these heavenly region and earth in our yajnas., or in our assemblies.

समिद्धो अग्निरश्विना तप्तो वां घर्म आ गतम् ।

दुह्रन्ते नूनं वृषणेह धेनवो दस्रा मदन्ति वेधसः ॥ २ ॥

The fire is enkindle and the cauldron is heated, let these mighty and visible heavenly region and earth come into our knowlege. Vedic speeches or the milch-kine are surely milked and the learned priests rejoice.

स्वाहाकृतः शुचिर्देवेषु यज्ञो यो अश्विनोश्चमसो देवपानः ।
तमु विश्वे अमृतासो जुषाणा
गन्धर्वस्य प्रत्यास्ना रिहन्ति ॥ ३ ॥

To that yajna which is free from all impurities, performed by the utterance of Vedic hymbs ending with word *Svaha* in the assembly of learned men, which is *chamasa*, the cloud the grasping medium of the heaven and the earth and is grasped by the physical forces, all the immortal physical forces grasping embrace through the mouth of *Gandharva*, the fire or the rays of the sun.

यदुस्रियास्वाहुतं घृतं पयोऽयं स वामश्विना भाग आ गतम् ।
माध्वी धर्तारा विदथस्य सत्पती
तप्तं घर्मं पिबतं रोचने दिवः ॥ ४ ॥

Let the twain of heaven and earth which are the source of worldly knowledge, supporter of the worlds and protector of the living creatures come into our knowledge and grasp the hot oblation in the light of day and wahtever, ghee, milk etc. has been offered as oblation in the mornings is the share of these twain.

तप्तो वां घर्मो नक्षतु स्वहोता प्र वामध्वर्युश्चरतु पयस्वान् ।
मधोर्दुग्धस्याश्विना तनाया वीतं पातं पयस उस्रियायाः ॥ ५ ॥

Let the warm oblation offered by the Hotar-priest come to these heaven and earth and let the *Ādhvaryu* priest with the store of the milk or molten ghee etc conduct the *yajna*

for these twain, let these two grasp the sweet milk milked from the healthy cow and be the source of the protection of all.

उप द्रव पयसा गोधुगोषमा घर्मे सिञ्च पय उस्रियायाः ।
वि नाकमख्यत् सविता
वरेण्योऽनुप्रयाणमुषसो वि राजति ॥ ६ ॥

O Cow-milking man ! come here quickly with milk and pour the milk of healthy cow into the heated couldron, the grand Sun looks upon the heavenly region and after the dawn's proceeding forward it spreads its light abroad.

उप ह्वये सुदुघां धेनुमेतां सुहस्तो गोधुगुत दोहदेनाम् ।
श्रेष्ठं सवं सविता साविषन्नोऽभीद्धो
घर्मस्तदु षु प्र वोचत् ॥ ७ ॥

I call the milch-cow which is to be milked easily so that the dextrous man milking the cow may milk her. God has created for giving us the greatest wealth and let the cauldron be heated and let the performer of yajna proclaim it.

हिङ्कृण्वती वसुपत्नी वसूनां वत्समिच्छन्ती मनसा न्यागन् ।
दुहामश्विभ्यां पयो अघ्न्येयं
सा वर्धतां महते सौभगाय ॥ ८ ॥

The Cow who is the preserver of all treasures, yearning in spirit for her calf and lowing it comes hither. Let this cow who it not ever to be killed yield milk for man and woman and let her prosper for our great benefit.

जुष्टो दमूना अतिथिर्दुरोण इमं नो यज्ञमुप याहि विद्वान् ।
विश्वा अग्ने अभियुजो विहत्य
शत्रूयतामा भरा भोजनानि ॥ ९ ॥

O Self-refulgent God ! may the learned guest who is kind to preach us, respectfully invited come to participate in this yajna of ours in our house. O mighty one destroying all our internal enemies viz passion, anger etc which harm us like foes bring to us means of our maintenance.

अग्ने शर्धं महते सौभगाय तव द्युम्नान्युत्तमानि सन्तु ।
सं जास्पत्यं सुयममा कृणुष्व
शत्रूयतामभि तिष्ठा महांसि ॥ १० ॥

Let the most excellent effulgence and splendours of this mighty fire be for our excessive happiness, let it make easy for us to maintain our house-hold supremacy and let it become the means of overcoming the might of our internal foes which trouble us.

सूयवसाद् भगवती हि भूया अधा वयं भगवन्तः स्याम ।
अद्धि तृणमघ्न्ये विश्वदानीं पिब शुद्धमुदकमाचरन्ती ॥ ११ ॥

May this cow (Aghnya) eating the nice fodder of barley be fortunate enough and may we also have a plenty of fortunes, let it eat grass always and drink pure water grazing in the pasture.

सू० ७४ ॥ ऋषिः—अथर्वाङ्गिराः ॥ देवता—मन्त्रोक्ताः; ४ जातवेदाः ॥
छन्दः—[१-३] अनुष्टुप; [४ त्रिष्टुप्] ॥

HYMN LXXIV

Seer—Atharvan. Subject-matter—as described in the verses—Jatavedas. Metre—1-3 Anustup; 4 Tristup.

अपचितां लोहिनीनां कृष्णा मातेति शुश्रुम ।
मुनेर्देवस्य मूलेन सर्वा विध्यामि ता अहम् ॥ १ ॥

I, the physician hear from my teacher that the black vein is the mother of the red-coloured pustules. I pierce and penetrate all of them with bar heatened in Muni, the fire.

विध्याम्यासां प्रथमां विध्याम्युत मध्यमाम् ।
इदं जघन्यामासामा च्छिनद्मि स्तुकामिव ॥ २ ॥

I penetrate the fore-most one of these pustules, I pierce the middle-most and here I perforate the hindermost of this like the lock of hair.

त्वाष्ट्रेणाहं वचसा वि त ईर्ष्याममीमदम् ।
अथो यो मन्युष्टे पते तमु ते शमयामसि ॥ ३ ॥

O husband; I, the wife dispell your jealousy with Divine speech and I also mitigate and calm down the anger that you feel in yourself.

व्रतेन त्वं व्रतपते समक्तो विश्वाहा सुमना दीदिहीह ।
तं त्वा वयं जातवेदः समिद्धं
प्रजावन्त उप सदेम सर्वे ॥ ४ ॥

O learned husband; you are the custodian of sacred vows that you have pledged, therefore you keep up your vow, always shine in good spirit. We (the wife and othet members) with children sit near you who is shining wtih glamour.

सू० ७५ ।। ऋषिः—उपरिबभ्रवः ।। देवता—अघ्न्याः ।। छन्दः—१ त्रिष्टुप्; २ पञ्चपदा भुरिक् पथ्यापङ्क्तिः ।।

HYMN LXXV

Seer—Uparibabhravah. Subject-matter—Aghnya. Metre—1 Tristup; 2 Panchpada Bhurik Pathyapanktih.

प्रजावतीः सूयवसे रुशन्तीः शुद्धा अपः सुप्रपाणे पिबन्तीः।
मा व स्तेन ईशत माघशंसः
परि वो रुद्रस्य हेतिर्वृणक्तु ॥ १ ॥

Let these cows with their progeny grazing in the nice pasture and drinking clean water in the pleasant pools remain in happiness. Let not thief and wicked man possess them and let not the dart of ruling king come near them.

पद्ज्ञा स्थ रमतयः संहिता विश्वनाम्नीः ।
उप मा देवीर्देवेभिरेत । इमं गोष्ठमिदं
सदो घृतेनास्मान्त्समुक्षत ॥ २ ॥

Let these cows know their place and rest content, let them gather, togather let them be called by many names and let these useful cows come near me with their good gifts—the milk etc. and rest in this cattle-pen and this house. May they bedew us with butter.

सू० ७६ ॥ ऋषिः—अथर्वा ॥ देवता—१, २ अपचिद् भैषज्यम्; ३-५ जायान्या; ६ इन्द्रः ॥ छन्दः—१ विराड- नुष्टुप्; २ परोष्णिक्; ३, ४ अनुष्टुप्; ५ भुरिगनुष्टुप्; ६ त्रिष्टुप् ॥

HYMN LXXVI

Seer—Atharvan. Subject-matter—1, 2 Apachid Bhaisajyani; 3-5 Jayanyah; 6 Indrah. Metre—1 Virad Anustup; 2 Paroshnik; 3, 4 Anustup; 5 Bhurig Anustup; 6 Tristup.

आ सुस्रसः सुस्रसो असतीभ्यो असत्तराः ।
सेहोररसतरा लवणाद् विक्लेदीयसीः ॥ १ ॥

The pustules which are more dangerous than the dangerous ones if dropping rapidly disappear easily. The pustules which are more dry than a dry thing become moistened to drop with the use of salt.

या ग्रैव्या अपचितोऽथो या उपपक्ष्याः ।
विजाम्नि या अपचितः स्वयंस्रसः ॥ २ ॥

The pustules that rise upon the neck, pustules that rise upon the shoulder-joints and the pustules that spring up on every two-fold limb disappear themselves by the use of good medicine.

यः कीकसाः प्रशृणाति तलीद्यमवतिष्ठति ।
निरास्तं सर्वं जायान्यं यः कश्च ककुदि श्रितः ॥ ३ ॥

I, the physician destroy all scrofula which bores the breast-bones, which settles in the sole and which is harboured in the head.

पक्षी जायान्यः पतति स आ विशति पूरुषम् ।
तदक्षितस्य भेषजमुभयोः सुक्षतस्य च ॥ ४ ॥

Scrafula flies like a bird possessed of wings. This penetrate the man. Here is the cure of either kind of scrapula—the chronic and the transient.

विद्म वै ते जायान्य जानं यतो जायान्य जायसे ।
कथं ह तत्र त्वं हनो यस्य कृण्मो हविर्गृहे ॥ ५ ॥

I, the physic ian know the cause of scrofula and hence does it springs out. How can it strike the man in whose house we perform yajna and offer oblation.

धृषत् पिब कलशे सोममिन्द्र वृत्रहा शूर समरे वसूनाम् ।
माध्यन्दिने सवन आ वृषस्व
आ रयिष्ठानो रयिमस्मासु धेहि ॥ ६ ॥

O Indra, the Almighty Divinity; Thou art fearless bold and the destroyer of all obstacles coming in the war of worldly affairs. Please protect Soma, the soul who is residing in the pitcher, the body and shower upon us Thy blissings in all the time of noon when we perform *yajna* Thou art the master of all wealth and so grant us riches.

सू० ७७ ।। ऋषिः—अङ्गिराः ।। देवता—मरुतः ।। छन्दः—१ त्रिपदा गायत्री; २ त्रिष्टुप्; ३ जगती ।।

HYMN LXXVII

Seer—Angiras. Subject-matter—Marutah. Metre—1 Tripada Gayatri, 2 Tristup; 3 Jagati.

सांतपना इदं हविर्मरुतस्तज्जुजुष्टन ।
अस्माकोती रिशादसः ।। १ ।।

May learned men who are accomplished with austerity and who for our protection destroy the evils, accept this eatable preparation and eat that.

यो नो मर्तो मरुतो दुर्हृणायुस्तिरश्चित्तानि वसवो जिघांसति
द्रुहः पाशान् प्रति मुञ्चतां
स तपिष्ठेन तपसा हन्तना तम् ।। २ ।।

O all-accomodating learned men; let that man who filled with rage against us beyond our thought, Kills our spirit and intentions be entangled in the noose of his own mischief. You smite him down with heat flaming heat of your austerity.

संवत्सरीणा मरुतः स्वर्का उरुक्षयाः सगणा मानुषासः ।
ते अस्मत् पाशान् प्र मुञ्चन्त्वेनसः
सांतपना मत्सरा मादयिष्णवः ।। ३ ।।

The learned persons who are equipped with austerity, who are accomplished with knowledge, who come to us in flocks, who dwell in spacious houses, who are of well-developed mind, who follow to come each year, who are delightful and exhilarating—may delivr us from the noose of sin.

सू० ७८ ॥ ऋषिः—अथर्वा ॥ देवता—अग्निः ॥ छन्दः—१ परोष्णिक्; २ त्रिष्टुप् ॥

HYMN. LXXVIII.

Seer— Athvran. Subject- matter—Agnih. Metre—1 Paroshnik; 2 Tristup.

वि ते मुञ्चामि रशनां वि योक्त्रं वि नियोजनम् ।
इहैव त्वमजस्र एध्यग्ने ॥ १ ॥

O Agni (enlightened soul) I, the man of clairvoyance deliver you free from the cord of bodily bondage, loose the bond of worldly attachments and make you free from the fastening bondage of the action and its fruition. O eternal one! live here in happiness.

अस्मै क्षत्राणि धारयन्तमग्ने युनज्मि त्वा ब्रह्मणा दैव्येन ।
दीदिह्य१स्मभ्यं द्रविणेह भद्रं
प्रेमं वोचो हविर्दां देवतासु ॥ २ ॥

O enlightened soul ! I with the divine knowledge unite you who has attained all the powers and protection for this world. You brightly shine here for us with spiritual wealths and preach this knowledge for our well being and become the giver of oblation for the *yajna- devatas* in the yajna.

सू० ७९ ॥ ऋषिः—अथर्वा ॥ देवता—अमावास्या ॥ छन्दः—१ जगती; २-४ त्रिष्टुप् ॥

HYMN. LXXIX.

seer— Atharvan. Subject- matter— *Amavasya.* Metre — 1 Jagati, 2-4 Tristup.

यत् ते देवा अकृण्वन् भागधेयममावास्ये संवसन्तो महित्वा ।
तेना नो यज्ञं पिपृहि विश्ववारे रयिं
नो धेहि सुभगे सुवीरम् ॥ १ ॥

The learned man living with greatness and magnanimity whatever share assign to *Amavasya* in *yajna* let this moonless dark night fulfill the purpose of our *yajna*. Let this universally known and pleasant *Amavasy* become the source of our attaining the wealth with good offspring.

अहमेवास्म्यमावास्या३ मामा वसन्ति सुकृतो मयीमे ।
मयि देवा उभये साध्याश्चेन्द्रज्येष्ठाः
समगच्छन्त सर्वे ॥ २ ॥

This is really *Amavasya* as the sun and moon meet in one house of the ecliptic in it. All the rites performed on this occasion have their existence in it. Both solar rays, be those source of moon's splendour or be those sublimated by air meet together in this *Amavasya*.

आगन् रात्री संगमनी वसूनामूर्जं पुष्टं वस्वावेशयन्ती ।
अमावास्यायै हविषा विधेमोर्जं
दुहाना पयसा न आगन् ॥ ३ ॥

The night which makes the people live together with their family members, bestowing the riches of strength and vigour comes. Let this *Amavasya* pouring out strength with dew etc. come hither and may we perform the *yajna* of *Amavasya* with the oblatory articles.

अमावास्ये न त्वदेतान्यन्यो विश्वा रूपाणि परिभूर्जजान ।
यत्कामास्ते जुहुमस्तन्नो अस्तु
वयं स्याम पतयो रयीणाम् ॥ ४ ॥

None else except this Amavasya born powerful to overwhelm all the forms of the worldly object with its darkness. May we have whatever we long for when we perform the *yajna* of *Amavasya* and may we be the lord of riches.

सू०८० ॥ ऋषिः—अथर्वा ॥ देवता—१, २, ४ पौर्णमासी; ३ प्रजापतिः
छन्दः—१, ३, ४ त्रिष्टुप्; २ अनुष्टुप् ॥

HYMN LXXX

Seer—Atharvan. Subject-matter—1, 2, 4 Purnamasi; 3 Prajapatih. Metre—1, 3, 4-Tristup; 2 Anustup.

पूर्णा पश्चादुत पूर्णा पुरस्तादुन्मध्यतः पौर्णमासी जिगाय ।
तस्यां देवैः संवसन्तो महित्वा
नाकस्य पृष्ठे समिषा मदेम ॥ १ ॥

The full-mooned night, full in the front, full in the middle and full rear-ward come victorious in battle of moon's phase-changing. On that occasion we living with the *yajna* conducting learned men or the rays of moon in magnanimity enjoy the pleasure freely in the vault of sky or enjoy the pleasure freely in heavenly state.

वृषभं वाजिनं वयं पौर्णमासं यजामहे ।
स नो ददात्वक्षितां रयिमनुपदस्वतीम् ॥ २ ॥

We perfrom the *yajna* which is assigned to *Purnamasi*, the full-moon's night and which showers prosperity and gives plenty of grain. May this yajna bestow upon us the unwanting and inexhaustible wealth.

प्रजापते न त्वदेतान्यन्यो विश्वा रूपाणि परिभूर्जजान ।
यत्कामास्ते जुहुमस्तन्नो अस्तु
वयं स्याम पतयो रयीणाम् ॥ ३ ॥

O Prajapati ! (Lord of the entire Creatures) ! there is no other being besides Thee who can give their being to all these forms (therefore) we make offerings of all our aspirations to Thee (alone), please grant, them (so that) we may be in the possession of all kinds of riches.

पौर्णमासि प्रथमा यज्ञियासीदह्नां रात्रीणामतिशर्वरेषु ।
ये त्वां यज्ञैर्यज्ञिये अर्धयन्त्यमी
ते नाके सुकृतः प्रविष्टाः ॥ ४ ॥

The full-mooned night is the first of all the days, nights and darkened night's deep darkness, which is assigned for the performance of *yajna*. Those pious perform the *yajnas* assigned to this *Paurnamasi*, enjoy the pleasure of heaven.

सू० ८१ ॥ ऋषिः—अथर्वा ॥ देवता—सावित्री, सूर्यः, चन्द्रश्च ॥
छन्दः—१, २, ६ त्रिष्टुप्, ३ अनुष्टुप्; ४ आस्तारपङ्क्तिः;
५ स्वराडास्तारपङ्क्तिः ॥

HYMN LXXXI

Seer—Atharvan. Subject-matter—Savitri. Suryah; Chandrah. Metre—1, 2, 6—Tristup; 3 Anustup, 4 Astarpanktih, 5, Svarad Astarpanktih.

पूर्वापरं चरतो माययैतौ शिशू क्रीडन्तौ परि यातोऽर्णवम् ।
विश्वान्यो भुवना विचष्ट ऋतूँरन्यो
विदधज्जायसे नवः ॥ १ ॥

These Sun and Moon playing their roles move afterwards and forward of each other by their wondrous operation like the two children and cross ground vault of heaven. One of them the Sun illuminatesa ll the objects and another one, the moon arranging the seasion springs a new with change of phases.

नवोनवो भवसि जायमानोऽह्नां केतुरुषसामेष्यग्रम् ।
भागं देवेभ्यो वि दधास्यायन्
प्र चन्द्रमस्तिरसे दीर्घमायुः ॥ २ ॥

This moon when it is born is ever new, it is the banner of day, it goes before dawn. Distributing their parts among other physical forces the moon extends further a long life.

सोमस्यांशो युधां पतेऽनूनो नाम वा असि ।
अनूनं दर्श मा कृधि प्रजया च धनेन च ॥ ३ ॥

O Somosya Ansho ! (Universe-pervading Divinity) you are the ordainer of all movements, you are indubitably infinite. O All-viewing Lord. O All-viwing Lord ! make us perfect with wealth and progeny.

दर्शोऽसि दर्शतोऽसि समग्रोऽसि समन्तः ।
समग्रः समन्तो भूयासं गोभिरश्वैः
प्रजया पशुभिर्गृहैर्धनेन ॥ ४ ॥

This moon is beautiful and fair to see. It is complete in every part. May I be perfect in every aspect in steeds, kine, in children, cattle houses and wealth.

योऽस्मान् द्वेष्टि यं वयं द्विष्मस्तस्य त्वं प्राणेना प्यायस्व ।
आ वयं प्यासिषीमहि गोभिरश्वैः
प्रजया पशुभिर्गृहैर्धनेन ॥ ५ ॥

Let this moon inflate with vitality to him who hates us and also to him whom we detest. May we grow rich in horses, cows, children, cattles, houses and wealth.

यं देवा अंशुमाप्याययन्ति यमक्षितमक्षिता भक्षयन्ति ।
तेनास्मानिन्द्रो वरुणो बृहस्पतिरा
प्याययन्तु भुवनस्य गोपाः ॥ ६ ॥

Let the sun, air and cloud which are the protectors of the world, increase us with that unwasting power of the moon

which the Sun-rays increase in the bright half of the lunar month without being exhausted and which they consume up in dark past of the lunar month.

सू० ८२ ॥ ऋषिः—शौनकः (संपत्कामः) ॥ देवता—अग्निः ॥
छन्दः—१, ४-६ त्रिष्टुप; २ ककुम्मती- बृहती; ३ जगती ॥

HYMN LXXXII

Seer—Shaunakah. Subject-matter—Agnih. Metre-1, 4-6 Tristup; 2 Kakummati, Brihati; 3 Jagati.

अभ्यर्चत सुष्टुतिं गव्यमाजिमस्मासु भद्रा द्रविणानि धत्त ।
इमं यज्ञं नयत देवता नो घृतस्य
धारा मधुमत् पवन्ताम् ॥ १ ॥

O enlightened persons ! praise the qualities and properties of fire which is admirable in its essence, which is present in the earth and which is the source of movements. Grant us the laudable possessions. O extra-ordinarily intelligent ones ! lead and conduct us in our yajnas and let the stream of ghee full of sweetness flow.

मय्यग्रे अग्निं गृह्णामि सह क्षत्रेण वर्चसा बलेन ।
मयि प्रजां मय्यायुर्दधामि स्वाहा मय्यग्निम् ॥ २ ॥

I first appropriate fire or heat in me with power, with vigour and with strength. I (through this Agni) give me offspring, lengthen my life and maintain heat energy in me. Whatever is uttered here is true and hail it.

इहैवाग्ने अधि धारया रयिं मा त्वा नि क्रन् पूर्वचित्ता
निकारिणः । क्षत्रेणाग्ने सुयममस्तु तुभ्यमुपसत्ता
वर्धतां ते अनिष्टृतः ॥ ३ ॥

Let this fire (made means of production) give us here the

wealth and let not the oppressors premeditated in their motives guard them against this fire. Let operation of this fire by its power be easy and may the man having scientific approach to this fire grow strong and unconquerable.

अन्वग्निरुषसामग्रमख्यदन्वहानि प्रथमो जातवेदाः ।
अनु सूर्यं उषसो अनु रश्मीननु द्यावापृथिवी आ विवेश ॥ ४ ॥

The fire which is earliest force present in the created objects, illuminates first the dawns and the days. Shining in Sun, in dawns, in beams this enters into heaven and earth.

प्रत्यग्निरुषसामग्रमख्यत् प्रत्यहानि प्रथमो जातवेदाः ।
प्रति सूर्यस्य पुरुधा च रश्मीन्
प्रति द्यावापृथिवी आ ततान ॥ ५ ॥

This fire as an earliest pervading force of the worldly objects first shines in the dawns and then thereafter in day-light. This shines in the different rays of the sun and extends its essence in the heaven and earth.

घृतं ते अग्ने दिव्ये सधस्थे घृतेन त्वां मनुरद्या समिन्धे ।
घृतं ते देवीर्नप्त्य१ आ वहन्तु
घृतं तुभ्यं दुह्रतां गावो अग्ने ॥ ६ ॥

Let ghee be poured as oblation to fire in the place where men possessed of divine power reside, let the learned one inkindle this fire with ghee now, let the never-falling progeny bring ghee for this fire and let cows pour butter forth for it.

सू०८३ ॥ ऋषिः—शुनःशेपः ॥ देवता—वरुणः ॥ छन्दः—१ अनुष्टुप्; २ पथ्या पङ्क्तिः; ३ त्रिष्टुप्; ४ बृहतीगर्भा त्रिष्टुप् ॥

HYMN LXXXIII

Seer—Shunahshepah. Subject-matter—Varunah.

Metre—1 Anustup; 2 Pathya Panktih 3 Tristup; 4 Brihati-garbha Tristup.

अप्सु ते राजन् वरुण गृहो हिरण्ययो मिथः ।
ततो धृतव्रतो राजा सर्वा धामानि मुञ्चतु ॥ १ ॥

O Varuna (God of our choice) Thou art the ruler of the universe. Thy luminous home is eslablised in *Apah*, the every atom of the world within and without. Hence Thou art the sovereign ruler observeig Thy rules inviolably. O Lord loose my all the fetters.

धाम्नोधाम्नो राजन्नितो वरुण मुञ्च नः ।
यदापो अघ्न्या इति वरुणेति यदूचिम
ततो वरुण मुञ्च नः ॥ २ ॥

O All-adorable Ruling Lord ! Please set us free from each successive bond and tie of this world and of this body as we declare that *apah*, the all-prevading power of God are immortal and Varuna, the All-adorable God is the only abject of our worship. O Varuna ! loose my bonds of other world also.

उदुत्तमं वरुण पाशमस्मदवाधमं वि मध्यमं श्रथाय ।
अधा वयमादित्य व्रते तवानागसो अदितये स्याम ॥ ३ ॥

O All-worshippable Lord! loosen our bond of upper category, loosen our bond of lower category and loosen our bond of middle category so that, O ordainer of Aditi, (the matter) ! I obeying your laws be sinless for Aditi, the unimpared freedom.

प्रास्मत् पाशान् वरुण मुञ्च सर्वान्य उत्तमा अधमा वारुणा ये
दुःष्वप्न्यं दुरितं निः ष्वास्मदथ
गच्छेम सुकृतस्य लोकम् ॥ ४ ॥

O All-adorable Lord ! please set us free from all the wordly snares that are of upper category or of lower catagory and that bind us. Drive from us the evils committed in dream-and drive off bad acts from us. May we pass into the world of virtue. the salvation,

सू० ८४ ॥ ऋषिः—भृगुः ॥ देवता—१ अग्निः, २, ३ इन्द्रः ॥ छन्दः—१ जगती; २, ३ त्रिष्टुप् ॥

HYMN LXXXIV

Seer—Bhriguh. Subject-matter—1 Agnih; 2, 3 Inrdh. Metre—1 Jagati; 2, 3 Tristup.

अनाधृष्यो जातवेदा अमर्त्यो विराडग्ने क्षत्रभृद् दीदिहीह ।
विश्वा अमीवाः प्रमुञ्चन् मानुषीभिः
शिवाभिरद्य परि पाहि नो गयम् ॥ १ ॥

O Agni ! (refulgent ruler) you are the holder of sway, you are invincible, brillient, immortal and inteligent, you shine with glamours. With all the succours friendly to men- kind now protect our home driving away all the difficulties and troubles.

इन्द्र क्षत्रमभि वाममोजोऽजायथा वृषभ चर्षणीनाम् ।
अपानुदो जनममित्रायन्तमुरुं
देवेभ्यो अकृणोरु लोकम् ॥ २ ॥

O Mighty king ! you are the mightest among people and are born for lovely strength and high dominion. O king ! drive off the man who behaves like foe and favourably accomm-date the virtuous men.

मृगो न भीमः कुचरो गिरिष्ठाः परावत आ जगम्यात् परस्याः
सृकं संशाय पविमिन्द्र तिग्मं वि शत्रून्
ताढि वि मृधो नुदस्व ॥ ३ ॥

O King ! you approach your subject from the farthest distance like a fierce wild beast roaming on the ground and mountain. O mightly one ! you, whetting your deadly weapon and blade crush down the foes and scatter them who hate.

सू० ८५ ।। ऋषि:—अथर्वा (स्वस्त्ययनकामः) ।। देवता—तार्क्ष्यः ।। छन्दः—त्रिष्टुप् ।।

HYMN LXXXV

Seer—Atharvan. Subject-matter—Tarkshyah. Metre-Tristup.

त्यमू षु वाजिनं देवजूतं सहोवानं तरुतारं रथानाम् ।
अरिष्टनेमिं पृतनाजिमाशुं स्वस्तये तार्क्ष्यमिहा हुवेम ।। १ ।।

We for our prosperity define here the properties of this air which is very mighty; possessed of various powers; embraced by the beams of sun as medium of expansion; conveying medium of words, endowed with unbreakable stamina; predominating over other obstacles and swift in its speed.

सू० ८६ ।। ऋषि:—अथर्वा (स्वस्त्ययनकामः) ।। देवता—इन्द्रः ।। छन्दः—त्रिष्टुप् ।।

HYMN LXXXVI

Seer—Atharvan. Subject-matter—Indrah. Metre-Tristup.

त्रातारमिन्द्रमवितारमिन्द्रं हवेहवे सुहवं शूरमिन्द्रम् ।
हुवे नु शक्रं पुरुहूतमिन्द्रं स्वस्ति
न इन्द्रो मघवान् कृणोतु ।। १ ।।

I invoke Almighty God who is protector, I adore Almighty God who is rescuer, I pray Almighty God who is brave

praiseworthy in our invocation, I invoke Almighty God who is the Supreme Power and worshipped by all. may Almighty God who is the master of all wealth prosper and bless us.

सू० ८७ ॥ ऋषिः—अथर्वा ॥ देवता—रुद्रः ॥ छन्दः—जगती ॥

HYMN LXXXVII

Seer—Atharvan. Subject-matter-Rudrah. Metre-Jagati.

यो अग्नौ रुद्रो यो अप्स्व१न्तर्य ओषधीर्वीरुध आविवेश ।
य इमा विश्वा भुवनानि चाक्लृपे
तस्मै रुद्राय नमो अस्त्वग्नये ॥ १ ॥

My obsisance be to Rudra (God who is the chastiser of sinners) who is pervading the fire, the waters, the medicinal herbs and the plants, and to Him who creates this entire universe.

सू० ८८ ॥ ऋषिः—गरुत्मान् ॥ देवता—सर्पविषापाकरणम् ॥
छन्दः—बृहती ॥

HYMN LXXXVIII

Seer—Garutman. Subject-matter—Sarpavishapakarnam. Metre—Brihati.

अपेह्यरिरस्यरिर्वा असि । विषे विषमपृक्था विषमिद्
वा अपृक्थाः । अहिमेवाभ्यपेहि तं जहि ॥ १ ॥

Let his poision depart from here, it is a foe, really it is a foe, use poision, O man to remove poision, really apply poision as the antidote of poision, go to snake and kill it.

सू० ८९ ॥ ऋषिः—सिन्धुद्वीपः ॥ देवता—अग्निः ॥ छन्दः—१-३
अनुष्टुप्; ४ त्रिपदा निचृत्परोष्णिक् ॥

HYMN LXXXIX

Seer—Sindhudipah. Subject-matter Agnih. Metre—1-3 Anustup; 4 Tripada Nichritpara Ushnik.

अपो दिव्या अचायिषं रसेन समपृक्ष्महि ।
पयस्वानग्न आगमं तं मा सं सृज वर्चसा ॥ १ ॥

O learned man, I having the knowledge of action have accomplished righteous acts and I am endowed with strength. O respectful one; Kindly unite with vigour of knowledge to me who has approached you.

सं माग्ने वर्चसा सृज सं प्रजया समायुषा ।
विद्युर्मे अस्य देवा इन्द्रो विद्यात् सह ऋषिभिः ॥ २ ॥

O learned man; endow me with vigour, with progeny and with long life. May the learned men know me and may my preceptor know me endowed with the Vedas and sciences contained in them.

इदमापः प्र वहतावद्यं च मलं च यत् ।
यच्चाभिदुद्रोहानृतं यच्च शेपे अभीरुणम् ॥ ३ ॥

Let the righteous deeds and thoughts wash away the evils, whatever dirt or sot is prevalent our games, each wrong and harm curse ond whatever wrong think to commit by my limb.

एधोऽस्येधिषीय समिदसि समेधिषीय ।
तेजोऽसि तेजो मयि धेहि ॥ ४ ॥

O Self-refulgent God ! Thou art strang so may I be strong Thou art efulgent with your knowledge, so may I be brillient with light of knowledge and Thou art vigour so give vigour unto me.

सू०९० ॥ ऋषिः—अङ्गिराः ॥ देवता—मन्त्रोक्ताः ॥ छन्दः—१ गायत्री; २ विराट् पुरस्ताद्बृहती; ३ षट्पदा भुरिग् जगती ॥

HVMN XC

Seer—Angiras. Subject-matter—as described in the

verses. Metre—1 Gayatri; 2 Virat purastad Brihati; 3 Shatpada Bhurig Jagati.

अपि वृश्च पुराणवद् व्रततेरिव गुष्पितम् ।
ओजो दासस्य दम्भय ॥ १ ॥

O King! tear as under as of old, the strength of the dacoit like the tangles of a creeping plant and demolish it.

वयं तदस्य संभृतं वस्विन्द्रेण वि भजामहै ।
म्लापयामि भ्रजः शिभ्रं वरुणस्य व्रतेन ते ॥ २ ॥

Let us with the help of the king divide among us the treasure accumulated by the foe. I bring down your pride and glamour O enemy! by the law of Varuna, the powerful King.

यथा शेपो अपायातै स्त्रीषु चासदनावयाः ।
अवस्थस्य क्नदीवतः शाङ्कुरस्य नितोदिनः ।
यदाततमव तत्तनु यदुत्ततं नि तत्तनु ॥ ३ ॥

O King ! decrease whatever strength of the enemy is growing and lower that which has excelled in such a manner as enterprise of the man who is violent, who uses abusive language, who creates dubiousity, who always inflict injuries to others, fade away and he be not be able to approach women.

सू० ९१ ॥ ऋषिः—अथर्वा ॥ देवता—चन्द्रमाः (?, इन्द्रः) ॥
छन्दः—त्रिष्टुप् ॥

HYMN XCI

Seer—Atharvan. Subject-matter—Chandramas (Indrah). Metre—Tristup.

इन्द्रः सुत्रामा स्ववाँ अवोभिः सुमृडीको भवतु विश्ववेदाः ।
बाधतां द्वेषो अभयं नः कृणोतु सुवीर्यस्य पतयः स्याम ॥ १ ॥

May the Almighty God Himself who is the Lord of all wealth and good protector of the creatures, be highly benignent by His means of safety. May He drive off the tendency of aversion and make us free from all fear and thus we be the masters of strength and vigour.

सू०९२ ॥ ऋषिः—अथर्वा ॥ देवता—चन्द्रमाः (?, इन्द्रः) ॥ छन्दः—त्रिष्टुप् ॥

HYMN XCII

Seer—Atharvan. Subject-matter—Chandramas (Indrah). Metre—Tristup.

स सुत्रामा स्ववाँ इन्द्रो अस्मदाराच्चिद् द्वेषः सनुतर्युयोतु ।
तस्य वयं सुमतौ यज्ञियस्यापि भद्रे सौमनसे स्याम ॥ १ ॥

May this Almighty God who is the nice rescuer of all and who is self-ordained, keep positively far off the tendency of aversion from us. May we enjoy the favour of this holy Lord and may we ever remain enjoyer Hisblesse dness

सू०९३ ॥ ऋषिः—भृग्वङ्गिराः ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN XCIII

Seer—Bhrigvangiras. Subject-matter Indrah. Metre-Gayatri.

इन्द्रेण मन्युना वयमभि ष्याम पृतन्यतः ।
घ्नन्तो वृत्राण्यप्रति ॥ १ ॥

With the aid of the effulgent power of Almighty God may we subdue our inimival tendencies destroing completely our internal enemies—passion aversion etc.

सू०९४ ॥ ऋषिः—अथर्वा ॥ देवता—सोमः ॥ छन्दः—अनुष्टुप् ॥

HYMN XCIV

Seer—Atharvan. Subject-matter—Somah. Metre-Anustap.

ध्रुवं ध्रुवेण हविषाव सोमं नयामसि ।
यथा न इन्द्रः केवलीर्विशः संमनसस्करत् ॥ १ ॥

We attain the constant spiritual knowledge through constant introspection and exercise of meditation, so that Almighty God make emancipated subjects unanimous in their attainments.

सू० ९५ ॥ ऋषिः—कपिञ्जलः ॥ देवता—गृध्रौ ॥ छन्दः—१ अनुष्टुप्; २, ३ भुरिगनुष्टुप् ॥

HYMN XCV

Seer—Kapinjalah. Subject-matter—Gridharau. Metre-1 Anustup; 2, 3 Bhurig Anustup.

उदस्य श्यावौ विथुरौ गृध्रौ द्यामिव पेततुः ।
उच्छोचनप्रशोचनावस्योच्छोचनौ हृदः ॥ १ ॥

This soul has in its mind two tendencies the passion and anger which are known as parchor and drier and are like the two flying and troubling vurtures who soars to heavenly region. They parch and dry the conscincee and heart.

अहमेनावुदतिष्ठिपं गावौ श्रान्तसदाविव ।
कुर्कुराविव कूजन्तावुदवन्तौ वृकाविव ॥ २ ॥

I (when absorbed in the worldly attachment) verily stir them up like the two oxen resting after great toil, like two barking doges, and like two volves who enters the house violantly.

आतोदिनौ नितोदिनावथो संतोदिनावुत ।
अपि नह्याम्यस्य मेढ्रं य इतः स्त्री पुमाञ्जभार ॥ ३ ॥

Like two things that thrust, like two things that pierce and like two things that strike mutual blows I bind the flowing energy of the man or woman who possess it

सू० ९६ ॥ ऋषिः—कपिञ्जलः ॥ देवता—वय ॥ छन्दः—अनुष्टुप् ॥

HYMN XCVI

Seer—Kapinjalah. Subject-matter-Vayah Metre—Anustup.

असदन् गावः सदनेऽपप्तद् वसतिं वयः ।
आस्थाने पर्वता अस्थुः स्थाम्नि वृक्कावतिष्ठिपम् ॥ १ ॥

The Cows are resting in the stall, the bird has flown to its nest-home, hills are constant at their places and I, the physician have fixed the kidneys in their proper places

सू० ९७ ॥ ऋषिः—अथर्वा ॥ देवता—इन्द्राग्नी ॥ छन्दः—१-४ त्रिष्टुप्; ५ त्रिपदाऽऽर्षी (? त्रिपदाऽऽर्ची) भुरिक् गायत्री; ६ त्रिपदा प्राजापत्या बृहती; ७ त्रिपदा साम्नी भुरिग् जगती; ८ उपरिष्टाद् बृहती ॥

HYMN XCVII

Seer—Atharvan. Subject-mattar—Indragani. Metre—1-4 Tristup; 5 Tripada Archi Bhurig Gayatri; 6 Tripada Prajapatya Brihati, 7 Tripada Samni Bhurig Jagati, 8 Uparistad Brihati.

यदद्य त्वा प्रयति यज्ञे अस्मिन् होतश्चिकित्वन्नवृणीमहीह ।
ध्रुवमयो ध्रुवमुता शविष्ठ प्रविद्वान् यज्ञमुप याहि सोमम् ॥ १ ॥

O dextre Hotar ! as we have appointed you as priest in the *yajna* which is proceeding, come to the firm place with firmness. O mightiest one ! knowing the details of the yajna you come to this yajna which is *Soma*, the means of practical Knowledge.

समिन्द्र नो मनसा नेष गोभिः सं सूरिभिर्हरिवन्त्सं स्वस्त्या ।
सं ब्रह्मणा देवहितं यदस्ति सं देवानां सुमतौ यज्ञियानाम् ॥ २ ॥

O *Indra* (Almighty Divinity)! please unite us with sound mind, unite us with sound limbs, keep us in company of the learned and connect us with blessedness. O Destroyer of miseries ! unite us with whatever is the divine merit through the knowledge of the Vedas and keep me in favour of the learned ones who perform the *yajnas.*

यानावह उशतो देव देवांस्तान् प्रेरय स्वे अग्ने सधस्थे ।
जक्षिवांसः पपिवांसो मधून्यस्मै धत्त वसवो वसूनि ॥ ३ ॥

O pious and learned man and King ! send to their own proper places those scientists willing whom you call hither. O Vasus ! (learned men living in the dominion) you eating food and drinking sweet juice grant to this man the previous wealth.

सुगा वो देवाः सदना अकर्म य आजग्म सवने मा जुषाणाः ।
वहमाना भरमाणाः स्वा वसूनि
वसुं घर्मं दिवमा रोहतानु ॥ ४ ॥

O learned men ! we, the persons performing *yajnas* have made easily accessible seats for you who pleased with us have come to my *yajna*. O learned ones ! bearing and giving your wealths of knowledge and filling up the oblatory thing in the cauldron mount to the state of light and enlightenment.

यज्ञ यज्ञं गच्छ यज्ञपतिं गच्छ ।
स्वां योनिं गच्छ स्वाहा । ॥ ५ ॥

O righteous man ! go to righteous deed as yajna etc. go to the performer of *yajna* and go to the root of your own nature through the Vedic speech.

एष ते यज्ञो यज्ञपते सहसूक्तवाकः । सुवीर्यः स्वाहा ॥ ६ ॥

O performer of the yajna ! this your *yajna* is accomplished with hymn and the verses and it is strengthened by the Vedic words.

वषड्हुतेभ्यो वषड्हुतेभ्यः ।

देवा गातुविदो गातुं वित्त्वा गातुमित ॥ ७ ॥

Let respect be paid to them who have attained their shares, let respect be paid to them who have not got their shares, O learned man ! you conversant with the technique of *yajna*, knowing the earth or the vedic speech pursue the way and purpose.

मनसस्पत इमं नो दिवि देवेषु यज्ञम् ।
स्वाहा दिवि स्वाहा पृथिव्यां स्वाहान्तरिक्षे
स्वाहा वाते धां स्वाहा ॥ ८ ॥

O master of mind ! let my *yajna* methodically performed reach to heavenly region, may it reach to all the physical, objects and the learned with the words of the Veda, let the sound of *svaha* prevail in the heaven, let it prevail on the earth, let it prevail in the firmament and may we get it prevailing in the air.

सू०९८ ।। ऋषि.—अथर्वा ।। देवता—मन्त्रोक्ताः ।। छन्दः—विराट् त्रिष्टुप् ।।

HYMN XCVIII

Seer—Atharvan. Subject-matter—as described in the verse. Metre—Virat, Tristvp;

सं बर्हिरक्तं हविषा घृतेन समिन्द्रेण वसुना सं मरुद्भिः ।
सं देवैर्विश्वेदेवेभिरक्तमिन्द्रं गच्छतु हविः स्वाहा ॥ १ ॥

Let the essance of oblations offered in the yajna fire, moistened with oblatory ghee, united with Indra, the warm vapour, with rays with cosmics rays, with physical forces and embraced with other mighty forces go to the cloud possessed of Indra, the electricity and let this yajna be accomplished.

सू०९९ ॥ ऋषिः—अथर्वा ॥ देवता—वेदिः ॥ छन्दः— भुरिक् त्रिष्टुप् ॥

HYMN XCIX

Seer—Atharvan. Subject-matter—Vedih. Metre-Bhurik Tristup.

परि स्तृणीहि परि धेहि वेदिं मा जामिं मोषीरमुया शयानाम्।
होतृषदनं हरितं हिरण्ययं निष्का एते यजमानस्य लोके॥ १॥

O performer of yajna ! strew Kusha-grass and spread it on the *yajna.vedi* and do not rob this vedi who is like sleeping sister. Let the seat of the Hotar-priest be green with grass and glittered with gold and let these necklets be arranged for gift in the place of the *yajmana.*

सू०१०० ॥ ऋषिः—यमः ॥ देवता—दुःष्वप्ननाशनम् ॥ छन्दः—अनुष्टुप् ॥

HYMN C

Seer—Yamah. Subject-matter—Duhsvapananashanam. Metre—Anustup.

पर्यावर्ते दुःष्वप्न्यात् पापात् स्वप्न्याद्भूत्याः ।
ब्रह्माहमन्तरं कृण्वे परा स्वप्नमुखाः शुचः ॥ १ ॥

I always turn away from evil dream, from sin committed in dream and from calamities of dream. I make *Brahman*, God or the Vedic prayer my internal friend and hence (through it the) torturing phantasies of the dream.

सू०१०१ ॥ ऋषिः—यमः ॥ देवता—दुःष्वप्ननाशनम् ॥ छन्दः—अनुष्टुप् ॥

HYMN CI

Seer—Yamah. Subject-matter—Duhsvapnanashanam. Metre—Anustup.

यत् स्वप्ने अन्नमश्नामि न प्रातरधिगम्यते ।

सर्वं तदस्तु मे शिवं नहि तद् दृश्यते दिवा ॥ १ ॥

Whatever food I eat in dream or whatever objects I hunt throught my organs, is not perceived in rising from dream. Let all this do not agonize me, as that is not perceived in the day or waking phase.

सू० १०२ ॥ ऋषिः—प्रजापतिः ॥ देवता—द्यावापृथिव्यादयो मन्त्रोक्ताः छन्दः—विराट् पुरस्ताद्बृहती ॥

HYMN CII

Seer—Prajaprtih. Subject-matter—earth and heaven etc. as described in the verse. Metre—Virat purastad Brihati.

नमस्कृत्य द्यावापृथिवीभ्यामन्तरिक्षाय मृत्यवे ।
मेक्षाम्यूर्ध्वस्तिष्ठन् मा मां हिंसिषुरीश्वराः ॥ १ ॥

I offering my obeisance to father and mother and God who is the annihilator of the universe (makshyami) work out my plan standing over all difficulties and reverses. Let not the able men inflict any injury to me.

सू० १०३ ॥ ऋषिः—ब्रह्मा ॥ देवता—आत्मा ॥ छन्दः—त्रिष्टुप् ॥

HYMN CIII

Seer—Brahman. Subject-matter—Atman Metre-Tristup.

को अस्या नो द्रुहोऽवद्यवत्या उन्नेष्यति क्षत्रियो वस्य इच्छन् ।
को यज्ञकामः क उ पूर्तिकामः
को देवेषु वनुते दीर्घमायुः ॥ १ ॥

The happy urler desiring fortune of the state will free us from this shameful mischievous aversion. Happy householder desiring to perform *yajna* and happy householder desiring

accomplishement and happy learned men choses long life between various virtues.

सू० १०४ ॥ ऋषिः—ब्रह्मा ॥ देवता—आत्मा ॥ छन्दः—त्रिष्टुप् ॥

HYMN CIV

Seer—Brahman. Subject-matter—Atman. Metre-Tristup.

कः पृश्निं धेनुं वरुणेन दत्तामथर्वणे सुदुघां नित्यवत्साम् ।
बृहस्पतिना सख्यं जुषाणो
यथावशं तन्वः कल्पयाति ॥ १ ॥

The happy ascetic even enjoying the alliance of the body through *Brihaspati*, the vital breath brings according to his will, under his control the intellect which gives many understanding, which is allied with immortal mind to be known as her cub, which is concerned with various problems and which is a signed to Atharvan, the soul by Varuna, the Lord of the universe.

सू०१०५ ॥ ऋषिः—अथर्वा ॥ देवता—मन्त्रोक्ताः ॥ छन्दः—अनुष्टुप्

HYMN CV

Seer—Atharvan. Subject-matter—as described in the verse. Metre—Anustup.

अपक्रामन् पौरुषेयाद् वृणानो दैव्यं वचः ।
प्रणीतीरभ्यावर्तस्व विश्वेभिः सखिभिः सह ॥ १ ॥

Leaving behind or aside the speech of man and making th Divine speech (the Veda) as your choice translate into action the dictates and policies thereof with your all friends and fellow men.

सू० १०६ ॥ ऋषिः—अथर्वा ॥ देवता—जातवेदाः, वरुणश्च ॥ छन्दः—बृहतीगर्भा त्रिष्टुप् ॥

HYMN CVI

Seer—Atharvan. Subject-matter—Jatavedas, Varunah. Metre—Brihatigarbha Tristup.

यदस्मृति चकृम किं चिदग्न उपारिम चरणे जातवेदः ।
ततः पाहि त्वं नः प्रचेतः
शुभे सखिभ्यो अमृतत्वमस्तु नः ॥ १ ॥

O Self-refulgent God ! Thou art all-knowlege and the revealer of the Vedic speech. Please keep me away fɹom whatever ill I deem to comit unknowingly and whatever arror I desire to play or I will play in my behaviour. May there be immortality for us who are Thy friends.

सू० १०७ ।। ऋषि:—भृगु: ।। देवता—सूर्य:, आपश्च ।। छन्द:—अनुष्टुप्

HYMN CVII

Seer—Bhriguh. Sujbect-matter—Suryah and apah. Metre—Anustup.

अव दिवस्तारयन्ति सप्त सूर्यस्य रश्मयः ।
आपः समुद्रिया धारास्तास्ते शल्यमसिस्रसन् ॥ १ ॥

The seven beams of the Sun bring the atmospheric waters downward from the sky. Let these streams drop away the sting that pained you, O man !

सू० १०८ ।। ऋषि:—भृगु: ।। देवता—अग्नि: ।। छन्द:—१ बृहतीगर्भा त्रिष्टुप्; २ त्रिष्टुप् ।।

HYMN CVIII

Seer—Bhriguh. Subject-matter—Agni. Metre· 1 Brihatigarbha Tristup; 2 Tristup.

यो नस्तायद् दिप्सति यो न आविः स्वो विद्वानरणो वा नो अग्ने । प्रतीच्येत्वरणी दत्वती तान् मैषामग्ने वास्तु भून्मो अपत्यम् ॥ १ ॥

O ruler ! let the weapon having teeth go to whosoever amongst us harms anyone stealthelliv or openly be he, learned friend of us or stranger to us. Theirs be neither home nor children.

यो नः सुप्ताञ्जाग्रतो वाभिदासात् तिष्ठतो वा चरतो जातवेदः वैश्वानरेण सयुजा सजोषास्तान् प्रतीचो निर्दह जातवेदः ॥ २ ॥

O learned ruler ! O master of the Vedic speech; he who amongst us oppresses and tortures the people waking or sleeping, standing or moving be burnt by you with the means of fire and thus, accordant you burn the enemies beseiging us.

सू० १०९ ॥ ऋषिः—बादरायणिः ॥ देवता—अग्न्यादयो मन्त्रोक्ताः ॥ छन्दः—१ विराट् पुरस्ताद्बृहती; २, ३, ५, ६ त्रिष्टुप्; ४, ७ अनुष्टुप् ॥

HYMN CIX

Seer—Badarayanih. Subject-matter—Agni etc. as described in the verses. Metre—1 Virat Purastad Brihati; 2, 3, 5, 6, Tristup; 4, 7 Anustup.

इदमुग्राय बभ्रवे नमो यो अक्षेषु तनूवशी । घृतेन कलिं शिक्षामि स नो मृडातीदृशे ॥ १ ॥

This homage be to strong learned man who has control upon his body and limbs. I give food to this learned with butter and juice. May he be kind to one like us.

घृतमप्सराभ्यो वह त्वमग्ने पांसूनक्षेभ्यः सिकता अपश्च । यथाभागं हव्यदातिं जुषाणा मदन्ति देवा उभयानि हव्या ॥ २ ॥

O learned man! you obtain light from *apasaras* the electricities, atoms, sands and waters, from the worldly objects. The physical forces of the universe embracing the essance of the oblations offered in fire of *yajna,* grasp to the both oblations apportioned or not apportioned to them.

अप्सरसः सधमादं मदन्ति हविर्धानमन्तरा सूर्यं च ।
ता मे हस्तौ सं सृजन्तु घृतेन
सपत्नं मे कितवं रन्धयन्तु ॥ ३ ॥

Apsarasah, the electricities move in firmament, in earth and in the sun. Let them make our hands powerful with *Ghrita,* light and power. Let them destroy my deceitful enemy.

आदिनवं प्रतिदीव्ने घृतेनास्माँ अभि क्षर ।
वृक्षमिवाशन्या जहि यो अस्मान् प्रतिदीव्यति ॥ ४ ॥

O learned man ! let there be modernized encounter against the enemy who deals with us contrarily and pour down light upon us. Kill the foe who attacks us like the tree struck by lightning.

यो नो द्युवे धनमिदं चकार यो अक्षाणां ग्लहनं शेषणं च ।
स नो देवो हविरिदं जुषाणो गन्धर्वेभिः
सधमादं मदेम ॥ ५ ॥

May Almighty He who make this wealth for our use, who has given into the limbs the power of catching the objects and variety in their function and succeptibilities, accept this our prayer and eologium. May we enjoy pleasure in our common place with the men highly proficient in the knowledge of the vedas.

संवसव इति वो नामधेयमुग्रंपश्या राष्ट्रभृतो ह्यक्षाः ।
तेभ्यो व इन्दवो हविषा विधेम
वयं स्याम पतयो रयीणाम् ॥ ६ ॥

O learned men ! fellow-inhabitants is you title, you are the guardian of the dominion and you are sharp-visioned and well behaving. O ye ones effulgen in knowledge ! may we approach and please those of you with food and water and may we be the master of rich possessions.

देवान् यन्नाथितो हुवे ब्रह्मचर्यं यदूषिम ।
अक्षान् यद् बभ्रूनालभे ते नो मृडन्त्वीदृशे ॥ ७ ॥

As I, the devoted one, call and serve the men of genius, I live the life of continence, and I welcome those sharp-witted ones who are shining with enligtenment, therefore let them be graciouse to one like me.

सू० ११० ॥ ऋषिः—भृगुः ॥ देवता—इन्द्राग्नी ॥ छन्दः—१ गायत्री; २ त्रिष्टुप्; ३ अनुष्टुप् ॥

HYMN CX

Seer—Bhriguh. Subject-matter—Indragni. Metre-1 Gayatri. 2/Tristup. 3 Anustup.

अग्न इन्द्रश्च दाशुषे हतो वृत्राण्यप्रति ।
उभा हि वृत्रहन्तमा ॥ १ ॥

The fire and air irresistible destroy the clouds for people as they are the best destroyer of clouds.

याभ्यामजयन्त्स्व१रग्र एव यावातस्थतुर्भुवनानि विश्वा ।
प्रचर्षणी वृषणा वज्रबाहू अग्निमिन्द्रं वृत्रहणा हुवेऽहम् ॥ २ ॥

By which two the physical forces produce light in the beginning and which two verily have made all the worlds their habitation and which two are with radiance, strong in power, equipped with lighting and dispeller of clouds. such these two—the fire and air I, the scientist describe.

उप त्वा देवो अग्रभीच्चमसेन बृहस्पतिः ।
इन्द्र गीर्भिर्न आ विश यजमानाय सुन्वते ॥ ३ ॥

Brihaspati, the master of Vedic science grasps this air or fier by *Chamasa*, the cloud. Let this air with its tremour-communicating powers pervade the atmosphere for the man who is concerned with constructive genius.

सू० १११ ॥ ऋषिः—ब्रह्मा ॥ देवता—वृषभः ॥ छन्दः—पराबृहती त्रिष्टुप् ॥

HYMN CXI

Seer—Brahman. Subject-matter—Brishabhah. Metre—Para-brihati Tristup.

इन्द्रस्य कुक्षिरसि सोमधानं आत्मा देवानामुत मानुषाणाम् ।
इह प्रजा जनय यास्त आसु
या अन्यत्रेह तास्ते रमन्ताम् ॥ १ ॥

O God ! Thou art the upholder of this universe and art the belly (the all-sustaining force) of *Indra*, the electrity and energy playing its part in the universe. Thou art the universal spirit working as the soul of the physical forces and living force like men etc. Thou creates Thine worldly subject which are present in one locality and those others amongst these subjects which are in other locality. All these subjects, enjoy blessedness in Thee.

सू० ११२ ॥ ऋषिः—ब्रह्मा ॥ देवता—आपः ॥ छन्दः—१ भुरिगनुष्टुप्; २ अनुष्टुप् ॥

HYMN CXII

Seer—Brahman. Subject-matter—Apah,. Metre-1 Bhurig Anustup; 2 Anustup.

शुम्भनी द्यावापृथिवी अन्तिसुम्ने महिव्रते ।
आपः सप्त सुस्रुवुर्देवीस्ता नो मुञ्चन्त्वंहसः ॥ १ ॥

These haven and earth are radiant highly pleasant and

abiding by the natural law. The seven pure waters flow here between them. Let these waters free us from the evil of disease.

मुञ्चन्तु मा शपथ्या३दथो वरुण्यादुत ।
अथो यमस्य पड्बीशाद् विश्वस्माद् देवकिल्बिषात् ॥ २ ॥

Let these waters keep me away from the evil of disease brought out due to cursing others, or from that which is developed due to water from that evil of disease which is due to the fetters of time (the change of season etc.) and all those evils of diseases which are due to vialation of nature's law and hygenic rules.

सू० ११३ ॥ ऋषिः—भार्गवः ॥ देवता—तृष्टिका ॥ छन्दः—१ विराडनुष्टुप्; २ शङ्कुमती चतुष्पदा भुरिगुष्णिक् ॥

HYMN CXIII

Seer—Bhargavah. Subject-matter—Tristika. Metre-Virad Anutup; Kakummati Chatuspada Bhurig Ushnik.

तृष्टिके तृष्टवन्दन उदमूं छिन्धि तृष्टिके ।
यथा कृतद्विष्टासोऽमुष्मै शेप्यावते ॥ १ ॥

This herbacious plant named as *Tristika*, is rough and is roughly parasite. This destroys our passionate feelings as the woman feeling avarsion for a badly passionate men averts his activties.

तृष्टासि तृष्टिका विषा विषातक्यसि ।
परिवृक्ता यथासस्यृषभस्य वशेव ॥ २ ॥

This Tristika is a rugged plant, this is a poision having poisionous substance. This is cast out by the men who are unduly passionate like bull which leaves out the barren cow.

सू०११४ ॥ ऋषिः—भार्गवः ॥ देवता—अग्नीषोमौ ॥ छन्दः—अनुष्टुप्

HYMN CXIV

Seer—Bhargavah. Subject-matter—Agnisomau.
Metre— Anustup.

आ ते ददे वक्षणाभ्य आ तेऽहं हृदयाद् ददे ।
आ ते मुखस्य संकाशात् सर्वं ते वर्च आ ददे ॥ १ ॥

O diseased man ! I extract the strength and vigour of disease from your sides, I extract it from your heart, I exeract it from your face and thus I extract all strength and splendour of your disease from you.

प्रेतो यन्तु व्याध्यः प्रानुध्याः प्रो अशस्तयः ।
अग्नी रक्षस्विनीर्हन्तु सोमो हन्तु दुरस्यतीः ॥ २ ॥

Let all the troubles poss away from here, let all the bad effects and evils run away. Let the fire of the Yajna destroy disease due to germs and let the *Soma*, the pure water exterminate troubles and strains.

सू० ११५ ॥ ऋषिः—अथर्वाङ्गिराः ॥ देवता—सविता, जातवेदाः ॥
छन्दः—१, ४ अनुष्टुप्; २, ३ त्रिष्टुप् ॥

HYMN CXV

Seer—Atharvans; Subject-matter—Savitar, Jatvedas, Metre—1,4 Anustup; 2, 3 Tristup.

प्र पतेतः पापि लक्ष्मि नश्येतः प्रामुतः पत ।
अयस्मयेनाङ्केन द्विषते त्वा सजामसि ॥ १ ॥

Let the evil tendency fly away form here, let it vanish from here and from there. I fix it to the avertive role of the aversion with the bar of iron.

या मा लक्ष्मीः पतयालूरजुष्टाभिचस्कन्द वन्दनेव वृक्षम् ।

अन्यत्रास्मत् सवितस्तामितो धा हिरण्यहस्तो
वसु नो रराणः ॥ २ ॥

O man of constructive geneus ! you are having gold at your hand. Giving us wealth send elsewhere from us and this place those evil tendencies or evil fortunes which are fleeting abominable and hes assailed me as a creeper climbs on a tree.

एकशतं लक्ष्म्यो३ मर्त्यस्य साकं तन्वा जनुषोऽधि जाताः ।
तासां पापिष्ठा निरितः प्र हिण्मः
शिवा अस्मभ्यं जातवेदो नि यच्छ ॥ ३ ॥

One hundred one evil tendencies are born altogether with the body of a mortal at his birth. Most unfortunte ones of these we send away from here and keep fortunate ones for us, O jatvadas (God).

एता एना व्याकरं खिले गा विष्ठिताइव ।
रमन्तां पुण्या लक्ष्मीर्याः पापीस्ता अनीनशम् ॥ ४ ॥

I dispart these and those evil tendencies like cows who stay on common land, let auspicious tendencies stay here and hence I exterminats them which are inauspicious and bad.

सू० ११६ ॥ ऋषिः—अथर्वाङ्गिराः ॥ देवता—चन्द्रमाः(?, ज्वरः)
छन्दः—१ परोष्णिक्;२ द्विपदाऽऽर्च्यनुष्टुप् (आर्च्युष्णिक्) एकावसाना ॥

HYMN CXVI

Seer—Atharvangiras. Subject-Jvarah. Metre—I Paroshnik; 2 Dvipads Archyusnik Ekavasana.

नमो रूराय च्यवनाय चोदनाय धृष्णवे ।
नमः शीताय पूर्वकामकृत्वने ॥ १ ॥

The fever which is dry, which brings out respiration, which creates tremnling, which makes the patient laugh and which brings cold before it attacks—be thrown away.

यो अन्येद्युरुभयद्युरभ्येतीमं मण्डूकमभ्येत्वव्रतः ॥ २ ॥

Let fever which is intermittent, which is continous and which has no fixed time, go to this cloud.

सू० ११७ ॥ ऋषिः—अथर्वाङ्गिराः ॥ देवता—इन्द्रः ॥ छन्दः—पथ्या बृहती ॥

HYMN-CXVII

Seer—Atharvangiras. Subject-matter-Indrah. Metre Pathya Brihati.

आ मन्द्रैरिन्द्र हरिभिर्याहि मयूररोमभिः ।
मा त्वा के चिद् वि यमन्
विं न पाशिनोऽति धन्वेव ताँ इहि ॥ १ ॥

O King ! Come here with the stced and men who are joyous and decorated with peacok's plumes. Let none obstruct your way as fowlers stay the birds and you pass over them as over desert lands.

सू० ११८ ॥ ऋषिः—अथर्वाङ्गिराः ॥ देवता—सोमः, वरुणः, देवश्च ;। छन्दः—त्रिष्टुप् ॥

HYMN-CXVIII

Seer—Atharvangiras. Subject-matter Somah, Varunah Devah. Metre—Tristup.

मर्माणि ते वर्मणा छादयामि सोमस्त्वा राजामृतेनानु वस्ताम् ।
उरोर्वरीयो वरुणस्ते कृणोतु जयन्तं
त्वानु देवा मदन्तु ॥ १ ॥

O my sclf ! or the ruler ! I cover all your vital parts with coat of mail or armour (of Divine effulgence), may the Imperial Ruler Soma (the All-creating God) sprinkle you with the nectar (of His grace) and may ***Varuno***, the only object of our choice, grant the great falicity and excessive delight and may all the Divine attributes encourage you whilst you are engaged in gaining vectory (over your evil propensities).

BOOK VIII

सू० १ ।। ऋषिः— ब्रह्मा ।। देवता—आयुः ।। छन्दः—१ पुरोबृहती त्रिष्टुप्; २, ३, १७-२१ अनुष्टुप्; ४, ९, १५, १६ प्रस्तारपङ्क्तिः; ५, ६, १०, ११ त्रिष्टुप्; ७ त्रिपाद् विराड् गायत्री; ८ विराट् पथ्या बृहती; १२ पञ्चपदा जगती; १३ त्रिपदा भुरिङ् महाबृहती; १४ द्विपदा साम्नी भुरिग् बृहती ।।

HYMN I

Seer—Brahman, Subject-matter—Ayuh. Metre—1 Purobrihati Tristup; 2, 3, 17-21 Anustup; 15, 16 Prastar panktih; 5, 6, 10, 11 Tristup; 7 Tripad virad Gayatri; 13 Tripada Bhurik Mahabrihati; 8 Virat Pathya brihati; 12 Panchapada Jagati; 14 Dvipada Samni Bhurig Brihati.

अन्तकाय मृत्यवे नमः प्राणा अपाना इह ते रमन्ताम् ।
इहायमस्तु पुरुषः सहासुना
सूर्यस्य भागे अमृतस्य लोके ॥ १ ॥

O man ! engineer all your best encounters against the death, the terminator, may your inward breaths and outward breaths remain intact in your body, may this your soul with all conscionsness and intelligence reside in your body and may you (after departing from the world) enjay in the realm of All-impelling God which is world of biiss.

उदेनं भगो अग्रभीदुदेनं सोमो अंशुमान् ।
उदेनं मरुतो देवा उदिन्द्राग्नी स्वस्तये ॥ २ ॥

For the well-being and health of this man the sun has entered in the body of this man, the moon with its lustres has occupied its place in this man's body, the ten mighty vital airs and the electricity and fire have their place in this man's structure.

इह तेऽसुरिह प्राण इहायुरिह ते मनः ।
उत् त्वा निर्ऋत्याः पाशेभ्यो
दैव्या वाचा भरामसि ॥ ३ ॥

O man ! let there reside intellegence in this body of yours, let there reside and work the vital air in it, let the mind reside and play its part in this body, as I, through the Knowledge of Vedic speech or the celestial lightning creating ozone save you from the bonds of destruction.

उत् क्रामातः पुरुष माव पत्था मृत्योः पड्बीशमवमुञ्चमानः ।
मा च्छित्था अस्माल्लोकादग्नेः सूर्यस्य संदृशः ॥ ४ ॥

O man ! rise-up and decline not downward, casting away the fetters of death, sever not your connection with this world and be devoid of the light of Sun and fire.

तुभ्यं वातः पवतां मातरिश्वा तुभ्यं वर्षन्त्वमृतान्यापः ।
सूर्यस्ते तन्वे३ शं तपाति
त्वां मृत्युर्दयतां मा प्र मेष्ठाः ॥ ५ ॥

May the wind blowing in the vast space breath pleasure for you, may the waters shower nectar for you, may the sun shine with healing balm on your body, may destruction avoid you and do not depart from this world immaturely.

उद्यानं ते पुरुष नावयानं जीवातुं ते दक्षतातिं कृणोमि ।
आ हि रोहेममृतं सुखं रथमथ
जिर्विर्विदथमा वदासि ॥ ६ ॥

O man ! rising upward be your aim and method, not declining downward. I, the teacher or physician inspire life and vigour into you. O man ! ascend this bodily chariot of immortality with pleasure and comfort and enjoying full life

preach to others the knowledge attained through experience.

मा ते मनस्तत्र गान्मा तिरो भून्मा जीवेभ्यः
प्र मदो मानु गाः पितॄन् ।
विश्वे देवा अभि रक्षन्तु त्वेह ॥ ७ ॥

Let not your mind go there in the way of unrighteousness, let not you part from us, do not ignore the living men and follow not the track of the old men embracing declination and may all the physical farces including Divinity retain you safely in this body.

मा गतानामा दीधीथा ये नयन्ति परावतम् ।
आ रोह तमसो ज्योतिरेह्या ते हस्तौ रभामहे ॥ ८ ॥

Yearn not for the men who have departed or tne births you have previously enjoyed. Think not of those forces which carry one to another life, rise up from the darkness and come in this light of enlightenment as we, the learned men take your both the hands into ours to give you all supports.

श्यामश्च त्वा मा शबलश्च प्रेषितौ यमस्य यौ पथिरक्षी श्वानौ ।
अर्वाङेहि मा वि दीध्यो मात्र तिष्ठः पराङ्मनाः ॥ ९ ॥

Let not the black night and white day which are the dog-like life-consuming forces and guarding smooth sailing of the passage of yama, the time and which by the divine power, badly catch hold of you, O man ! Proceed forward to catch time and lament not over whatever of it has been spent and do not sit inactive and lamenting.

मैतं पन्थामनु गा भीम एष येन पूर्वं नेयथ तं ब्रवीमि ।
तम एतत् पुरुष मा प्र पत्था
भयं परस्तादभयं ते अर्वाक् ॥ १० ॥

Do not tread this path of cyclic death and birth as it is very terrible or awful one. I, the learned man tell you of the path (the path leading to emancipation) which you have not travelled before. Enter not, O man ! in this path of cyclic death and birth as it is full of darkness (ignorance). Herein prevails danger forward and safety is prevalent hitherward.

रक्षन्तु त्वाग्नयो ये अप्स्व१न्ता रक्षतु त्वा मनुष्या३ यमिन्धते
वैश्वानरो रक्षतु जातवेदा दिव्यस्त्वा
मा प्र धाग् विद्युता सह ॥ ११ ॥

O man ! guard you the fires present within the waters, be the means of protection for you the fire which the people enkindle for *yajana*, may the fire present in form of heat in the body save you and let not the celestial fire burn you with lightning-

मा त्वा क्रव्यादभि मंस्तारात् संकसुकाच्चर ।
रक्षतु त्वा द्यौ रक्षतु पृथिवी सूर्यश्च त्वा रक्षतां चन्द्रमाश्च ।
अन्तरिक्षं रक्षतु देवहेत्याः ॥ १२ ॥

Let not the flesh-consuming disease trouble you and keep yourself away from the fatal disease or calamity. May the heaven be your safety, may the earth and the sun become the source of protection to you, let the moon preserve you and let the firmament protect you from the physical catastroph.

बोधश्च त्वा प्रतीबोधश्च रक्षतामस्वप्नश्च त्वानवद्राणश्च रक्षताम् ।
गोपायंश्च त्वा जागृविश्च रक्षताम् ॥ १३ ॥

May the vital air called *Prana* and *udana* protect you, may they which are ever wakeful and slumberless save you and let both of them guarding you like warders keep you safe.

ते त्वा रक्षन्तु ते त्वा गोपायन्तु तेभ्यो
नमस्तेभ्यः स्वाहा ॥ १४ ॥

Let all those forces of the world preserve you and guard you. We the learned men hail their functions and let there be all means of preservation for them.

जीवेभ्यस्त्वा समुदे वायुरिन्द्रो धाता दधातु सविता त्रायमाणः
मा त्वा प्राणो बलं हासीदसुं तेऽनु ह्वयामसि ॥ १५ ॥

May the wind, electricity, the sun which is best preserving source of life be the source and means of your pleasure and communion with living people protecting you from all troubles. Let not the vitality and vigour leave you deprived of them. I, the physician therefre, restore you the concious-ness and intelligence, O man !

मा त्वा जम्भः संहनुर्मा तमो विदन्मा जिह्वा बर्हिः
प्रमयुः कथा स्याः।
उत् त्वादित्या वसवो भरन्तूदिन्द्राग्नी स्वस्तये ॥ १६ ॥

O patinet ! let not the disease which snaps the jaws hold you under its grip, let not the disease causing darkness before eyes take you under its influence, let not your tongue every be influenced by disease and let not the grass trouble you. In absence of all these troubles how should you perish ? (No not anyhow). Let the twelve months of the year, eight localities of the world and all-pervading electricity and heat restore you the health and pleasure.

उत् त्वा द्यौरुत् पृथिव्युत् प्रजापतिरग्रभीत् ।
उत् त्वा मृत्योरोषधयः सोमराज्ञीरपीपरन् ॥ १७ ॥

The heavenly region has raised you from death, the earth and the air have raised you from the destruction, and the herbacious plants like *soma*, etc. have rescued you from death.

अयं देवा इहैवास्त्वयं मामुत्र गादितः ।
इमं सहस्रवीर्येण मृत्योरुत् पारयामसि ॥ १८ ॥

O learned men ! let this patient remain alive here and let him not depart from here to other world. I, the physician rescue this man from death by the application of the medicine endowed with thousand powers and potencies.

उत् त्वा मृत्योरपीपरं सं धमन्तु वयोधसः ।
मा त्वा व्यस्तकेश्यो३ मा त्वा वरुदो रुदन् ॥ १९ ॥

O ailing man ! I, the physician, raise you from the death. Let the forces givinig vigour strengthen and protect you. Let not the women with wild loose locks weep for you and let not the badly wailing persons cry for you.

आहार्षमविदं त्वा पुनरागाः पुनर्णवः ।
सर्वाङ्ग सर्वं ते चक्षुः सर्वमायुश्च तेऽविदम् ॥ २० ॥

O ailing man ! I, the physician have captured your all and have attained you again, you have returned and restored to youth, I have found you perfect in your all the limbs, in all your sight and in all your life.

व्यवात् ते ज्योतिरभूदप त्वत् तमो अक्रमीत् ।
अप त्वन्मृत्युं निर्ऋतिमप यक्ष्मं नि दध्मसि ॥ २१ ॥

O ailing man! light has dawned upon you, it is present in you and the darkness hath fled away from you. I, the physician keep the death, destruction decline away from you.

सू० २ ॥ ऋषिः—ब्रह्मा ॥ देवता—आयुः ॥ छन्दः—१, २, ७ भुरिक् त्रिष्टुप्; ३, २६ आस्तारपङ्क्तिः; ४ प्रस्तारपङ्क्तिः; ५, १०, १६, १८, २० २३-२५, २७ अनुष्टुप्; ६, १५ पथ्या पङ्क्तिः; ८ पुरस्ता- ज्ज्योतिष्मती जगती; ९ पञ्चपदा जगती; ११ विष्टारपङ्क्तिः; १२, २२, २८ पुरस्ताद् बृहती; १३ त्रिष्टुप्; १४ षट्पदा जगती; १७ त्रिपादनुष्टुप्; १९ उपरिष्टाद् बृहती; २१ सतः पङ्क्तिः ॥

HXMN II

Seer—Brahman. Subject-mattea—Ayuh. Metre-

1, 2, 7, Bhurik Tristup; 3, 26 Astarpanktih; 4 Prastarpanktih 5, 10, 16, 18, 20, 23-25, Anustup; 6, 15 Pathya Panktih; 8 Purasted jyotismati jagati; 9 Panch-pada jagati; 11 Vishtar Panktih; 12, 22, 28 Purastad Brihati; 13 Tristup. 14 Shat-pada Jagaty; 17 Tripad Anustup; 19 Uparishted Brihati; 21 Satah Panktih.

आ रभस्वेमाममृतस्य श्नुष्टिमच्छिद्यमाना जरदष्टिरस्तु ते ।
असुं त आयुः पुनरा भरामि रजस्तमो
मोप गा मा प्र मेष्ठाः ॥ १ ॥

O men ! concert your effort to enjoy the pleasure of the full life (the life lasting hundred autumns), may the longevity of your life continue till mature old life without any break therein. I, the physician restore you your intelligence and life. You do not come in the grip of the tendency of misdeed and darkness of ignorance and do not die.

जीवतां ज्योतिरभ्येह्यर्वाङा त्वा हरामि शतशारदाय ।
अवमुञ्चन् मृत्युपाशानशस्तिं द्राघीय आयुः
प्रतरं ते दधामि ॥ २ ॥

O man! attain directly the light of living persons, I draw you to a life of hundred autumns, I give you the age of long periodicity and duration and pleasure loosing the strings of death and calamity.

वातात् ते प्राणमविदं सूर्याच्चक्षुरहं तव ।
यत् ते मनस्त्वयि तद् धारयामि
सं वित्स्वाङ्गैर्वद जिह्वयालपन् ॥ ३ ॥

O ailing man ! resotre to you your breath from the wind and your eye-visio from the sun. I make the recovery of your mental alertness, regain your consciousness through the senses and speak the word using your tongue.

प्राणेन॑ त्वा द्विपदां॒ चतु॑ष्पदाम॒ग्निमि॑व जा॒तम॒भि सं ध॑माम ।
नम॑स्ते मृत्यो॒ चक्षु॑षे॒ नम॑ः प्रा॒णाय॑ तेऽकरम् ॥ ४ ॥

O man ! I blow upon you with the breath of bipeds and quadrupeds like the newly enkindled fire. I praise this death, the vision and breath which it hath returned.

अ॒यं जी॑वतु मा मृ॑ते॒मं समी॑रयामसि ।
कृ॒णोम्य॑स्मै भे॑ष॒जं मृत्यो॒ मा पुरु॑षं वधीः ॥ ५ ॥

Let this ailing men retain life, let him not die, I inspire the life into him and treat him with healing medicine. Let not death keel this men.

जी॒व॒लां न॑घारि॒षां जी॑व॒न्तीमोष॑धीम॒हम् ।
त्राय॒मा॒णां सह॑मा॒नां सह॑स्वतीमि॒ह
हु॒वे॒ऽस्मा अ॑रि॒ष्टता॑तये ॥ ६ ॥

I, the physician procure the life-giving unmortifying medicinal plants named *jivanti* and *Trayamana* which overcome and destroyes disease, for the sound health of this man.

अधि॑ ब्रूहि॒ मा र॑भथाः सृ॒जेमं त॒वै॑व सन्त्सर्व॑हाया इ॒हास्तु॑ ।
भवा॑शर्वौ॑ मृ॒डतं॒ शर्म॑ यच्छतमप॒सिध्य॑ दुरि॒तं ध॑त्त॒मायु॑ः ॥ ७ ॥

Let this death make him to speak, let it not take him away let it leave him to stay here, through this men is the subject of it yet let this man live here in all his vigour, let the *Bhava* and *Sharva*, the two fires give this man pleasure and protection and driving away troubles gibe full life.

अ॒स्मै मृ॑त्यो॒ अधि॑ ब्रू॒हीमं द॑य॒स्वोदि॒तो॒३॑यमे॑तु ।
अरि॑ष्टः॒ सर्वा॑ङ्गः सु॒श्रुज्ज॒रसा॑ श॒तहा॑यन
आ॒त्मना॒ भुज॑मश्नुताम् ॥ ८ ॥

Let this death itslf become the source of his lesson and let it teach him (rules of health). Let this man arisina do his activities and may he unharmed, perfect in limbs and possessing the power of audibility through old age living hundred autumns enjoy the fruit of life with his soul.

देवानां हेतिः परि त्वा वृणक्तु पारयामि त्वा रजस
उत् त्वा मृत्योरपीपरम् । आरादग्निं क्रव्यादं निरूहं
जीवातवे ते परिधिं दधामि ॥ ९ ॥

O ailing man ! let the hurt inflicting limbs leave you safe aside. I, the learned man deliver you from internal modification of mind and raise you from the death. I driving the flesh-consuming heat which crates diseases far away from you establish some limits, for the smooth sailing of your life.

यत् ते नियानं रजसं मृत्यो अनवधर्ष्यम् ।
पथ इमं तस्माद् रक्षन्तो ब्रह्मास्मै वर्म कृण्मसि ॥ १० ॥

I make the vedic Knowledge or the vedic speech a shield for him rescuing him from the misty worldly path of this death which is undefiable and the cause of descent.

कृणोमि ते प्राणापानौ जरां मृत्युं दीर्घमायुः स्वस्ति ।
वैवस्वतेन प्रहितान् यमदूतांश्चरतोऽप
सेधामि सर्वान् ॥ ११ ॥

I, the physician give you the act of outward breath and inward breath, O man ! and I also give you the long life to lead with pleasure and make the old age and death come at mature period. I send away all the messangers of yamas (the days, nighta, months, seasons, years etc caused by the sun) which are sent and produced by the sun.

आराद्रातिं निर्ऋतिं परो ग्राहिं क्रव्यादः पिशाचान् ।
रक्षो यत् सर्वं दुर्भूतं तत् तमइवाप हन्मसि ॥ १२ ॥

I dispel like darkness all that which is troublesome and disease creatiog, and drive away calamity, malgnity, rhumatic affection, and the disease-germs consume the flesh.

अग्नेष्टे प्राणममृतादायुष्मतो वन्वे जातवेदसः ।
यथा न रिष्या अमृतः सजूरसस्तत्
ते कृणोमि तदु ते समृध्यताम् ॥ १३ ॥

O man ! I, the physician restore your life to you from the immortal, everlasing and all-pervading fire. I make you so as you not suffer death and harm caused thereby. you may be content, and let this all go well with you.

शिवे ते स्तां द्यावापृथिवी असंतापे अभिश्रियौ ।
शं ते सूर्य आ तपतु शं वातो वातु ते हृदे ।
शिवा अभि क्षरन्तु त्वापो दिव्याः पयस्वतीः ॥ १४ ॥

Let the heaven and the earth causing no trouble and bringing pleasure be auspicious for you, O man ! Let the sun shine pleasantly and let the wind blow sweetly to your heart. Let the celestail waters possessing sweetness be auspicious for you.

शिवास्ते सन्त्वोषधय उत् त्वाहार्षमधरस्या उत्तरां पृथिवीमभि
तत्र त्वादित्यौ रक्षतां सूर्याचन्द्रमसावुभा ॥ १५ ॥

O man ! let the plants having balm be auspicious for you, I have raised you from the lower earth to the upper earth and let there the sun and moon both full of lustres protect you.

यत् ते वासः परिधानं यां नीविं कृणुषे त्वम् ।
शिवं ते तन्वे३ तत् कृण्मः संस्पर्शेऽद्रूक्ष्णमस्तु ते॥ १६ ॥

Whatever robe you make to cover you and to wrap around your waist we make it pleasant to your body and let it be smooth and soft.

यत् क्षुरेण मर्चयता सुतेजसा वप्ता वपसि केशश्मश्रु ।
शुभं मुखं मा न आयुः प्र मोषीः ॥ १७ ॥

O barber ! when you, with a very sharp and cleansing razor shave our hair and beards steal not our life smoothing our face.

शिवौ ते स्तां व्रीहियवावबलासावदोमधौ ।
एतौ यक्ष्मं वि बाधेते एतौ मुञ्चतो अंहसः ॥ १८ ॥

Let the rice and barley causing not any debility and increasing taste be auspicious for you, O man ! and let them dispel consumption and deliver you from trouble and pain.

यदश्नासि यत्पिबसि धान्यं कृष्याः पयः ।
यदाद्यं१ यदनाद्यं सर्वं ते अन्नमविषं कृणोमि ॥ १९ ॥

O man ! whatever cultivated grain you eat and whatever drinkable water or milk you drink, whatever old or new grain you eat I make all poisionless.

अह्ने च त्वा रात्रये चोभाभ्यां परि दद्मसि ।
अरायेभ्यो जिघत्सुभ्य इमं मे परि रक्षत ॥ २० ॥

We give you to the safety of day and night both and as let them save this man from troublegiving and devouring diseases.

शतं तेऽयुतं हायनान् द्वे युगे त्रीणि चत्वारि कृण्मः ।
इन्द्राग्नी विश्वे देवास्तेऽनु मन्यन्तामहृणीयमानाः ॥ २१ ॥

O man ! for your mathematical operations, I, the Almighty Divinity make the hundred years as ten lacs (by the method of multiplication) and then place the numbers 4, 3 and 2 before as digits having their value beyond the ten lac digitary zeros. Let the all-pervading electricity, heat, and all other physical forces without any injury be convenient and comfortable for you.

N. B. : This verse under number 21 is very mysterious one. If the mystery is exploded through sharp penetration it would yield the total age of the universe. Let ittbe dealt with mathematically. One should first start from one hundred to ten lac—100 X 10000=1000000. By putting the zeros of the value of ten lacs one should place before the numbers 4, 3, 2 and thus calculation will result into the sum of which may be available as under;

4320000000. In this way this is the total age of the universe and all the physical forces working out their operations continue to work so till this period.

शरदे त्वा हेमन्ताय वसन्ताय ग्रीष्माय परि दद्मसि ।
वर्षाणि तुभ्यं स्योनानि येषु वर्धन्त ओषधीः ॥ २२ ॥

We deliver you, O man ! to the care of autmn, winter, spring, and summer, and give you to the auspicious years when the herbs grow luxuriantly.

मृत्युरीशे द्विपदां मृत्युरीशे चतुष्पदाम् ।
तस्मात् त्वां मृत्योर्गोपतेरुद्भरामि स मा बिभेः ॥ २३ ॥

Death has its hold over bipeds and it also upholds quadrupeds. I deliver you from the death which holds all the creatures into its clutches and you do not be afraid of it. O man !

सोऽरिष्ट न मरिष्यसि न मरिष्यसि मा बिभेः ।
न वै तत्र म्रियन्ते नो यन्त्यधमं तमः ॥ २४ ॥

You still unharmed would not die, O man ! you would not and do not be afraid of it. The persons leading celibacy and enjoying the immortality in God do not die painfully and do not enter the state of darkness and gloom.

सर्वो वै तत्र जीवति गौरश्वः पुरुषः पशुः ।
यत्रेदं ब्रह्म क्रियते परिधिर्जीवनाय कम् ॥ २५ ॥

All-including cow, horse, man and animal live there where the vedic teachings are made rampart for leading the life happily without any infliction,.

परि त्वा पातु समानेभ्योऽभिचारात् सबन्धुभ्यः ।
अमम्रिर्भवामृतोऽतिजीवो मा ते हासिषुरसवः शरीरम् ॥ २६ ॥

Let this rampart of Vedic teachings save you from the death deviced by some-one and protect you from the equals with thcir kine's men. May you survive very long, be immortal and healthy and may not the vital airs leave your body.

ये मृत्यव एकशतं या नाष्ट्रा अतितार्याः ।
मुञ्चन्तु तस्मात् त्वां देवा अग्नेर्वैश्वानरादधि ॥ २७ ॥

May the learned persons and the physical forces operating their roles in the universe under the control of All-pervading self-refulgent God protect you, O man ! from the modes of death which are one hundrsd and which are fatal and possessed of unbearable pains.

अग्नेः शरीरमसि पारयिष्णु रक्षोहासि सपत्नहा ।
अथो अमीवचातनः पूतुद्रुर्नाम भेषजम् ॥ २८ ॥

Putudru, the *Khadira* (Acacia catechu) or *Devadaru* (Pinus Diodar) or *Palasha* (Butea Frondosa) as it is named, is the body or store of firs, it is prompt to save patient, it is the dispeller of diseases and the killer of other harmful diseases. It is the destroyer of disease-germs and is the healing balm.

सू० ३ ।। ऋषिः—चातनः ।। देवता—अग्निः ।। छन्दः—१-६, ८-११, १३, १६, १८-२०, २४ त्रिष्टुप्; ७, १२ १४, १५, १७, २१ भुरिक् त्रिष्टुप्; २२, २३ अनुष्टुप्; २५ बृहतीगर्भा जगती; २६ गायत्री ।।

HYMN. III.

Seer—Chatanah. Subject-matter—Agnih. Metre—1-6; 8-11, 13, 16, 18-20, 24, Tristup; 7, 12, 14, 15, 17, 21 Bhurik Tristup; 22, 23 Anustup; 25 Brihatigarbha Jagati; 26 Gayatri.

रक्षोहणं वाजिनमा जिघर्मि मित्रं प्रथिष्ठमुप यामि शर्म ।
शिशानो अग्निः क्रतुभिः समिद्धः
स नो दिवा स रिषः पातु नक्तम् ॥ १ ॥

I increase the consicuity of the mighty King who is the slayer of wicked men and to such a famous freind I come for shelter. May he, possessed with sharp temprament and shining with his genious and action, protect us in day and night from evils and evildoers.

अयोदंष्ट्रो अर्चिषा यातुधानानुप स्पृश जातवेदः समिद्धः ।
आ जिह्वया मूरदेवान् रभस्व
क्रव्यादो वृष्ट्वापि धत्स्वासन् ॥ २ ॥

O wise ruler ! you armed with steel-weapons and enkindled with your good qualities, attak the antisocial elements with your burning anger, seize by your power and stength these foolish who are engaged in bad dealings and bursting upon

them forcefully, put the raw-flesh-eatears or the persons who torture people by taking exorbitant interest, in jail.

उभोभयाविन्नुप धेहि दंष्ट्रौ हिंस्रः शिशानोऽवरं परं च ।
उतान्तरिक्षे परि याह्यग्ने जम्भैः
सं धेह्यभि यातुधानान् ॥ ३ ॥

O ruler ! you are the ruler of the subject of good nature and bad nature both. You, sharp in temprament and cruel killing wickeds, crush the upper and lower jaws of the anti social elements. Roam in space, O king and arrest the wecked and their activities on the point of lethal weapons.

अग्ने त्वचं यातुधानस्य भिन्धि हिंस्राशनिर्हरसा हन्त्वेनम् ।
प्र पर्वाणि जातवेदः शृणीहि क्रव्यात्
क्रविष्णुर्वि चिनोत्वेनम् ॥ ४ ॥

O mighty rulcr l I pierce through the skin of the offender and let the fatal electrical device destroy him with its mightly force. O wise King ! tear out his joints and let flesh-seeking animal destroy him.

यत्रेदानीं पश्यसि जातवेदस्तिष्ठन्तमग्न उत वा चरन्तम् ।
उतान्तरिक्षे पतन्तं यातुधानं तमस्ता
विध्य शर्वा शिशानः ॥ ५ ॥

O learned King ! wherever and whenever you see the wicked man be he sitting or be he wandering, or be he roming in space, pierce him with lethal means as you are the master of archery and flashed with anger.

यज्ञैरिषूः संनममानो अग्ने वाचा शल्याँ अशनिभिर्दिहानः ।
ताभिर्विध्य हृदये यातुधानान् प्रतीचो
बाहून् प्रति भङ्ग्ध्येषाम् ॥ ६ ॥

O mighty adminisrator ! you, bending your shafts through the accomplished and well-trained matheds describad by the Veda and throwing the missiles through electricity, pierce the enemies in their hearts therewith and break their arms raised to attack you.

उतारब्धान्त्स्पृणुहि जातवेद उतारेभाणाँ ऋष्टिभिर्यातुधानान् ।
अग्ने पूर्वो नि जहि शोशुचान आमादः
क्ष्विङ्कास्तमदन्त्वेनीः ॥ ७ ॥

O Wise King ! rescue those persons of your party whom the enemies have captures, strike down the attacking enemies with lethal weapons. O mighty One ! Kill the torturers of the subject keeping yourself full of power and sharp in temprament and let the flash-eating kites devour them.

इह प्र ब्रूहि यतमः सो अग्ने यातुधानो य इदं कृणोति ।
तमा रभस्व समिधा यविष्ठ नृचक्षसश्चक्षुषे रन्धयैनम् ॥ ८ ॥

O ruler ! declare by name in your empire whosoever of wickeds resort to whatsoevere antinational activities. O mighty one ! capture him by your strength and knowing his acts srom the eye of civil intellgent staff kill him.

तीक्ष्णेनाग्ने चक्षुषा रक्ष यज्ञं प्राञ्चं वसुभ्यः प्र णय प्रचेतः ।
हिंस्रं रक्षांस्यभि शोशुचानं मा त्वा दभन्
यातुधाना नृचक्षः ॥ ९ ॥

O Wise king ! guared the effairs of the administration with sarp eye. O far-sighted one ! conduct us onward to attain wealth and prosperity. O beholder of all the men capture the enemies and evil-doers. Let not the enemies and wicked trouble you who is destroyer of enimies and armed whith sharp weapons.

नृचक्षा रक्षः परि पश्य विक्षु तस्य त्रीणि प्रति शृणीह्यग्रा ।

तस्याग्ने पृष्टीर्हरसा शृणीहि त्रेधा मूलं
यातुधानस्य वृश्च ॥ १० ॥

O King ! you have your eyes on all the subjects' Look on the anti-national and anti-social element among all the subject and break his three main iimes—the two shoulders and head. O strong one break his ribs with your might and destroy his three roots—the waiste and two thigs.

त्रिर्यातुधानः प्रसितिं त एत्वृतं यो अग्ने अनृतेन हन्ति ।
तमर्चिषा स्फूर्जयञ्जातवेदः
समक्षमेनं गृणते नि युङ्ग्धि ॥ ११ ॥

O mighty ruler ! let that wicked man who by his falsehood injures rhe truth or holy order, come to your fetter and cuffs triply—in neck, hands and legs. O wise one ! fetter him before your admirers flashing you with your radiance.

यदग्ने अद्य मिथुना शपातो यद् वाचस्तृष्टं जनयन्त रेभाः ।
मन्योर्मनसः शरव्या३ जायते या तया
विध्य हृदये यातुधानान् ॥ १२ ॥

O ruler ! what curse the dual in quarel utter, what rude rough and cruel word the fighting persons use,. and what arrow-like taunt and word of rage comes out from the anger of angry mind let you therewith pierce the wicked man in their heart.

परा शृणीहि तपसा यातुधानान् पराग्ने रक्षो हरसा शृणीहि ।
परार्चिषा मूरदेवाञ्छृणीहि परासुतृपः
शोशुचतः शृणीहि ॥ १३ ॥

O King exterminate the wickeds with fervent heat of anger, destroy the enemies with your power. destroy the hypocritic

persons and remove those men who are engaged day and night in their own eating and drinking and are burning with their own zeal.

पराद्य देवा वृजिनं शृणन्तु प्रत्यगेनं शपथा यन्तु सृष्टाः ।
वाचास्तेनं शरव ऋच्छन्तु मर्मन्
विश्वस्यैतु प्रसितिं यातुधानः ॥ १४ ॥

O King ! let you destroy today the evil-doers let the uttered Curses return again and strike him, let the fatal arrows pierce the lier in his vital parts and let the anti-social elements go to the binding fetters of all the subject.

यः पौरुषेयेण क्रविषा समङ्क्ते यो अश्व्येन पशुना यातुधानः
यो अघ्न्याया भरति क्षीरमग्ने
तेषां शीर्षाणि हरसापि वृश्च ॥ १५ ॥

He who partakes the flesh of human-being, he who shares with the meet of animals like the horse and he who robs of the milk of unkillable cow is the monster and must be beheaded by the ruler with striking force.

विषं गवां यातुधाना भरन्तामा वृश्चन्तामदितये दुरेवाः ।
परैणान् देवः सविता ददातु परा
भागमोषधीनां जयन्ताम् ॥ १६ ॥

If the persons torturing public give poison to cow, if evil-monger slaughter the cow let the mighty and reformer ruler confiscate there belongings and keep them deprived of the share of juice of the herbacious plants.

संवत्सरीणं पय उस्रियायास्तस्य माशीद् यातुधानो नृचक्षः ।
पीयूषमग्ने यतमस्तितृप्सात्
तं प्रत्यञ्चमर्चिषा विध्य मर्मणि ॥ १७ ॥

O King ! you have watchful eyes over all the people. Let not wicked man taste even the minor part of the milk which a cow gives throughout the year. Let mighty one ! pierce with your power before you the vital part of whoever of the evil-doers satisfies him with the milk.

सनादग्ने मृणसि यातुधानान् न त्वा रक्षांसि पृतनासु जिग्युः
सहमूराननु दह क्रव्यादो मा ते हेत्या
मुक्षत दैव्यायाः ॥ १८ ॥

O King ! you always kill the mischief-monger, never have trouble-creatig persons overcome you in fight, burn up the flesh-eaters with their person and let no one of them escap your mighty wonderful weapon.

त्वं नो अग्ने अधरादुदक्तस्त्वं पश्चादुत रक्षा पुरस्तात् ।
प्रति त्ये ते अजरासस्तपिष्ठा
अघशंसं शोशुचतो दहन्तु ॥ १९ ॥

Guard and protcet us O ruler ! from above and from under, rescue us from behind and from befor. Let your inexhaustible fiecre ever-flashing anger consume the mischief-mongers.

पश्चात् पुरस्तादधरादुतोत्तरात् कविः काव्येन परि पाह्यग्ने ।
सखा सखायमजरो जरिम्णे
अग्ने मर्तां अमर्त्यस्त्वं नः ॥ २० ॥

O King ! you are celebrated with wit. Let you protect us from behind, from front, from under and from above. O mighty one ! guard us till our mature age as a friend guards to his friend and attaining immortality protect us who are mortals.

तदग्ने चक्षुः प्रति धेहि रेभे शफारुजो येन पश्यसि
यातुधानान् । अथर्ववज्ज्योतिषा
दैव्येन सत्यं धूर्वन्तमचितं न्योष ॥ २१ ॥

O ruler ! keep on the peace-disturber your that watchful eye through which you watch the wickeds who trouble the people. O mighty one ! like a man of firm opinion burn with wonderful over-coming power the treacherous men who ruins the truth with untruth.

परिं त्वाग्ने पुरं वयं विप्रं सहस्य धीमहि ।
धृषद्वर्णं दिवेदिवे हन्तारं भङ्गुरावतः ॥ २२ ॥

O King you are victorious. May we always set round us like a fort to you who is wise conquering and destroyer of the treacherous foe.

विषेणं भङ्गुरावतः प्रतिं स्म रक्षसों जहि ।
अग्नें तिग्मेनं शोचिषा तपुरग्राभिरर्चिभिः ॥ २३ ॥

O ruler ! Kill the rteacherous antinational elements with posion. O mighty one ; destroy them with sharpened glow of yours and with the rays which flesh with points of flames.

वि ज्योतिषा बृहता भात्यग्निराविर्विश्वानि कृणुते महित्वा ।
प्रादेवीर्मायाः सहते दुरेवाः
शिशीते शृङ्गे रक्षोभ्यो विनिक्ष्वे ॥ २४ ॥

As the fire or sun shines with its lofty splendour and makes every thing apparent with its grand power, in the same manner the King shines with the splendour of his great qualities and makes his power manifest in the Kingdom by his grandour. He conquers all the devil-like malign activities and designs and sharpens his two hornlike powers—the administration enternal and defence from outside attack.

ये ते शृङ्गे अजरे जातवेदस्तिग्महेती ब्रह्मसंशिते ।
ताभ्यां दुर्हार्दमभिदासन्तं किमीदिनं
प्रत्यञ्चमर्चिषा जातवेदो वि निक्ष्व ॥ २५ ॥

O sharp-witted King ! you destroy the trouble-creating, destructive person who takes exorbitant interests on money with those two horn like powers of yours which are inexhaustible, possessed of many sharp weapons and sharpened with the Knowledge of the Vedas and exterminate him, O learned one ! with your strength.

अग्नी रक्षांसि सेधति शुक्रशोचिरमर्त्यः ।
शुचिः पावक ईड्यः ॥ २६ ॥

The mighty ruler, radiant with his glow and glamour, immortal amongst his people, destroys the wickeds. He is pious, puritan and adored.

सू०४ ॥ ऋषिः—चातनः ॥ देवता—इन्द्रासोमादयो मन्त्रोक्ताः ॥ छन्दः—१-७, १५, १८;-२१, जगती; ८-१४, १६, १७, १९ २२, २४ त्रिष्टुप्; २०, २३ भुरिक् त्रिष्टुप्; १५ अनुष्टुप् ॥

HYMN IV

Seer—Chatanah. Subject-matter—Indra, Soma etc as described in the verses. Metre—1-7, 15, 18, 31, Jagati: 8-14, 16, 17, 19, 22, 24 Tristup; 20, 23 Bhurik Tristup; 25 Anustup.

इन्द्रासोमा तपतं रक्ष उब्जतं न्यर्पयतं वृषणा तमोवृधः ।
परा शृणीतमचितो न्योषतं हतं
नुदेथां नि शिशीतमत्त्रिणः ॥ १ ॥

O powerful King and premier ! burn the wicked men and destroy them, send downward the persons who disseminate gloom in the people, exterminate the cruel ones, kill them and totally burn them, drive away and annihilate the men who suck and devour blood of the people in the society.

इन्द्रासोमा समघशंसमभ्य१घं तपुर्ययस्तु चरुरग्निमाँ इव ।

ब्रह्मद्विषे क्रव्यादे घोरचक्षसे द्वेषो
धत्तमनवायं किमीदिने ॥ २ ॥

O King and premier ! bravely encounter the offender or sinner who encourage the spread and tendency of the offence or sin and make him realise the burning consequence of his offence like the cauldron put on the flames of fire. O mighty ones ! always overlook and keep away with discard the man who casts an oblique eye on the people, who devours the living of the people, who discard knowledge and who takes exorbitant interest on money or does not do anything for the good of the people.

इन्द्रासोमा दुष्कृतो वव्रे अन्तरनारम्भणे तमसि
प्र विध्यतम् । यतो नैषां पुनरेकश्चनोदयत्
तद् वामस्तु सहसे मन्युमच्छवः ॥ ३ ॥

O King and premier ! plunge in deep depth the men who troubles the public and cost them in the supportless darkness so that none of them could return or raise his head and let your wrathful might prevail to crush them.

इन्द्रासोमा वर्तयतं दिवो वधं सं पृथिव्या
अघशंसाय तर्हणम् । उत् तक्षतं स्वर्यं१ पर्वतेभ्यो
येन रक्षो वावृधानं निजूर्वथः ॥ ४ ॥

O King and premier ! you hurl your fatal missile on the wicked man from the region of space and from the earth and fashion your wonderful weapon to aim at the mighty wicked man from the mountains so that he may be exterminated therewith.

इन्द्रासोमा वर्तयतं दिवस्पर्यग्नितप्तेभिर्युवमश्महन्मभिः ।
तपुर्वधेभिरजरेभिरत्त्रिणो नि पर्शाने
विध्यतं यन्तु निस्वरम् ॥ ५ ॥

O King and premier! you both cast from all sides, the steel-weapons blazing with flames on the anti-national and anti-social elements from the space and pierce them in their sides with everready fiery arms so that they pass away without any cry.

इन्द्रासोमा परि वां भूतु विश्वतं इयं मतिः
कक्ष्याश्वेव वाजिना । यां वां होत्रां परिहिनोमि
मेधयेमा ब्रह्माणि नृपती इव जिन्वतम् ॥ ६ ॥

O King and premier ! let this good sense always prevail to you from all sides like the girth which encompasses two sides of a horse. Whatever counsel, I, the priest give to you with wisdom and discrimtnatoin, you accept it and you both occept the dictates of the Vedic speech like the good administrators.

प्रति स्मरेथां तुजयद्भिरेवैर्हतं द्रुहो रक्षसो भङ्गुरावतः ।
इन्द्रासोमा दुष्कृते मा सुगं भूद् यो मा
कदा चिदभिदासति द्रुहः ॥ ७ ॥

O King and premier ! you both, encounter the treacherous, brutal enemy with impetuos weapon or the policies. Who-so-ever of enemies once attacks us let not enjoy any happiness.

यो मा पाकेन मनसा चरन्तमभिचष्टे अनृतेभिर्वचोभिः ।
आप इव काशिना संगृभीता
असन्नस्त्वासत इन्द्र वक्ता ॥ ८ ॥

O Mighty King ! let that speaker of untruth who by the speeches of falsehood accuses me when I am dealing the affairs with mature and guileless mind, be thrown away like the water filled in the cavity of folded hands.

ये पाकशंसं विहरन्त एवैर्ये वा भद्रं दूषयन्ति स्वधाभिः ।
अहये वा तान् प्रददातु सोम
आ वा दधातु निर्ऋतेरुपस्थे ॥ ९ ॥

Let th. King hand over for serpentlike cruel man those person who discard and accuse the man dealing affaris with right eousness and who harm the virtue and virtuous man with their own interests and let them be consigned to calamitp.

यो नो रसं दिप्सति पित्वो अग्ने अश्वानां गवां यस्तनूनाम् ।
रिपु स्तेन स्तेयकृद् दभ्रमेतु
नि ष हीयतां तन्वा३ तना च ॥ १० ॥

O King ! send to punishment destruction with his body and children the men who takes away our water and food from us and who snatch away our bodies, horses and cows as he is, enemy and robber.

परः सो अस्तु तन्वा३ तना च तिस्रः पृथिवीरधो
अस्तु विश्वाः । प्रति शुष्यतु यशो अस्य देवा
यो मा दिवा दिप्सति यश्च नक्तम् ॥ ११ ॥

O officials of the state ! may be swept away himself and with children and be sent down in the eyes of the three grand classes of men (Brahman, Kshatriya and Vaishya) the person who attempt to destroy us in the day or in the night and let all his glory go to an inglorious end.

सुविज्ञानं चिकितुषे जनाय सच्चासच्च वचसी पस्पृधाते ।
तयोर्यत् सत्यं यतरदृजीयस्तदित्
सोमोऽवति हन्त्यासत् ॥ १२ ॥

It is easy for a prudent man to distinguish truth and falsehood. The true and false speeches appose each other.

Of these two the truth is incomplicated and the man of justice and righteousness protects the truth and obliterate the falsehood.

न वा उ सोमो वृजिनं हिनोति न क्षत्रियं मिथुया धारयन्तम्
हन्ति रक्षो हन्त्यासद् वदन्तमुभाविन्द्रस्य
प्रसितौ शयाते ॥ १३ ॥

The just King never encourages the sin or sinner, he never gives shelter or encouragement to warrior or brave man who falsely claims his title. He kills the wicked, destroys the person speaking untruth and both of these two remain entangled in the noose of the King.

यदि वाहमनृतदेवो अस्मि मोघं वा देवाँ अप्यूहे अग्ने ।
किमस्मभ्यं जातवेदो हृणीषे द्रोघवाचस्ते
निर्ऋथं संचन्ताम् ॥ १४ ॥

O wise King ! If I worship untruth as truth, if I, in vain think of many worshippable deities, do you become angry upon us ? Let the calamity fall upon them (be they others or be they we) who speak lie against you.

अद्या मुरीय यदि यातुधानो अस्मि यदि वायुस्ततप पूरुषस्य ।
अधा स वीरैर्दशभिर्वि यूया
यो मा मोघं यातुधानेत्याह ॥ १५ ॥

O King ! so may I die now if I am the wicked and torturer of people and if I harass any man's life. So let loose himself with his ten vital airs the man who calls me *yatudhana* (mischief creating wicked) in vain.

यो मायातुं यातुधानेत्याह यो वा रक्षाः शुचिरस्मीत्याह ।
इन्द्रस्तं हन्तु महता वधेन
विश्वस्य जन्तोरधमस्पदीष्ट ॥ १६ ॥

Let the mighty King kill, with lethal weapon, to the man who calls me wicked and mischiefmonger while I am free from all the devilish nature, who being himself treacherous wicked declares that he is a man of puritan type and let him as vilest of all creatures perish.

प्र या जिगाति खर्गलेव नक्तमप दुहुस्तन्वं१ गूहमाना ।
वव्रमनन्तमव सा पदीष्ट ग्रावाणो
घ्नन्तु रक्षस उपब्दैः ॥ १७ ॥

Head-long fall into the deep unfathomable ditch the woman who bearing ill-motives or mallgnance for others wanders at night time like an owl masquerading her face. Let the wise statesmen beat the wickeds with their instructive words.

वि तिष्ठध्वं मरुतो विक्ष्वि१च्छत गृभायत रक्षस सं पिनष्टन ।
वयो ये भूत्वा पतयन्ति नक्तभिर्ये
वा रिपो दधिरे देवे अध्वरे ॥ १८ ॥

O man of army ! spread out in the people, search out among them, arrest and crush down the wickeds who wander at the night attaining activities of birds and who commit violence in the good administration of the King.

प्र वर्त्तय दिवोऽश्मानमिन्द्र सोमशितं मघवन्त्सं शिशाधि ।
प्राक्तो अपाक्तो अधरादुदक्तो३भि
जहि रक्षसः पर्वतेन ॥ १९ ॥

O mighty King ! hurl down your steelweapen which is sharpened by electricity and smite and slay the mischief-creators forward, behind and from above and under with your weapon having edges.

एत उ त्ये पतयन्ति श्वयातव इन्द्रं दिप्सन्ति दिप्सवोऽदाभ्यम्।
शिशीते शक्रः पिशुनेभ्यो वधं नूनं
सृजदशनिं यातुमद्भ्यः ॥ २० ॥

These enemies possessing dog-like activities, benton mischief wander and desire to kill the indomitable King. Let the powerful King make bolt-like weapon with certainity and sharpen it for slaying the griedy treacherous assailing enemies.

इन्द्रो यातूनामभवत् पराशरो हविर्मथीनामभ्याऽऽविवासताम् ।
अभीदु शक्रः परशुर्यथा वनं पात्रेव
भिन्दन्त्सत एतु रक्षसः ॥ २१ ॥

The mighty King becomes the annihilator of those wickeds and foes who poision the water and food and who come near as assailants. The powerful King smashing like jugs the enemies present as an axe cuts the jungle.

उलूकयातुं शुशुलूकयातुं जहि श्वयातुमुत कोकयातुम् ।
सुपर्णयातुमुत गृध्रयातुं दृषदेव प्र मृण रक्ष इन्द्र ॥ २२ ॥

O mighty ruler ! exterminate the owl-like activity, owlet-like activity, doglik activity, destroy the wolf-like activity, vulture-like acts and eagle-like activities. O King destroy all these mishchievous activities and save the State from them.

मा नो रक्षो अभि नड् यातुमावदपोच्छन्तु मिथुना
ये किमीदिनः । पृथिवी नः पार्थिवात् पात्वहंसोऽन्तरिक्षं
दिव्यात् पात्वस्मान् ॥ २३ ॥

Let not trouble-creating mischief-mongers come near us, let them who create violence and who are robbers and dacoits be far away from us. May the earth save us from

earthly calamities and may the heavenly region keep up safe from the celestial trouble.

इन्द्रं जुहि पुमांसं यातुधानमुत स्त्रियं मायया शाशदानाम् ।
विग्रीवासो मूरदेवा ऋदन्तु मा
ते दृशन्त्सूर्यमुच्चरन्तम् ॥ २४ ॥

O mighty King ! destroy the male who is the creator of wickedness, or the female who is very keen inplaying treachery and evil tricks. Let the persons of hypcritic activities and nature perish deprived of their necks and they could not see the sun when it arises.

प्रति चक्ष्व वि चक्ष्वेन्द्रश्च सोम जागृतम् ।
रक्षोभ्यो वधमस्यतमशनिं यातुमद्भ्यः ॥ २५ ॥

O King ! look carefully the affairs of your state, O premier ! examine every matter of the state, with clear wit and thus both of you be watchful and aware. Cast your weapons against mischief-mongers and your deadly weapon against assailants.

सू० ५ ॥ ऋषिः—शुक्रः ॥ देवता—मन्त्रोक्ताः ॥ छन्दः—१, ६ उपरिष्टाद् बृहती; २ त्रिपदा विराड् गायत्री; ३ भुरिग् जगती; ४, १२; १३, १६-१८ अनुष्टुप्; ५ भुरिक् संस्तारपङ्क्तिः; ७, ८ ककुम्मत्यनुष्टुप्; ९ पुरस्कृतिर्जगती १० त्रिष्टुप्; ११ पथ्या पङ्क्तिः; १४ षट्पदा जगती; १५ पुरस्ताद् बृहती;; १९ जगतीगर्भा त्रिष्टुप्; २० विराड् गर्भाऽऽस्तारपङ्क्तिः; २१ विराट् त्रिष्टुप्; २२ सप्तपदा विराड् गर्भा भुरिक् शक्वरी ॥

HYMN. V.

Seer—Shukrah. Subject-matter—as described in the verses. Metre—1,6 Uparistad Brihati ; 2 Tripada Virad Gayatri ; 3 Bhurik Jagati ; 4, 12, 13 16-18 Anustup ; 5 Bhurik Sanstar Panktih ; 7, 8 Kakummati Anustup ; 9 Puraskrit Jagati ; 10 Tristup ; 11 Pathya Panktih ; 14 Shatpada jagati ; 15 Purastad Brihati 19 Jagatigarbha

Tristup 20 Viradgarbha Ashtarpanktih ; 21 ViratTristup ; 22Satpada Viradgarbha Shakvari.

N.B. : The term ***Manih*** in this hymn stands to mean the medal awarded by the states to the person of merits. It is the mark of respect in appreciation of their services and achevements. This is not an amulet.

अयं प्रतिसरो मणिर्वीरो वीराय बध्यते ।
वीर्यवान्त्सपत्नहा शूरवीरः परिपाणः सुमङ्गलः ॥ १ ॥

This *Mani,* (medal) is the sign of bravery, this is the mark of power, this is the mark awarded to foe-slayer, this is the symbol of heroic and brave deeds, this is a safety sign of prosperity, and mark of advancement and this is awarded and bound and bound to the man who is distinguished in bravery.

अयं मणिः सपत्नहा सुवीरः सहस्वान् वाजी सहमान उग्रः ।
प्रत्यक् कृत्या दूषयन्नेति वीरः ॥ २ ॥

This Mani is the sign of Killing enemies, this is the mark of good heroism, this is the sign of victory, this is the symbol of strength, conquest and might. Let this succeed ruining the enemies.

अनेनेन्द्रो मणिना वृत्रमहन्ननेनासुरान् पराभावयन्मनीषी ।
अनेनाजयद् द्यावापृथिवी उभे इमे
अनेनाजयत् प्रदिशश्चतस्रः ॥ ३ ॥

The King decorated with this Mani destroys the assailant ; the enlightened statesman decorated with this inflicts defeats to anti-social and anti-national elements ; decorated with this the King becomes victorious over earth and heaven both ; he maintaing through this his supremacy in the four regions.

अयं स्राक्त्यो मणिः प्रतीवर्तः प्रतिसरः ।
ओजस्वान् विमृधो वशी सो अस्मान् पातु सर्वतः ॥ ४ ॥

This *Mani* is a sign of industry, this is the sign of alround achievements, this a symbol of progressive enterprize ; this is the mark of courage, this is the medal which inspires the spirit of controlling foes and let it be the means to save us from all sides.

तदग्निराह तदु सोम आह बृहस्पतिः सविता तदिन्द्रः ।
ते मे देवाः पुरोहिताः प्रतीचीः
कृत्याः प्रतिसरैरजन्तु ॥ ५ ॥

The enlightened man describe this aspect of Mani, the man of genial temprament describes this aspect of Mani, the master of Vedic speech, describes this merit of Mani, the man of constructive geneus admires this aspect of *Mani*, the mighty King describes this aspect of *Mani*, and let these men of merit do the strategies of enemies useless by their encountering attacks.

अन्तर्दधे द्यावापृथिवी उताहरुत सूर्यम् ।
ते मे देवाः पुरोहिताः प्रतीचीः
कृत्याः प्रतिसरैरजन्तु ॥ ६ ॥

I, the mighty King who has this *Mani* surround the enemies in earth and space, I have in my jurisdiction the day and sun. Let these men of merit coming forward make the stretigies of enemies ineffectual by their encountering attacks and activities.

ये स्राक्त्यं मणिं जना वर्माणि कृण्वते ।
सूर्यइव दिवमारुह्य वि कृत्या बाधते वशी ॥ ७ ॥

Whosoever having him in control makes the man with this

meritorious Mani his armour makes the evil designs of enemies ineffectual as the sun overcomes darkness rising upto heaven.

स्राक्त्येन मणिन ऋषिणेव मनीषिणा ।
अजैषं सर्वाः पृतना वि मृधो हन्मि रक्षसः ॥ ८ ॥

Like the most prudent seer wearing this Mani which is the mark of industry, I the King prevail all the fight and kill the foes who are like demons.

याः कृत्या आङ्गिरसीर्याः कृत्या आसुरीर्याः
कृत्याः स्वयंकृता या उ चान्येभिराभृताः । उभयीस्ताः
परा यन्तु परावतो नवतिं नाव्या३ अति ॥ ९ ॥

Let all those devices of both kinds which are prepared by electricity or fire, whic are prepared with cloudy vapours may be they prepared by self or may be they prepared by others, depart to remotest space past ninety rivers.

अस्मै मणिं वर्म बध्नन्तु देवा इन्द्रो विष्णुः
सविता रुद्रो अग्निः । प्रजापतिः परमेष्ठी
विराड् वैश्वानर ऋषयश्च सर्वे ॥ १० ॥

May the King, priest, commanding officer the man desencing justice, learned adviser, the chief of the public welfare, and the head of the circles, most brillient learned person, leader of the administrative units, and other learned people and the seers bind this medal on this man of merit as an armour.

उत्तमो अस्योषधीनामनड्वाञ्जगतामिव व्याघ्रः श्वपदामिव ।
यमैच्छामाविदाम तं प्रतिस्पाशनमन्तितम् ॥ ११ ॥

O man (decorated with Mani) you are best of all the persons who burn the enemies ; you are like the bull

amongst domestic animals, you are like tiger amongst wild animals ; whom we sought for have found near us waiting for us.

स इद् व्याघ्रो भवत्यथो सिंहो अथो वृषा ।
अथो सपत्नकर्शनो यो बिभर्तीमं मणिम् ॥ १२ ॥

He who recieves and wears this Mani is like a tiger, like a lion and like a bull and is the subduer of enemies.

नैनं घ्नन्त्यप्सरसो न गन्धर्वा न मर्त्याः ।
सर्वा दिशो वि राजति यो बिभर्तीमं मणिम् ॥ १३ ॥

He who is reciepient of this Mani shines as King over all the regions. Neither electrical means can kill him nor the man equipped with jaseous arms and or the mortal beings.

कश्यपस्त्वामसृजत कश्यपस्त्वा समैरयत् ।
अबिभस्त्वेन्द्रो मानुषे बिभ्रत् संश्रेषिणेऽजयत् ।
मणिं सहस्रवीर्यं वर्म देवा अकृण्वत ॥ १४ ॥

This Mani to be awarded is full of multifarious might and the man of merit and knowledge make it their armour. O man ! you have been created by All-seeing God, you are sent in this world by All-seeing Lord, the mighty king has chosen you from the crowd of men as he has become victorious in the battle having you in his side. (Hence you are decorated with this Mani).

यस्त्वा कृत्याभिर्यस्त्वा दीक्षाभिर्यज्ञैर्यस्त्वा जिघांसति ।
प्रत्यक् त्वमिन्द्र तं जहि वज्रेण शतपर्वणा ॥ १५ ॥

O mighty King ! meet bravely and kill with weapon having hundred edges, the man who desires to destroy you by means of artificial devices, who desires to kill you by dint of intellectual means, and who desires to kill you by the means of organized stretigies.

अयमिद् वै प्रतीवर्त ओजस्वान्त्संजयो मणिः ।
प्रजां धनं च रक्षतु परिपाणः सुमङ्गलः ॥ १६ ॥

Let this Mani for you be of alround fortune, O man ! let it be the means of strength, let it be the means of victory, let it be the means of safety, let it be the means of pleasure and prosperity, let it be the means of protecting progeny and wealth.

असपत्नं नो अधरादसपत्नं न उत्तरात् ।
इन्द्रासपत्नं नः पश्चाज्ज्योतिः शूर पुरस्कृधि ॥ १७ ॥

O mighty King ! set before of us the light devoid of any fear and enemity, from bellow, set before us the light devoid of any fear and enemity from above, set before us the light devoid of any fear and threat from behind.

वर्म मे द्यावापृथिवी वर्माहर्वर्म सूर्यः ।
वर्म म इन्द्रश्चाग्निश्च वर्म धाता दधातु मे ॥ १८ ॥

Let the heaven and earth give us armour of safety, let the day grant us armour of safety, let the sun grant us the armour of safety, let the air grant me the armour of safety, let the fire grant me the armour of safety and may All-supporting Divinity grant us the armour of safety.

ऐन्द्राग्नं वर्म बहुलं यदुग्रं विश्वे देवा नाति विध्यन्ति सर्वे ।
तन्मे तन्वं त्रायतां सर्वतो
बृहदायुष्माञ्जरदष्टिर्यथासानि ॥ १९ ॥

(The man receipient of this awarded Mani says).

This *Mani,* awarded by King and commanding Chief is that armour which is very strong and which the statesmen, officials and all the subject can not ever disregard. Let it protect my body fully so that I may be strong and enjoy long life extended to mature old age.

आ मारुक्षद् देवमणिर्मह्या अरिष्टतातये।
इमं मेथिमभिसंविशध्वं तनूपानं त्रिवरूथमोजसे ॥ २० ॥

Let this wonderful *Mani* be bound on me to keep me safe from all troubles. O learned men ! for attaining strength enter in this pillar of safety which is the protection of body and is the symbol of industry, intelligence and sincerity.

अस्मिन्निन्द्रो नि दधातु नृम्णमिमं देवासो अभिसंविशध्वम्
दीर्घायुत्वाय शतशारदायायुष्माञ्जरदष्टिर्यथासत् ॥ २१ ॥

May Almighty Divinity store in this King the strength, geneus and prosperity for his long life to last a hundred autumn. Let all the physical forces enter in him so that he may be longlived and matured with old age.

स्वस्तिदा विशां पतिर्वृत्रहा विमृधो वशी।
इन्द्रो बध्नातु ते मणिं जिगीवाँ अपराजितः
सोमपा अभयंकरो वृषा।
स त्वा रक्षतु सर्वतो दिवा नक्तं च विश्वतः ॥ २२ ॥

O man of merit ! may bind on you this Mani the King who si the master of the subject, who is the giver of peace and safety, who is dispeller of troubles, who is the conqueror of enemies, who is victorious, undefeated, protector of know-lege, feat-dispeller and powerful. May he protect you on all sides by day and night.

सू० ६ ॥ ऋषिः—मातृनामा ॥ देवता—मन्त्रोक्ताः, मातृनामा, १५ ब्रह्मणस्पतिः ॥ छन्दः—१, ३-९, १८-२६ अनुष्टुप्; २ पुरस्ताद् बृहती; १० षटपदा जगती; ११; १२, १४, १६ पथ्या पङ्क्तिः; १५ सप्तपदा शक्वरी; १७ सप्तपदा जगती ॥

HYMN VI.

Seer—Matrinaman. Subject-matter—as described in

the verses ; Matrinaman Brahmanaspatih. Metre—1, 3, 9, 13, 18-26 Anustup ; 2 Purastad Brihati ; 10 Shatpada Jagati ; 11, 12, 14, 16, Pathya Panktih ; 15 Saptapada Shakvari ; 17 Saptapada jagati.

यौ ते मातोन्ममार्ज जातायाः पतिवेदनौ ।
दुर्णामा तत्र मा गृधदलिंश उत वत्सपः ॥ १ ॥

Let not bad named *Alinsha* (the germ which reduces strength) and *Vatsapa* (the germ which destroys fecundity), desire the pair of braces which are husband-wovers, and were cleansed by your mother at the time when you were born, O woman !

पलालानुपलालौ शर्कुं कोकं मलिम्लुचं पलीजकम् ।
आश्रेषं वव्रिवाससमृक्षग्रीवं प्रमीलिनम् ॥ २ ॥

Let not allow *Palala* (the germ which obstructs the growth of flesh), *Anuplala* (the germs hindering the vitality), *Sharkuh* (germ which causes great trouble), *Koka* (the germ which steals away the strength like wolf), Malimlucha (the germ which reduces everything of the body), *Paliyakaw* (germ killing activity), *Ashrisha* (the germ which creates great burning), *Vavrivasha* (the germ which affects the form), *Rikshgriva* (the germ which creates pain in the throat) and *Pranilin* (the germ which causes drowsiness in eyes) to affect your body.

मा सं वृतो मोप सृप ऊरू माव सृपोऽन्तरा ।
कृणोम्यस्यै भेषजं बजं दुर्णामचातनम् ॥ ३ ॥

Let not disease or affection caused by these garns approach this woman; let it not come near her, let it not enter between her things as I, the physician make the harb *Baja*, a madicine which is the destroyer of *Dusnam,* to guard this woman.

दुर्णामा च सुनामा चोभा संवृतमिच्छतः ।
अरायानप हन्मः सुनामा स्त्रैणमिच्छताम् ॥ ४ ॥

The garm Durnama and Sunama both become eager to approach woman. I drive away these disease-causing enemies and let the *Sunama*, (the germ causing female diseases) go to the person who is indiscriminately absorbed in sexual intercourse with woman.

यः कृष्णः केश्यसुर स्तम्बज उत तुण्डिकः ।
अरायानस्या मुष्काभ्यां भंससोऽपं हन्मसि ॥ ५ ॥

We drive away all the disease-germs including that which is black. Which is hairy, which is trouble-some, which is born in grass-shoots and effects knees etc and which has trunk in its mont, from rhe bosom, waiste and the organ of the woman.

अनुजिघ्रं प्रमृशन्तं क्रव्यादमुत रेरिहम् ।
अरायाञ्छ्वकिष्किणो बजः पिङ्गो अनीनशत् ॥ ६ ॥

Let the yellow *Baja* (herb) destroy the diseases creating germs like *Anujighra* (that which constrains its body frequently) *Pranrishan* (that which is highly infectious in touch), *Kravyada* (that which consumes up the flesh), *Reriha* (that which attacks violenty and *Shvakis*--Kina that which troubles like dog hooping cough etc).

यस्त्वा स्वप्ने निपद्यते भ्राता भूत्वा पितेव च ।
बजस्तान्त्सहतामितः क्लीबरूपांस्तिरीटिनः ॥ ७ ॥

Let the harb *Baja* drive away from here those impotent fatal disease-germs which comes to you in sleep like your brother and father, O woman !

यस्त्वा स्वपन्तीं त्सरति यस्त्वा दिप्सति जाग्रतीम् ।
छायामिव प्र तान्त्सूर्यः परिक्रामन्ननीनशत् ॥ ८ ॥

O woman ! the disease-germ which stealthily comes to you in sleep and that which desires to trouble you when you are

awake, be benished as the sun travelling round in the space drives away the thicket of darkness.

यः कृणोति मृतवत्सामवतोकामिमां स्त्रियम् ।
तमोषधे त्वं नाशयास्याः कमलमञ्जिवम् ॥ ९ ॥

Let this medicianl plant (Baja) destroy the disease-germ of this woman which banishes her sexual-desire, which makes her loose her child and which causes in her the tendency of abortion.

ये शालाः परिनृत्यन्ति सायं गर्दभनादिनः ।
कुसूला ये च कुक्षिलाः ककुभाः करुमाः स्रिमाः ।
तानोषधे त्वं गन्धेन विषूचीनान् वि नाशय ॥ १० ॥

Let this medicinal plant destroy with its odour to every side these germs which make sound like an ass, which affect skin, which have beg abdomen, which possess curbed bodies, which at once affect the mind and which produce virus and wandering everywhere dance in the evening.

N.B.: These are named—*Gardabhanadin*. *Kusul*, *Kukshila*, *Kakubha*. *Karuma* and *Shrima*.

ये कुकुन्धाः कुकूरभाः कृत्तीर्दूर्शानि बिभ्रति ।
क्लीबाइव प्रनृत्यन्तो वने ये कुर्वते घोषं
तानितो नाशयामसि ॥ ११ ॥

We, the physicians and banish away from here all those germs known as *Kukundha* (those which make bad sound), *Kukurbha* (those which are of grey colour), *Kritir* which possess scissor-like instrument in their mouths and which dancing like eununchs in the wood make sounds.

ये सूर्यं न तितिक्षन्त आतपन्तममुं दिवः । अरायान्
बस्तवासिनो दुर्गन्धील्लोहितास्यान् मककान् नाशयामसि ॥१२॥

We, the physicians destroy all those trouble-some germs which cannot tolerate this sun that shines to warm us from the space and which are known as—*Bastavasinah* (the germs having goat-like mouth), *Durgandhinah* (the germs which release bad smell), *Lohithsyah* (the germs which have red mouth) and *Mamakah* (the germs which have reverse movement).

य आत्मानंमतिमात्रमंसं आधाय बिभ्रति ।
स्त्रीणां श्रोणिप्रतोदिन इन्द्र रक्षांसि नाशय ॥ १३ ॥

O Indra ! (physician) destroy those disease-germs which bear heavy head on their soulders, ie which are terribe in their stature; and which pierce the loins of woman.

ये पूर्वे वध्वो३ यन्ति हस्ते शृङ्गाणि बिभ्रतः ।
आपाकेस्थाः प्रहासिनं स्तम्बे ये कुर्वते
ज्योतिस्तानितो नाशयामसि ॥ १४ ॥

We destroy from here those germs which having horn-like needle-pipe on their hands torture newly married woman, which live in mess and laugh, which send forth light in the bushes.

येषां पश्चात् प्रपदानि पुरः पार्ष्णीः पुरो मुखा ।
खलजाः शंकधूमजा उरुण्डा ये चं मट्मटाः कुम्भमुष्का
अयाशवंः । तानस्या ब्रह्मणस्पते प्रतीबोधेनं नाशय ॥ १५ ॥

O Brahmanaspati ! (the Physician having mastery over the Vedas) drive away from this woman with vigilance or prophylactic measure those germs which have their toes behind their heels and faces in front, those which are known as *Khaljah* (born in grain- husking ground), *Shaka-dhumaja* which are born of the smokes of animal dung, *Urunda* those which ere produced in plenty), *Mūtmatah* which inflict great pain), *Kumbhmuskah* (those which have

jug-shaped testicles) and *Ayashavah* (the germs which bite creepingly).

पर्यस्ताक्षा अप्रचङ्कशा अस्त्रैणाः सन्तु पण्डगाः ।
अव भेषज पादय य इमां संविवृत्सत्यपतिः
स्वपतिं स्त्रियम् ॥ १६ ॥

Let the germs which have lesser sight, which havh distorted eyes, which move on the support of their hips, be deprived of their female companions. Let the healing plant cast away this germ which, though not being husband of this woman approaches her who is wedded to her husband.

उद्धर्षिणं मुनिकेशं जम्भयन्तं मरीमृशम् ।
उपेषन्तमुदुम्बलं तुण्डेलमुत शालुडम् ।
पदा प्र विध्य पार्ष्ण्या स्थालीं गौरिव स्पन्दना ॥ १७ ॥

O physician ! kick out the desease-germs which are very trouble-some, which have hair-like monk, which cause drowsiness, which attack frequently, which move fast, which are more infectious, which have large mouths and which are very active, like the hasty cow which kicks with its foot and heel the milking pan.

यस्ते गर्भं प्रतिमृशाज्जातं वा मारयाति ते ।
पिङ्गस्तमुग्रधन्वा कृणोतु हृदयाविधम् ॥ १८ ॥

Let the *Pinga* (the herbacious plant) which is as mighty as a man having bow pierce in the heart of germ which touches your foetus, O woman ! and which kills the child if born.

ये अम्नो जातान् मारयन्ति सूतिका अनुशेरते ।
स्त्रीभागान् पिङ्गो गन्धर्वान् वातो अभ्रमिवाजतु ॥ १९ ॥

Let the *Pinga* plant drive away those germs which kill the

newly born children and which stay in the rooms where delivery of child has taken place, which make their place in ovaries of woman and are very harmful, like the wind which drives away cloud,

परिसृष्टं धारयतु यद्धितं मावं पादि तत् ।
गर्भं त उग्रौ रक्षतां भेषजौ नीविभार्यौ ॥ २० ॥

Let these two medicinal plants (Pinga and Baja) Bhich are very effective healer, which are to be worn within the girdle gaurd your babe, O woman ! Let you maintain the genial seed, let your embryo laid in womb rest secure.

पवीनसात् तङ्गल्वा३च्छायकादुत नग्नकात् ।
प्रजायै पत्ये त्वा पिङ्गः परि पातु किमीदिनः ॥ २१ ॥

O woman ! let the *Pinga* plant guard you for the sake of your husband and children from the trouble-some disease-creatin germs including *Pavinasa* (which has instrumet-like strong nose), *Tangalva* (the germ which creates trouble in walking), *Chhavaka* (the germ which pierces violently) and *Nagnaka* (the germ whose instruments are always nacked)..

द्व्यास्याच्चतुरक्षात् पञ्चपादादनङ्गुरेः ।
वृन्तादभि प्रसर्पतः परि पाहि वरीवृतात् ॥ २२ ॥

O Physician ! gaurd in every side from the germ having two mouths from the germ having five feet, from the germ having fore eyes, from the germ having no finger, from the germ which creeps from the stalk of the leaves and from the germ which has a curbed motion.

य आमं मांसमदन्ति पौरुषेयं च ये क्रविः ।
गर्भान् खादन्ति केशवास्तानितो नाशयामसि ॥ २३ ॥

We, the physicians drive away from here the germs which eat uncooked flesh, which consume the flesh of man, which eat the embryos and which have long hair.

ये सूर्यात् परिसर्पन्ति स्नुषेव श्वशुरादधि ।
बजश्च तेषां पिङ्गश्च हृदयेऽधि नि विध्यताम् ॥ २४ ॥

Let the plants named *Baja* and Pinga pierce through the hearts of those germs which creep away stealthily from the sun like a woman from the house of her husband's father.

पिङ्ग रक्ष जायमानं मा पुमांसं स्त्रियं क्रन् ।
आण्डादो गर्भान्मा दभन् बाधस्वेतः किमीदिनः ॥ २५ ॥

Let the *Pinga* protect the babe at the birth, let it protect the male child and female child and let not the disease eating the testicles of the babe destroy the babe in the womb, O physician ! drive away these troublesome germs.

अप्रजास्त्वं मार्तवत्समाद् रोदमघमावयम् ।
वृक्षादिव स्रजं कृत्वाप्रिये प्रति मुञ्च तत् ॥ २६ ॥

O physician ! send the barrenness, infant's death, weeping that gives signal of woe to the undesirable harmful calamity as a man plucking garland from the tree gives to other.

सू० ७ ॥ ऋषिः—अथर्वा ॥ देवता—भैषज्यं, आयुष्यं, ओषधयः ॥
छन्दः—१, ७, ८, ११, १३, १६-२३,२७ अनुष्टुप्; २ उपरिष्टाद् भुरिक् बृहती; ३ पुरउष्णिक्; ४ पञ्चपदा परानुष्टुबतिजगती; ५, १०, २५ पथ्या पङ्क्तिः; ६ विराड् गर्भा भुरिक् पथ्या पङ्क्तिः; ९ द्विपदाऽऽर्ची भुरिगनुष्टुप्; १२ पञ्चपदा विराडतिशक्वरी; १४ उपरिष्टाद् निचृद् बृहती; [१५ त्रिष्टुप्; २४ षट्पदा जगती;] २६ निचृदनुष्टुप्; २८ भुरिगनुष्टुप् ॥

HYMN. VII.

Seer—Atharvan. Subject-matter—Bhaishajyam, Ayushyam, Oshadhayah. Metre—1, 7, 8, 11, 13, 16-23, 27 Anustup. 2 Uparishtad Bhurig Brihati; 3 Pura Ushnik; 4 Panchapada Paranustup Atiyagati; 5,10, 25 Pathya Panktih

6 Viradgarbha Bhurik Pathya Panktih; 9 Dvipada Archi Bhurig Anustup; 12 Panchapada Virad Atishakvari, 14 Uparistad Nichrid Brihati; 15 Tristup, 24 Shatpade Jagati; 26 Nichrid Anustup, 28 Bhurig Anustup.

या बभ्रवो याश्चं शुक्रा रोहिणीरुत पृश्नयः ।
असिक्नीः कृष्णा ओषधीः सर्वा अच्छावंदामसि ॥ १ ॥

We, the physicians desire all these medicinal plants which are tawny-coloured, which are pale, which are variegated, which are red, which are dusky and which are black-coloured.

त्रायंन्तामिमं पुरुषं यक्ष्माद् देवेषितादधिं ।
यासां द्यौष्पिता पृथिवी माता
संमुद्रो मूलं वीरुधां बभूव ॥ २ ॥

Let these herbacious plants, the heaven is whose father, the earth whose mother and the firmament whose root, deliver this man from consumption which is caused by over-absorption in the carnal and material pleasures.

आपो अग्रं दिव्या ओषधयः ।
तास्ते यक्ष्ममेनस्य१मङ्गादङ्गादनीनशन् ।
स्तम्बिनीरेकशुङ्गाः प्रतन्वतीरोषधीरा वंदामि । ॥ ३ ॥

The pure waters are the first and best of the medicines which removes consumption caused by disobedience of nature's law from every limb of yours, O man !

प्रस्तृणती अंशुमतीः काण्डिनीर्या विशाखा ह्वयामि
ते वीरुधौ वैश्वदेवीरुग्राः पुरुषजीवनीः ॥ ४ ॥

O man ! I, the physician describe to you the healing herbs which spread more, which are bushy, which are creeping ones, and which are single-sheathed. I further tell you of

the herbacious plants which possess fibres which are reed-like, which have plenty of branches, which are of various utility and effectivities, which are strong in their effect and which give life to men.

यद् वः सहः सहमाना वीर्यं१ यच्च वो बलम् ।
तेनेममस्माद् यक्ष्मात् पुरुषं
मुञ्चतौषधीरथो कृणोमि भेषजम् ॥ ५ ॥

Let these powerful plants deliver this man from this consumption by whatever overcoming power and whatever strength they possess in them. I, the physician prescribe these medicines.

जीवलां नघारिषां जीवन्तीमोषधीमहम् ।
अरुन्धतीमुन्नयन्तीं पुष्पां मधुमतीमिह
हुवेऽस्मा अरिष्टतातये ॥ ६ ॥

I, the physician prescribe for the health of this man the *Jivanti* plant which gives new life, which is harmless, rescue-ing, strengthening, flowery and full of sweet juice.

इहा यन्तु प्रचेतसो मेदिनीर्वचसो मम ।
यथेमं पारयामसि पुरुषं दुरितादधि ॥ ७ ॥

Let sapient plants according to my learned physician advice come here so that we could raise this man from this evil trouble.

अग्नेर्घासो अपां गर्भो या रोहन्ति पुनर्णवाः ।
ध्रुवाः सहस्रनाम्नीर्भेषजीः सन्त्वाभृताः ॥ ८ ॥

Let the herbacious plants which possess heat in them, which are full of watery substance which are ever-growing, fresh and new, which have various names, be procured.

अवकोल्बा उदकात्मान ओषधयः ।
व्यृषन्तु दुरितं तीक्ष्णशृङ्ग्यः ॥ ९ ॥

Let the plants which grow up in water, and *Avaka*, the *Blyxa-Octandra* which burns up the pain and which have sharp thorn dispel away disease and its troubles.

उन्मुञ्चन्तीर्विवरुणा उग्रा या विषदूषणीः ।
अथो बलासनाशनीः कृत्यादूषणीश्च
यास्ता इहा यन्त्वोषधीः ॥ १० ॥

Let the medicinal plants which release the troubles, which are strong and powerful, which are antidote of poisions, which are free from plentiful watery substance, which drive away *catarrh* etc, and which frustrate the choking pains, be procured here.

अपक्रीताः सहीयसीर्वीरुधो या अभिष्टुताः ।
त्रायन्तामस्मिन् ग्रामे गामश्वं पुरुषं पशुम् ॥ ११ ॥

Let the plants of medicine which are praised for their efficacy, which have conquering effect and which are purchased, rescue, the cow, horse, men and animal in this village.

मधुमन्मूलं मधुमदग्रमासां मधुमन्मध्यं वीरुधां बभूव ।
मधुमत् पर्णं मधुमत् पुष्पमासां मधोः
संभक्ता अमृतस्य भक्षो घृतमन्नं दुह्रतां गोपुरोगवम् ॥ १२ ॥

The root of these herb is sweet, the top-portion of them is. sweet, the interim portion of them is sweet, the leaf of them is sweet, the flower of them is also sweet, these are combined with sweet these are the food filled with nectar or immortality and let them make the ghee and cerial preparations of which

the milk of cow is first and best, wholesome (when mixed in them).

यावंतीः कियंतीश्चेमाः पृथिव्यामध्योषधीः ।
ता मा सहस्रपर्ण्यो मृत्योर्मुञ्चन्त्वंहसः ॥ १३ ॥

Let these medicianal plants that grow over on the earth and that have thousand leaves, whatever their number and their size be, free me from the sin of death.

वैयाघ्रो मणिर्वीरुधां त्रायमाणोऽभिशस्तिपाः ।
अमीवाः सर्वा रक्षांस्यप हन्त्वधि दूरमस्मत् ॥ १४ ॥

Let *Mani*, the tablet prepared of these herbacious plants know as *vaiygaghra* (as powerful as lion), protective and guard against disease, beat the diseases, and all troubles off from us,

सिंहस्येव स्तनथोः सं विजन्तेऽग्नेरिव विजन्त आभृताभ्यः ।
गवां यक्ष्मः पुरुषाणां वीरुद्भिरतिनुत्तो
नाव्या एतु स्रोत्याः ॥ १५ ॥

As the wild animals fly away with fear from the roar of lion, as they fly away from fire so the diseases fly away from the medicinal plants collected and procured. Let the consumption of cow and men expelled by the plants pass away from us to the revers navigable.

मुमुचाना ओषधयोऽग्नेर्वैश्वानरादधि ।
भूमिं संतन्वतीरित यासां राजा वनस्पतिः ॥ १६ ॥

Let the plants whose king is the tree expelling out diseases go and spread attaining power from fire prevalent in all the worldly objects and covering the earth (with iheir luxuriant growth).

या रोहन्त्याङ्गिरसीः पर्वतेषु समेषु च ।
ता नः पयस्वतीः शिवा ओषधीः सन्तु शं हृदे ॥ १७ ॥

May these juicy plants which are known as *Angirasa* (possessing the properties of heat) and grow on mountains and on plains be auspicious and pleasant for my heart.

याश्चाहं वेद वीरुधो याश्च पश्यामि चक्षुषा ।
अज्ञाता जानीमश्च या यासु विद्म च संभृतम् ॥ १८ ॥

Let through my speach be known all those medicinal plants which are to know, which I see by my eyes, which are unknown which I see by my eyes, which are unkhown, which I have to know and in which the power is stored.

सर्वाः समग्रा ओषधीर्बोधन्तु वचसो मम ।
यथेमं पारयामसि पुरुषं दुरितादधि ॥ १९ ॥

Let all the medicinal plants be known to people through my utterance and speeches, it is also known to them as how I, the physician rescue this man from severe distress.

अश्वत्थो दर्भो वीरुधां सोमो राजामृतं हविः ।
व्रीहिर्यवश्च भेषजौ दिवस्पुत्रावमर्त्यौ ॥ २० ॥

Ashvattha, Ficus Religiosa ; *Darbha*, (a kind of grass) *Soma* plant which is the king of all herbs and cerals are Amrit, the most useful and effectual. Barley and rice are the healing balms and are the product of rain possessing immortal effect.

उज्जिहीध्वे स्तनयत्यभिक्रन्दत्योषधीः ।
यदा वः पृश्निमातरः पर्जन्यो रेतसावति ॥ २१ ॥

These medicinal plants the earth whose mother grow up when the cloud thunders and roars and this rain protect them with rainy water.

तस्यामृतस्येमं बलं पुरुषं पाययामसि ।
अथो कृणोमि भेषजं यथासच्छतहायनः ॥ २२ ॥

We, the physicians give the essance of that cloud or rain (in the form of this medicinal plant) to this man to drink. Thus I, the physician prepare remedy that he may live hundred years.

वराहो वेद वीरुधं नकुलो वेद भेषजीम् ।
सर्पा गन्धर्वा या विदुस्ता अस्मा अवसे हुवे ॥ २३ ॥

The wild boar knows the medicianl herbs and mongoose also knows the healing herbs. I, the physician collect for the aid of this man the plants which are known by serpent and the reptiles living in the earth.

याः सुपर्णा आङ्गिरसीर्दिव्या या रघटो विदुः ।
वयांसि हंसा या विदुर्याश्च सर्वे पतत्रिणः ।
मृगा या विदुरोषधीस्ता अस्मा अवसे हुवे ॥ २४ ॥

I collect for the aid of this man the medicinal herbs which are *Angirasa* (of hot properperties) and known to hawks, mighty ones to which the eagle knows, which are known to swans ; which are known to lesser fowl which are known to all the birds that fly, and which are known to sylvan beasts.

यावतीनामोषधीनां गावः प्राश्नन्त्यघ्न्या यावतीनामजावयः ।
तावतीस्तुभ्यमोषधीः शर्म यच्छन्त्वाभृताः ॥ २५ ॥

Let the multitude of herbs procured and collected which the cows, not to be killed eat, which are the food of goats and sheep, give protection to you, O man !

यावतीषु मनुष्या भेषजं भिषजो विदुः ।
तावतीर्विश्वभेषजीरा भरामि त्वामभि ॥ २६ ॥

I, the physician bring here for you, O man ! all those curing herbs wherein the physicians have discovered healing or health-restoring power.

पुष्पवतीः प्रसूमतीः फलिनीरफला उत ।
संमातरइव दुह्रामस्मा अरिष्टतातये ॥ २७ ॥

Let the herbacious plants with flowers, with buds, with fruits and without fruits yield their health-restoring power for the perfect health of this man like the mother to her children.

उत् त्वाहार्षं पञ्चशलादथो दशशलादुत ।
अथो यमस्य पड्वाशाद् विश्वस्माद् देवकिल्बिषात् ॥ २८ ॥

I deliver you, O man ! from the pain in five cognitive organs, from the pain in ten organs, from the fetter of all-binding death and from all the troubles and pains caused by disobedience of the law of nature.

सू० ८ ॥ ऋषिः—भृग्वङ्गिराः ॥ देवता—इन्द्रः, वनस्पतिः, परसेनाहननं च ॥ छन्दः—१, ५, १३-१८ अनुष्टुप्, २, ८-१०, २३ उपरिष्टाद् बृहती; ३ विराड् बृहती; ४ बृहती पुरस्ताद् प्रस्तारपङ्क्तिः; ६ आस्तारपङ्क्तिः; ७ विपरीतपादलक्ष्मा चतुष्पदाऽति जगती; ११ पथ्या बृहती; १२ भुरिगनुष्टुप्; १९ पुरस्ताद् विराड् बृहती; २० निचृद् पुस्ताद् बृहती; २१ त्रिष्टुप्; २२ चतुष्पदा शक्वरी; २४ त्रिष्टुबुष्णिग् गर्भा पराशक्वरी पञ्चपदा जगती ॥

HYMN. VIII.

Seer——Bhrigvangiras. Subject-matter—Indrah : Vanaspatih and Parsena-hananam. Metre—1, 5, 13-18 Anustup ; 2, 8-10, 23, Uparisted Brihati ; 3 Virad Brihati ; 4 Brihati Purastat Prastrarpanktih ; 6 Astarpanktih ; 7 Viparit-padlakshna Chatuspada Atijagati ; 11 Pathya Brihati, 12 Bhuriganustup ; 19 Purasted Virad Brihati ; 20 Purastad Nichrid Brihati ; 21 Tristup ; 22 Chatuspada

Shakvari ; 24 Tristub Ushnikgarbha Para Shakvari Panchapada jagati.

इन्द्रो मन्थतु मन्थिता शक्रः शूरः पुरंदरः ।
यथा हनाम सेना अमित्राणां सहस्रशः ॥ १ ॥

May the King who is shaker of all, powerful brave and the demolisher of the forts of the enemies, shake the enemies so that we may strik the armies of our foes into thousands of fragments.

पूतिरज्जुरुपध्मानी पूतिं सेनां कृणोत्वमूम् ।
धूममग्निं परादृश्यामित्रा हृत्स्वा दधतां भयम् ॥ २ ॥

Let the smell-releasing flames of the burning weapons make the army that is youder army of the foes burnt to release burning smell. Let terror smite the hearts of our enemies when fire and smoke are seen a far.

अमूनश्वत्थ निः शृणीहि खादामून् खदिराजिरम्
ताजद्भङ्गइव भज्यन्तां हन्त्वेनान् वधको वधैः ॥ ३ ॥

O hourse-mounting King ! rend those men, O ferocious commander ! devour them quickly. Let these foes be broken through like the stalk of *Munja* grass. Let the slaughtering officer of army kill them with mortal weapons.

परुषानमून् परुषाह्वः कृणोतु हन्त्वेनान् वधको वधैः ।
क्षिप्रं शरइव भज्यन्तां बृहज्जालेन संदिताः ॥ ४ ॥

Let the men tough in their act and speech kill these cruel foes, let the man causing slaughter kill them with fatal weapons, and thus, let the enemies bound in mighty net break quickly like the stalk of *Munja* grass.

अन्तरिक्षं जालमासीज्जालदण्डा दिशो महीः ।
तेनाभिधाय दस्यूनां शक्रः सेनामपावपत् ॥ ५ ॥

The firmament is like a net, great corners are like the rod of net and Shakrah, the mighty electricity surrounding therewith cast down the host of clouds.

बृहद्धि जालं बृहतः शक्रस्य वाजिनीवतः ।
तेन शत्रूनभि सर्वान् न्युब्ज यथा
न मुच्यातै कतमश्चनैषाम् ॥ ६ ॥

Great is the net of mighty king who is rich in wealth. O Commanding Officer ! press therewith all the enemies in such a way that no one of them escape.

बृहत् ते जालं बृहत इन्द्र शूर सहस्रार्घस्य शतवीर्यस्य ।
तेन शतं सहस्रमयुतं न्यर्बुदं जघान
शक्रो दस्यूनामभिधाय सेनया ॥ ७ ॥

O mighty King ! the net of yours who is great, match for a thousand, possessor of hundred powers, is great. Holding them with his army, *Indra*, the commanding officer slaughters a hundred, thousand, myriad hundred millions of the enemies.

अयं लोको जालमासीच्छक्रस्य महतो महान् ।
तेनाहमिन्द्रजालेनामूंस्तमसाभि दधामि सर्वान् ॥ ८ ॥

This world is the great net of the great mighty *Indra*, the sun. With this net of Indra I envelop all those men of foes with gloom.

सेदिरुग्रा व्यृद्धिरार्तिश्चानपवाचना ।
श्रमस्तन्द्रीश्च मोहश्च तैरमूनभि दधामि सर्वान् ॥ ९ ॥

With these—the great weakness, misfortune, indescribale pain, fatigue, lenguor, drowsiness and giddiness—I, the king encompass all the foes.

मृत्यवेऽमून् प्र यच्छामि मृत्युपाशैरमी सिताः ।
मृत्योर्ये अघला दूतास्तेभ्य एनान्
प्रति नयामि बद्ध्वा ॥ १० ॥

I hand over these foes to death, they are really bound in the bonds of death, and I, the King carry them away binding fast, to meet the wicked messangers, the unfore-known calamities.

नयतामून् मृत्युदूता यमदूता अपोम्भत ।
परःसहस्रा हन्यन्तां तृणेढ्वेनान् मत्यं भवस्य ॥ ११ ॥

Let the cause bringing death bear them away, let the binding forces of nature hold them fast, let more than a thousand be killed and let the blow of King pierce them through.

साध्या एकं जालदण्डमुद्यत्य यन्त्योजसा ।
रुद्रा एकं वसव एकमादित्यैरेक उद्यतः ॥ १२ ॥

The external airs (Sadhyah) go forth in their activities with might bearing one net-pole high *Rudras*, the ten vital airs and the soul eleventh or the nine forms of wordly fire bear one netpole, *Vasus* the eight Vasus including, the earth, the water, the fire, the air, space, the sun and stars carry one and one is carried by *Adityas*. the twelve months of the year.

विश्वे देवा उपरिष्टादुब्जन्तो यन्त्वोजसा ।
मध्येन घ्नन्तो यन्तु सेनामङ्गिरसो महीम् ॥ १३ ॥

Let all the learned men go forth in their activities with might defeating the enemies from above. Let the men of the science of heat and motion go actively killing the mighty host from the midst.

वनस्पतीन् वानस्पत्यानोषधीरुत वीरुधः ।
द्विपाच्चतुष्पादिष्णामि यथा सेनाममूं हनन् ॥ १४ ॥

I, the commander-in-chief desire to utilize the trees, the things made of trees, the herbacious plants, the plants, biped and quadroped in such a way that they could strike that army dead.

गन्धर्वाप्सरसः सर्पान् देवान् पुण्यजनान् पितॄन् ।
दृष्टानदृष्टानिष्णामि यथा सेनाममूं हनन् ॥ १५ ॥

I desire to employ in work on duty learned men, women, reptiles, mighty persons or physical objects of power, pious persons, experienced and practical elders, the acquainted and unacquainted men in such a way that they may be able to strike that army dead.

इम उप्ता मृत्युपाशा यानाक्रम्य न मुच्यसे ।
अमुष्या हन्तु सेनाया इदं कूटं सहस्रशः ॥ १६ ॥

O enemy ! here all spread the snare of death or the fatal missiles of which you can never escape and this complicated device would smite and slay the thousand persons of enemy-host.

घर्मः समिद्धो अग्निनायं होमः सहस्रहः ।
भवश्च पृश्निबाहुश्च शर्व सेनाममूं हतम् ॥ १७ ॥

This *Gharma Homa*, the hot battle (*Yuddhayajna*) which kills a thousand of foes enkindled with fiery rage and enthusiasm,. Let *Bhava*, the fire which sustain the earth on its two powers-resistence and attraction and the *sharva*, the fire of another kind destroy that army.

मृत्योराषमा पद्यन्तां क्षुधं सेदिं वधं भयम् ।
इन्द्रश्चाक्षुजालाभ्यां शर्व सेनाममूं हतम् ॥ १८ ॥

Let the foe-men get as theis share, the flame of death, hunger, exhaustion, slaughter and fear. Let the electricity and fire destroy that host of enemy with the snares and nets prepared of them.

पराजिताः प्र त्रसतामित्रा नुत्ता धावत ब्रह्मणा ।
बृहस्पतिप्रणुत्तानां मामीषां मोचि कश्चन ॥ १९ ॥

O foe-men ! you are conquered, fly, be afraid and you are defeated by the force and maneuvering. Let not even one of these men who are routed by the man of science, escape out.

अव पद्यन्तामेषामायुधानि मा शकन् प्रतिधामिषुम् ।
अथैषां बहु बिभ्यतामिषवो घ्नन्तु मर्मणि ॥ २० ॥

Let fall their weapons on the ground, let not they have any strength to point a shaft and let the arrows wound their vital parts in their dreadful terror.

सं क्रोशतामेनान् द्यावापृथिवी समन्तरिक्षं सह देवताभिः ।
मा ज्ञातारं मा प्रतिष्ठां विदन्त मिथो
विघ्नाना उप यन्तु मृत्युम् ॥ २१ ॥

Let heaven and earth roar in lamentation upon their fate, let the middle region with other physicial forces therein lament over their fate, let them not find any refuge or man to guide and guard, let them not attain any respect and let them go to death killing each other themselves.

दिशश्चतस्रोऽश्वतर्यो देवरथस्य पुरोडाशाः शफा अन्तरिक्षमुद्धिः
द्यावापृथिवी पक्षसी ऋतवोऽभीशवोऽन्तर्देशाः
किंकरा वाक् परिरथ्यम् ॥ २२ ॥

The four quarters of the space are like the mules of *devaratha*, the wonderous universe, *Purodashah*, the cerial prepared for the *yajna* are like the hooves of the atmosphere

is like body, the heaven and the earth are like two sides, the six seasons are like reins, the middle regions are like grooms and voice is its hood.

संवत्सरो रथः परिवत्सरो रथोपस्थो विराडीषाग्नी रथमुखम् ।
इन्द्रः सव्यष्ठाश्चन्द्रमाः सारथिः ॥ २३ ॥

Year or the time is like chariot, the space spreading all over is like the seat, *Virad*, the all-including nebulous form of the world is like the pole. fire is like the mouth of the *Ratha*, Indra, the sun is like the man sitting near driver and the moon is like driver.

इतो जयेतो वि जय सं जय जय स्वाहा ।
इमे जयन्तु परामी जयन्तां स्वाहैभ्यो दुराहामीभ्यः ।
नीललोहितेनामूनभ्यवतनोमि ॥ २४ ॥

Hence conquer, conquer further, conquer thoroughly, this praise go to you. Let these persons of ours celeberate victory, let the men in the rank of enemy be conquered and defeated, let there be praise and appreciation fot our men and let there be shame for these men of enemy. I, the commander cover those enemies with dark-blue and red ie. they are beaten blue and red.

सू० ६ ॥ ऋषिः—अथर्वा ॥ देवता—मन्त्रोक्ता: ॥ छन्दः—१, ६, ७, १०, १३, १५-२१, २४ त्रिष्टुप्; २ पङ्क्तिः; ३ आस्तारपङ्क्तिः; ४, ५, २३, २५, २६ अनुष्टुप्; ८, ११, १२, २२ जगती; ९ भुरिक् त्रिष्टुप्; १४ चतुष्पदाऽतिजगती ॥

HYMN. IX.

Seer—Atharvan. Subject-matter—as described in the verses. Metre—1,6,7,10,13, 15-21, 24, Tristup; 2 Panktih; 3 Astarpanktih; 4,5,23,25,26 Anustup; 8,11,12,22 Jagati; 9 Bhurik Tristup; 14 Chatuspada Atijagati.

कुतस्तौ जातौ कंतमः सो अर्धः कस्माल्लोकात् कंतमस्याः पृथिव्याः । वत्सौ विराजंः सलिलादुदैतां तौ त्वां पृच्छामि कतरेणं दुग्धा ॥ १ ॥

Whence were these two *Vatsa* God and soul manifested, what is that most important thing? from what world and from which earth they have their being. These two vatsa, God and soul came into their manifestation from the tenacious matter which has many forms in it and I, the desciple ask you O, learned teacher as whosoever of these two milks the cow-like matters.

यो अक्रन्दयत् सलिलं महित्वा योनिं कृत्वा त्रिभुजं शयानः । वत्सः कामदुघो विराजः स गुहां चक्रे तन्वः पराचैः ॥ २ ॥

He who created three-fold localities and pervading in them disturbed matter, the material cause of the universe through His greatness or mighty power. He, as the calf of *virat*, the matter that is to fulfil the all desres of creation, created the bodies of the world in the space which are far off.

यानि त्रीणि बृहन्ति येषां चतुर्थं वियुनक्ति वाचम् । ब्रह्मैनद् विद्यात् तपसा विपश्चिद् यस्मिन्नेकं युज्यते यस्मिन्नेकम् ॥ ३ ॥

These three properties of matter—the phosphorescence, motion and inertia (*Sattva*, *Rajus* and *Tamas*) possess great power, the fourth of which (God) divides the speeches from matter and its objects to reveal it to men. May *Brahman* the learned man know this fourth entity (God) by the dint of austerity and meditation wherein the main object is only God and really He alone is the object of austerity and meditation.

बृहतः परि सामानि षष्ठात् पञ्चाधि निर्मिता ।

बृहद् बृहत्या निर्मितं कुतोऽधि बृहती मिता ॥ ४ ॥

The five *Somans* are formed and revealed by *Brihat*, the great Divinity who is *Shastha*, the All-conquering force. *Brihat saman* is formed from Brihati metre and whence was the *Brihati* composed ?

बृहती परि मात्राया मातुर्मात्राधि निर्मिता ।
माया ह जज्ञे मायाया मायाया मातली परि ॥ ५ ॥

Brihati, the structure of gross elements was formed from *Matra*, the five rare element (Known as Pancha Shuksma Bhuta); these five rare elements were formed from the *Matar*, their mother—the differentiation (Ahankara); *Maya* the resolution (Mahattatva) was manifest from *Maya* the prime-val matter (Prakriti); and Matali, the soul attains its every-thing from *Msya*, the matter oxx or the soul is the master over maya, the resolution.

वैश्वानरस्य प्रतिमोपरि द्यौर्यावद् रोदसी विबबाधे अग्निः ।
ततः षष्ठादामुतो यन्ति स्तोमा
उदितो यन्त्यभि षष्ठमह्नः ॥ ६ ॥

Whatever part of the space of the complete zodiacal circle is crossed by the *Agni* to separate the earth and heaven, thence, from the sixth month, for the duration of six months, the day is shortened and in other six months the day is leng-thened.

षट् त्वा पृच्छाम ऋषयः कश्यपेमे त्वं हि युक्तं युयुक्षे योग्यं च
विराजमाहुर्ब्रह्मणः पितरं तां नो
वि धेहि यतिधा सखिभ्यः ॥ ७ ॥

O Kashyapa (the man of thorough penetration) we ask you, because you have direct contact with the things proved and within the trial that those six cognitive organs including the

mind tell us that *virat*, the matter in working of God is the father, *ie* the cause of this universe. So let us know of her, the *Virat* in all its figures and forms as we are your friends.

यां प्रच्युतामनु यज्ञाः प्रच्यवन्त उपतिष्ठन्त उपतिष्ठमानाम् ।
यस्या व्रते प्रसवे यक्षमेजति
सा विराडृषयः परमे व्योमन् ॥ ८ ॥

O Rishis (the persons of keen geneus) she in the vaste-space, is *virat*, the matter under working of God which advancing the activities of integration disintegration go forward in continuity. which being stopped to stand still all these activities stand still and under the creation-process of which the integrated world comes to its being.

अप्राणैति प्राणेन प्राणतीनां विराट् स्वराजमभ्येति पश्चात् ।
विश्वं मृशन्तीमभिरूपां विराजं पश्यन्ति
त्वे न त्वे पश्यन्त्येनाम् ॥ ९ ॥

Virat, the material cause in tenacious form is inanimate and innert but it moves by the breath of animate creatures. It follows after *Svaraj*, the self-shining God. Some men possessing sharp sight see this *virat* when it comes in the contact of God and some others do not behold.

को विराजो मिथुनत्वं प्र वेद क ऋतून् क उ कल्पमस्याः ।
क्रमान् को अस्याः कतिधा विदुग्धान्
को अस्या धाम कतिधा व्युष्टीः ॥ १० ॥

Who has perceived the contact of *virat* with God ? who has known the seasons or the periods of it ? Who has known its capacity ? Who has seen its orders ? as how far and how of they are expended ? Who has realized its main abode and whatever are its powers.

इयमेव सा या प्रथमा व्यौच्छदास्वितरासु चरति प्रविष्टा ।
महान्तो अस्यां महिमानो
अन्तर्वधूर्जिगाय नवगज्जनित्री ॥ ११ ॥

She is that first who first of all spread out her lustre and moves through her essence in all the objects of the world created thereof. This *virat* possesses exalted powers in her and like a newly married bride, this mother of the world prevails in all the world.

छन्दःपक्षे उषसा पेपिशाने समानं योनिमनु सं चरेते ।
सूर्यपत्नी सं चरतः प्रजानती
केतुमती अजरे भूरिरेतसा ॥ १२ ॥

Both the dawns having the four directions as their wings and shining with red lustre move together in the space which is the common abode of them. Both unwasting like the wives of the sun possessing ample power, giving the signal of sun-rise and sun-set and telling the people of day and night move together.

ऋतस्य पन्थामनु तिस्र आगुस्त्रयो घर्मा अनु रेत आगुः ।
प्रजामेका जिन्वत्यूर्जमेका राष्ट्रमेका रक्षति देवयूनाम् ॥ १३ ॥

Three powers—Right thinking, right action and right speech (in other words—*Ida, Sarasvati* and *Bharati* or Mantrashakti, *Yantrashakti* and *Tantrashakti*) follow the path of eternal truth and three *gharms* the sacrifice, organisation and worship go together in conformity to the seed power of them. One of them qruickens the spirit in the subject, one strengthen the vitality of the nation and one protects the kingdom of the men of science, statesmanship and philosophy.

अग्नीषोमावदधुर्या तुरीयासीद् यज्ञस्य पक्षावृषयः कल्पयन्तः ।
गायत्रीं त्रिष्टुभं जगतीमनुष्टुभं बृहदर्की
यजमानाय स्वराभरन्तीम् ॥ १४ ॥

The men of penetrative geneus making the sun and moon the two inportant aspects of *yajna* retain in their knowledge the vedic speech which is the fourth of the three material properties and is in the forms of ***Gayatri, Tristubh, Jagati, Anustuhh*** and *Brihadarki* (Brihati) which bears knowledge and light for *yajmana* the performer of *yajna.*

पञ्च व्युष्टीरनु पञ्च दोहा गां पञ्चनाम्नीमृतवोऽनु पञ्च ।
पञ्च दिशः पञ्चदशेन क्लृप्तास्ता
एकमूर्ध्नीरभि लोकमेकम् ॥ १५ ॥

There in the *Virat* are included the five elements (Tanmatras) with the five gross elements (***Pancha sthula Bhuta***); with five directions of the sky are included the five seasons; these are made powerful in their activities by the individual soul which is the master of fifteen—the five vital airs, five elements and five cognitive organs. They have only one head known as God and one purpose—emancipation.

षड् जाता भूता प्रथमजर्तस्य षडु सामानि षडहं वहन्ति ।
षड्योगं सीरमनु सामसाम
षडाहुर्द्यावापृथिवीः षडुर्वीः ॥ १६ ॥

The six elements (earth, air, fire, water ether and subtle element), born first in the order by the power of God and six samans carry the world which is the modification of the six elements. The world is the effect of these six elements and it is combined with integrating force and unity accompanied by uniformity. The vast heavenly region and earth are also engrossed with these six elements.

षडाहुः शीतान् षडु मास उष्णानृतुं नो ब्रूत यतमोऽतिरिक्तः
सप्त सुपर्णाः कवयो नि षेदुः
सप्त च्छन्दांस्यनु सप्त दीक्षाः ॥ १७ ॥

The learned persons call six months as cold and six as hot

ones. Tell us O wisemen! as whatever season is redundant. The seven sharp rays spread in the space and there seven metres in the Vedic speech and in conformity to them there are seven fixed performances of *yajna.*

सप्त होमाः समिधो ह सप्त मधूनि सप्त ऋतवो ह सप्त ।
सप्ताज्यानि परि भूतमायन् ताः
सप्तगृध्रा इति शुश्रुमा वयम् ॥ १८ ॥

Seven are the *Homas*; seven are the fuels of *Yajnas:* seven are the articles used as oblations and seven are the seasons including the period of intercalary month. There are seven organs including five cognitive organs, intellect and mind which are at the disposal of soul and we the desciples hear of them as the *seven vultures* or the seven organs hunting the external world.

सप्त च्छन्दांसि चतुरुत्तराण्यन्यो अन्यस्मिन्नध्यार्पितानि ।
कथं स्तोमाः प्रति तिष्ठन्ति तेषु
तानि स्तोमेषु कथमार्पितानि ॥ १९ ॥

The seven vedic metres are founded upon each other by the process of increasing four syllables. How are the adorations supported on them and how are they imposed on adorations.

कथं गायत्री त्रिवृतं व्याप कथं त्रिष्टुप्
पञ्चदशेन कल्पते । त्रयस्त्रिंशेन जगती
कथमनुष्टुप् कथमेकविंशः ॥ २० ॥

How the *Gayatri* metre used in the *Sāman*-song of *yajna* has filled out three triplets, how the *Tristup* is moulded on the fifteen, how jagati is formed, how *Anustup* and how *Ekvinshah* ?

अष्ट जाता भूता प्रथमज ऋतस्याष्टेन्द्र ऋत्विजो दैव्या ये ।

अष्टयोनिरदितिरष्टपुत्राष्टमीं रात्रिमभि हव्यमेति ॥ २१ ॥

O Indra ! (Individual soul) these eight elements—five cognitive organs, mind, intellect and ego, first norn in order of the cosmic creation are the eight celestial or elementary priests or forces to conduct the process of creation. The eternal matter (Aditi) is thus known as *Ashtauoni*, the material causes of these eight elements and *Ashtaputra*; the mother of eight *Adityas* (which are the scientific names of these eight elements). At Ratri, the dissolution which devours all the objects of the world (Asth Ashtami) the material cause of the universe (Aditi) takes away the world in it.

इत्थं श्रेयो मन्यमानेदमागमं युष्माकं सख्ये अहमस्मि शेवा ।
समानजन्मा क्रतुरस्ति वः शिवः स वः
सर्वाः सं चरति प्रजानन् ॥ २२ ॥

O Individual souls ! this Virat, the tenacious matter, in this way, planning bliss for you, being auspicious for you, has come down to the form of the world in the friendship of you. God who is eternal like the material cause is the creator of the world and is your well-wisher. He knowing all your activities plays his roles.

अष्टेन्द्रस्य षड् यमस्य ऋषीणां सप्त सप्तधा ।
अपो मनुष्याँ३ओषधीस्ताँ उ पञ्चानु सेचिरे ॥ २३ ॥

The five elements are watering existence and growth of the six organs of the soul, six elements of the body, seven activities of the seven organs, seven organs including mind and intellect, water, human beings assuming bodies and all kinds of herbs.

केवलीन्द्राय दुदुहे हि गृष्टिर्वशं पीयूषं प्रथमं दुहाना ।
अथातर्पयच्चतुरश्चतुर्धा देवान् मनुष्याँ३
असुरानुत ऋषीन् ॥ २४ ॥

This Virat (tenacious matter) like a lonely cow having her newly born calf yielding the first things gives controlling power and worldly enjoyment,. This virat satisfy Devas, the learned men, the ordinary men, the men deprived of hu ..anity, and the seers who are the four divisions of men made by qualities.

को नु गौः क एकऋषिः किमु धाम का आशिषः ।
यक्षं पृथिव्यामेकवृदेकऋतुः कतमो नु सः ॥ २५ ॥

Who is the only resisting power ? Who is the seer of all seers ? What is the only abode of the world ? What are the benedictions ? What is one only spirit on the wonderous universe ? Which of the number is single season or order ?

एको गौरेक एकऋषिरेकं धामैकधाशिषः ।
यक्षं पृथिव्यामेकवृदेकऋतुर्नाति रिच्यते ॥ २६ ॥

God is the only resisting power, God is the only seer of all seers, God is the only abode of the world, God is only the benedection of all benedictions, God is the one only spirit on the wonderous universe, God is the only order and God is the single order and he is never limited by time and space.

सू० १०(१) ॥ ऋषिः—अथर्वाचार्यः ॥ देवता—विराट् ॥ छन्दः—१ आर्ची पङ्क्तिः; २, ४, ६, ८, १०, १२ याजुषी जगती; ३, ९ साम्न्यनुष्टुप्; ५ आर्च्यनुष्टुप्; ७, १३ विराड् गायत्री; ११ साम्नी बृहती ॥

HYMN X (1)

Seer—Atharvan. Subject-matter—Virat. Metre—1 Archi Panktih ; 2, 4, 6, 8, 10, 12 Yajushi Jagati ; 3. 9, Samni Anustup ; 5 Arshi Anustup ; 7, 13. Virad Gayatri ; 11 Samni Brihati.

विराड् वा इदमग्र आसीत् तस्या जातायाः सर्वमबिभेदियमेवेदं भविष्यतीति ॥ १ ॥

This universe before coming into its manifestative state was *Virat*, the tenacious nebulous matter. At the stage of its

manifestation process all that was included and collected in its fold feared as the thought that it would become all caused teror.

सोदक्रामत् सा गार्हपत्ये न्यक्रामत् ॥ २ ॥

This rose and this entered into the *Garhyapatya* fire.

गृहमेधी गृहपतिर्भवति य एवं वेद ॥ ३ ॥

He who thus knows this becomes ideal householder and performer of the domestic *yajna* known as Garhapatya.

सोदक्रामत् साहवनीये न्यक्रामत् ॥ ४ ॥

This mounted up, this entered in the *Ahavaniya* fire.

यन्त्यस्य देवा देवहूतिं प्रियो देवानां भवति य एवं वेद ॥ ५ ॥

He who thus, knows this becomes the favourite of the learned men who conduct *yajnas* and these learned mer participate in his *yajna* (Devahuti) accepting his invitation.

सोदक्रामत् सा दक्षिणाग्नौ न्यक्रामत् ॥ ६ ॥

This rose and this entered in the *Dakshinagni.*

यज्ञर्तो दक्षिणीयो वासतेयो भवति य एवं वेद ॥ ७ ॥

He who thus knows this becomes respectable in *yajna*, attains the good consequences thereof and fit for living in the house.

सोदक्रामत् सा सभायां न्यक्रामत् ॥ ८ ॥

This rose and this entered in the consultation.

यन्त्यस्य सभां सभ्यो भवति य एवं वेद ॥ ९ ॥

He who thus knows this becomes fit to be consulted and the men of learning and statesmanship come for his consultation.

सोदक्रामत् सा समितौ न्यक्रामत् ॥ १० ॥

This mounted and this entered the parliament of people.

यन्त्यस्य समितिं सामित्यो भवति य एवं वेद ॥ ११ ॥

He who thus knows this becomes a good parliamentarian and people come to take his advice and consultation.

सोदक्रामत् सामन्त्रणे न्यक्रामत् ॥ १२ ॥

This mounted and entered negotiation and conversation.

यन्त्यस्यामन्त्रणमामन्त्रणीयो भवति य एवं वेद ॥ १३ ॥

He who thus knows this becomes fit for negotiation and conversation.

सू० १०(२) ॥ ऋषिः—अथर्वाचार्यः ॥ देवता—विराट् ॥ छन्दः—१ त्रिपदा साम्न्यनुष्टुप्; २ उष्णिक् गर्भा चतुष्पदोपरिष्टाद् विराड् बृहती; ३ एकपदा याजुषी गायत्री; ४ एकपदा साम्नो पङ्क्तिः; ५ विराड् गायत्री; ६ आर्च्यनुष्टुप्; ७ साम्नी पङ्क्तिः; ८ आसुरी गायत्री; ९ साम्न्यनुष्टुप्; १० साम्नी बृहती ॥

HYMN. 10 (2)

Seer—Atharvacharyah. Subject-matter — Virat. Metre—1 Tripada Samni Anustup ; 2 Ushniggarbha Chatuspad. Uparistad Virad Brihati ; 3 Ekapada Yajushi-Gayatri ; 4 Ekpada Samni Panktih ; 5 Virad Gayatri ; 6 Arshi Anustup ; 7 Samni Panktih ; 8 Asuri Gayatri ; 9 Samni Anustup ; 10 Samni Brihati.

सोदक्रामत् सान्तरिक्षे चतुर्धा विक्रान्तातिष्ठत् ॥ १ ॥

That Virat rose up and that remained stationed in the firmament divided into four.

तां देवमनुष्या अब्रुवन्नियमेव तद् वेद यदुभय
उपजीवेमेमामुप ह्वयामहा इति ॥ २ ॥

The physical forces and the men relalised of her being in Knowledge of that which both of them live upto and they decided to invoke that (virat).

तामुपाह्वयन्त ॥ ३ ॥

Thus, they did invoke this.

ऊर्जे एहि स्वध एहि सूनृत एहीरावत्येहीति ॥ ४ ॥

O strength ! come ; O self-supporting one ! Come ; O good speech ! come ; O food giver or water-giver ! Come.

तस्या इन्द्रो वत्स आसीद् गायत्र्यऽभिधान्यभ्रमूधः ॥ ५ ॥

Indra, the mighty electricity or air wasxit its calf, Gayatri metre became its rope, the cloud became its under.

बृहच्च रथन्तरं च द्वौ स्तनावास्तां
यज्ञायज्ञियं च वामदेव्यं च द्वौ ॥ ६ ॥

Brihat and *Rathantar Soaman* become like its two teats and *yajnayajniya* and *Vamdevya* became another two teats (thus four teats in number).

ओषधीरेव रथन्तरेण देवा अदुह्रन् व्यचो बृहता ॥ ७ ॥

The physical forces milked herbs from this with *Rathantara* and the vast space with *Brihati.*

अपो वामदेव्येन यज्ञं यज्ञायज्ञियेन ॥ ८ ॥

They milked out waters with *Vamdevya* and with *ujnayajyaya yajna*, the right acts.

ओषधीरेवास्मै रथंतरं दुहे व्यचो बृहत् ॥ ९ ॥

For the person who knows this Rathantara poures out herbs and Brihat pours out wide expansion.

अपो वामदेव्यं यज्ञं यज्ञायज्ञियं य एवं वेद ॥ १० ॥

For him who knows this Vamdevyam pours out waters and *yajnayajniya* pours out yajna.

सू० १०(३) ॥ ऋषिः—अथर्वाचार्यः ॥ देवता—विराट् ॥ छन्दः—१ चतुष्पदा विराडनुष्टुप्; २ आर्ची त्रिष्टुप्; ३, ५, ७ चतुष्पदा प्राजापत्या पङ्क्तिः; ४, ६, ८ आर्ची बृहती ॥

HYMN. X (3)

Seer—Atharvacharyah. Subject-matter—Virat. Metre —1 Chatuspada Viradanustup; 2 Archi Tristup; 3, 5, 7, chatuspada Prajapatya Panktih; 4, 6, 8, Archi Brihati.

सोदक्रामत् सा वनस्पतीनागच्छत् तां
वनस्पतयोऽघ्नत सा संवत्सरे समभवत् ॥ १ ॥

This Virat mounted up and this reached the trees. Trees wounded this virat. This restored the wound healed in a year.

तस्माद् वनस्पतीनां संवत्सरे वृक्णमपि
रोहति वृश्चतेऽस्याप्रियो भ्रातृव्यो य एवं वेद ॥ २ ॥

It is why the wound of trees heals over in a year. He who knows this finds his rival enemy wounded.

सोदक्रामत् सा पितॄनागच्छत् तां
पितरोऽघ्नत सा मासि समभवत् ॥ ३ ॥

This mounted up and came to men of practice and action. They wounded this virat. In a month this got it healed.

तस्मात् पितृभ्यो मास्युपमास्यं ददति
प्र पितृयाणं पन्थां जानाति य एवं वेद ॥ ४ ॥

Hence the people give monthly remuneration to men of practice and action, or perform monthly yajna. He who knows this knows the path called *Pitriyana*.

सोदक्रामत् सा देवानागच्छत् तां देवा
अघ्नत सार्धमासे समभवत् ॥ ५ ॥

This rose up and this came to the enlightened persons. They did wound it. This got the wound healed in a fortnight.

तस्माद् देवेभ्योऽर्धमासे वषट् कुर्वन्ति
प्र देवयानं पन्थां जानाति य एवं वेद ॥ ६ ॥

It is why the men pay their respect to the enlightened persons. He who knows this knows the path named as *Devayana.*

सोदक्रामत् सा मनुष्या३नागच्छत्
तां मनुष्याऽअघ्नत सा सद्यः समभवत् ॥ ७ ॥

This mounted up and this came to ordinary men. They wounded it and this got its wound healed instantaneously.

तस्मान्मनुष्येभ्य उभयद्युरुपं हरन्त्युपास्य
गृहे हरन्ति य एवं वेद ॥ ८ ॥

Hence the people give food and water to men on both days. He who knows this gets present brought to his home by others.

सू० १०(४) ॥ ऋषिः—अथर्वाचार्यः ॥ देवता—विराट् ॥ छन्दः—१, ५ चतुष्पदा साम्नी जगती; २, ६, १० साम्नी बृहती; ३, १४ साम्न्युष्णिक्; ४, ८ आर्च्यनुष्टुप्; ७ आसुरी गायत्री; ९; १३ चतुष्पदोष्णिक्; ११ प्राजापत्यानुष्टुप्; १२, १६ आर्ची त्रिष्टुप्; १५ विराड् गायत्री ॥

HYMN. X (4)

Seer—Atharvacharyah. Subject-matter—Virat. Metre —1, 5 Chatuspada Samni Jagati ; 2, 6, 10 Samni Brihati ; 3, 14 Samni Ushnik ; 4, 8, Archi Anustup ; 7 Asuri Gayatri ; 9, 13, Chatuspada Ushnik ; 11 Prajapatya Anustup ; 12, 16 Archi Tristup ; 15 Virad Gayatri.

सोदक्रामत् सासुरानागच्छत् तामसुरा
उपाह्वयन्त माय एहीति ॥ १ ॥

This Virat mounted up, this approached clouds. They invocated come O *Maya* ! Come hither.

N.B : (*Maya* here stands for tricky play which is always played by *Asuras*. *Asuras*, the clouds have very close connection with *Maya*.

तस्या विरोचनः प्राह्रादिर्वत्स आसीदयस्पात्रं पात्रम्॥ २ ॥

Pleasant and resplendent lightning or the sun was the calf of that virat. The milking vessel was a pot of iron.

तां द्विमूर्धार्त्व्योऽधोक् तां मायामेवाधोक् ॥ ३ ॥

The season-creating Sun which has two kinds of rays milked this, really milked this Maya.

तां मायामसुरा उप जीवन्त्युपजीवनीयो
भवति य एवं वेद ॥ ४ ॥

Asuras, the clouds depend for their life on Maya. He who knows this becomes a fit supporter.

सोदक्रामत् सा पितॄनागच्छत् तां पितर
उपाह्वयन्त स्वध एहीति ॥ ५ ॥

This Virat rose, this approached *Pitar*, the rays of moon, they cried 'O Svadha Come, come hither. (*Swadha* here stands to mean the Sushumna rays of the Sun which feed up the moon).

तस्या यमो राजा वत्स आसीद् रजतपात्रं पात्रम् ॥ ६ ॥

Yama, the year or time which governs the whole universe by its operation was the calf of this virat and selver-pot was the milking vessal.

तामन्तको मार्त्यवोऽधोक् तां स्वधामेवाधोक् ॥ ७ ॥

The exterminating death milked this and really milked the Svadha.

तां स्वधां पितर उप जीवन्त्युपजीवनीयो
भवति य एवं वेद ॥ ८ ॥

The rays of moon depend on *Suadha* for their life and he who knows it becomes a compitent supporter.

सोदक्रामत् सा मनुष्या३नागच्छत्
तां मनुष्या३ उपाह्वयन्तेरावत्येहीति ॥ ९ ॥

This Virat mounted up, this came to men and they addressing her as Iravati requested to come.

तस्या मनुर्वैवस्वतो वत्स आसीत् पृथिवी पात्रम् ॥ १० ॥

Manu, the agriculturist who is well-versed in meteorology was the calf of this virat and the earth as the vessel for milking.

तां पृथी वैन्योऽधोक् तां कृषिं च सस्यं चाधोक् ॥ ११ ॥

The widely experienced specialist of agricultural knowledge milked this and milked husbandry and grain.

ते कृषिं च सस्यं च मनुष्या३ उप जीवन्ति
कृष्टराधिरुपजीवनीयो भवति य एवं वेद ॥ १२ ॥

These men depend for thrir lives on corn and agriculture or tillage. He who knows this becomes successful in tilling and fit supporter.

सोदक्रामत् सा सप्तऋषीनागच्छत्
तां सप्तऋषय उपाह्वयन्त ब्रह्मण्वत्येहीति ॥ १३ ॥

This virat mounted up and this approached *seven organs of cognition* (five cognitive senses, mind and intellect). They cried Come O Brahmanvati ! come hither. (Brahmanvati here stands to mean Vedic speech which is stored with the treasure of Knowledge).

तस्याः सोमो राजा वत्स आसीच्छन्दः पात्रम् ॥ १४ ॥

The individual soul which has its control on body and limbs was the calf of this virat. The vedic metre was the pan of milking.

तां बृहस्पतिराङ्गिरसोऽधोक्
तां ब्रह्म च तपश्चाधोक् ॥ १५ ॥

God. the master of Vedic Speech and who as universal soul is permeating all the parts of the universe, milked this and milked out knowledge and austerity.

तद् ब्रह्म च तपश्च सप्तऋषय उप जीवन्ति
ब्रह्मवर्चस्युपजीवनीयो भवति य एवं वेद ॥ १६ ॥

These seven organs depend on knowledge and austerity for their maintenances and he who knows this becomes compitent in the knowledge of the Vedas and becomes a fit supporter.

सू०१०(५) ॥ ऋषिः—अथर्वाचार्यः ॥ देवता—विराट् ॥ छन्दः—१, १३ चतुष्पदा साम्नी जगती;२, ३ साम्न्युष्णिक्; ४; १६ आर्च्यनुष्टुप्; ५ चतुष्पदा प्राजापत्या जगती; ६ साम्नी बृहती त्रिष्टुप्;७, ११ विराड् गायत्रीः ८ आर्ची त्रिष्टुप्; ९ चतुत्पदोष्णिक्; १०, १४ साम्नी बृहती; १२ त्रिपदा ब्राह्मी भुरिक् गायत्री; १५ साम्न्यनुष्टुप् ॥

HYMN. X (5)

Seer—Atharvacharyah. Subject-matter—Virat. Metre—1, 13 Chatuspada Samni Jagati; 2, 3 Samni Ushnik; 4,16 Archi Anustup: 5 Chatuspada Prajaptya Jagati, 6 Samni Brihati Tristup; 7,11 Virad Gayatri; 8 Archi Tristup,

9 Chatuspada Ushnik; 10,14 Samni Ushnik; 12 Tripada Brahmi Bhurik Gayatri; 15 Samni Anustup.

सोदक्रामत् सा देवानागच्छत्
तां देवा उपाह्वयन्तोर्ज एहीति ॥ १ ॥

This Virat mounted up, this approached *Deva*, the physical forces or the Sun-rays. They Cried 'Come O *Urja*; Come hither. (*Urja* hear stands to mean molecular energy).

तस्या इन्द्रो वत्स आसीच्चमसः पात्रम् ॥ २ ॥

Indra, the electricity was the calf of this and ***chamas***, the middle region its milking pot.

तां देवः सविताधोक् तामूर्जामेवाधोक् ॥ ३ ॥

The resplendent sun milked this virat, really it milked ***urja***.

तामूर्जां देवा उप जीवन्त्युपजीवनीयो भवति य एवं वेद॥ ४॥

The physical forces depend on the atomic energy for their operation and he who knows this becomes a fit supporter.

सोदक्रामत् सा गन्धर्वाप्सरस आगच्छत्
तां गन्धर्वाप्सरस उपाह्वयन्त पुण्यगन्ध एहीति ॥ ५ ॥

This Virat mounted up and this came to clouds and electricities in them. They invoked this *virat* by addressing it *Punyagandha* and requested to go there. (Here Gandh stands for the fragrance of rain when showers fall on the earth. Being the cause thereof the *Virat* is called here *Punyagandha*.

तस्याश्चित्ररथः सौर्यवर्चसो वत्स आसीत्
पुष्करपर्णं पात्रम् ॥ ६ ॥

Chitraratha, the electricity of this name which gets its vigour from the sun was its calf and the space was milking pan.

तां वसुरुचिः सौर्यवर्चसोऽधोक्
तां पुण्यमेव गन्धमधोक् ॥ ७ ॥

Vasuruchih, the sun-rays illuminating the other planets and geting its light from the centre of the sun milked this and really milked *Punygandba*.

तं पुण्यं गन्धं गन्धर्वाप्सरस उप जीवन्ति
पुण्यगन्धिरुपजीवनीयो भवति य एवं वेद ॥ ८ ॥

The clouds and electricities in them depend on the Punyagandha and he who knows this becomes the fit supporter and all the odour diliciously breath round him.

सोदक्रामत् सेतरजनानागच्छत् तामितरजना
उपाह्वयन्त तिरोध एहीति ॥ ९ ॥

This Virat mounted up and this approached the other people (the people deprived of enlightenment and unrighteousness). They cried, Come clandestineness ! Come hither.

तस्याः कुबेरो वैश्रवणो वत्स आसीदामपात्रं पात्रम् ॥ १० ॥

The dark-nights, darkness prevailing on the earth wherein the avdibility becomes less was the calf of this virat and untempered pot was the milking vessel.

तां रजतनाभिः काबेरकोऽधोक् तां तिरोधामेवाधोक्॥ ११ ॥

The darkness which presents silvery phenomenon milked the clandes-tiveness.

तां तिरोधामितरजना उप जीवन्ति तिरो धत्ते
सर्वं पाप्मानमुपजीवनीयो भवति य एवं वेद ॥ १२ ॥

These other people depend on the *tirodha*, the trick of concealment and he who knows this becomes fit support and all the evils disappear from him.

सोदक्रामत् सा सर्पानागच्छत् तां सर्पा
उपाह्वयन्त विषवत्येहीति ॥ १३ ॥

This Virat mounted up and this approached the venomous reptile. They Cried 'Come Venomous ! come hither.

तस्यास्तक्षको वैशालेयो वत्स आसीदलाबुपात्रं पात्रम् ॥ १४ ॥

The wild serpent known as *Takshaka*, was the calf of this virat and gourd-bottle was the pan of milking.

तां धृतराष्ट्र ऐरावतोऽधोक् तां विषमेवाधोक् ॥ १५ ॥

Dhritarashtra serpent which lives in the ocean or sea-land milked this and milked out only poison.

तद् विषं सर्पा उप जीवन्त्युपजीवनीयो
भवति य एवं वेद ॥ १६ ॥

The venomous reptiles depend on this poison and he who knows this becomes the fit supporter.

सू० १०(६) ॥ ऋषिः—अथर्वाचार्यः ॥ देवता—विराट् ॥ छन्दः—१ द्विपदा विराड् गायत्री; २ द्विपदा साम्नी त्रिष्टुप्; ३ द्विपदा प्राजापत्यानुष्टुप्; ४ द्विपदाऽऽर्च्यनुष्टुप् ॥

HYMN. X. (6)

Seer-Atharvacharyah. Subject-matter-Virat. Metre-1 Dvipada virad Gayatri 2 Dvipada Samni Tristup; 3 Dvipada praja-paty Anustup; 4 Dvipada Archi Anustup.

तद् यस्मा एवं विदुषेऽलाबुनाभिषिञ्चेत् प्रत्याहन्यात् ॥ १ ॥

So the man whosoever has this knowledge wardoff the poison if any one sprinkle the water with gourd-bottle.

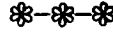
न चं प्रत्याहन्यान्मनसा त्वा प्रत्याहन्मीति प्रत्याहन्यात्॥ २ ॥

If he did not repel the poison he would do it if he says in his mind. "I word off this poison by mind".

यत् प्रत्याहन्ति विषमेव तत् प्रत्याहन्ति ॥ ३ ॥

Whatever he wards off, he wards off the poison.

विषमेवास्याप्रियं भ्रातृव्यमनुविषिच्यते य एवं वेद ॥ ४ ॥

One who knows this pours its venom cn his deadly fce.

BOOK IX

सू०१ ।। ऋषिः—अथर्वा ।। देवता—मधु, अश्विनौ ।। छन्दः—१, ४, ५ त्रिष्टुप्; २ त्रिष्टुब्गर्भा पङ्क्तिः; ३ पराऽनुष्टुप् (?); ६ अतिशक्वरीगर्भा यवमध्या महाबृहती; ७ अतिजगतीगर्भा यवमध्या महाबृहती; ८ बृहतीगर्भा संस्तारपङ्क्ति;; ९ पराबृहती प्रस्तारपङ्क्तिः; १० पुरउष्णिक् पङ्क्ति; ११-१३, १५, १६ १८, १९ अनुष्टुप्; १४ पुरउष्णिक्, १७ उपरिष्टाद् विराड् बृहती; २० भुरिक् विष्टारपङ्क्तिः; २१ द्विपदाऽऽर्च्यनुष्टुप् (एकावसाना), २२ द्विपदा ब्राह्मीपुरउष्णिक्; २३ द्विपदाऽऽर्चीःपङ्क्तिः; २४ षट्पदाऽष्टिः ।।

HYMN I

Seer—Atharvan. Subject-matter—Madhu, Ashvinau. Metre—1, 4, 5 Tristup; 2 Tristugarbha Panktih; 3 Paranus.(?); 6 Atishakvari-garbh Yavamadhya Mahabrihati; 7 Atijgati-garbha yavamadhya Mahabrihati; 8 Brihatigarbha Sanstarpanktih; 9 Parabrihati Prasterpanktih; 10 Pura-Ushnik Panktih; 11-13, 15, 16, 18-19 Anustup; 14 Pura Ushnik, 17 Uparistad Virad Brihati; 20 Bhurig Vistarpanktih; 21 Dvipada Archi Anustup (Ekavasana); 22 Dvipada Brahmi Pura Ushnik; 23 Dvipada Archi Panktih; 24 Shatpada Ashtih.

N. B. This hymn is concerned with *Madhukasha.* while the subject-matter is *Madn* and Ashvinau. What is this *Madhukasha* ? *Madhu* stands for knowldge whether be spiritual, scientifiic or of any other branch. *Kasha* is read in the names of *Vak*, the speech. Here *Kasha* seems to mean speech. The speech full of Knowledge is *Madhukasha.* But in some verses Madh *stands* for its ordinary meaning.

Further it can be said that *Kasha* means whip. This Whip belongs to *Ashvinau*, the earth and heaven day and night, redish and yellow light before the dawn etc. But what is this *Kasha* or Whip. Here *Kash* root is to mean Gati. Thus etymologically here means breae or the light before dawn which enlivens, vivifies ad quickens, creative energy

and activity. Therefore Madhukasha is the sweet breeze of Ashvinau.

दिवस्पृथिव्या अन्तरिक्षात् समुद्रादग्नेर्वातान्मधुकशा हि जज्ञे ।
तां चायित्वामृतं वसानां हृद्भिः प्रजाः
प्रति नन्दन्ति सर्वाः ॥ १ ॥

Madhukasha, the speech was born from heavely region from the earth, frome firmament from ocean, from fire and, air. All the living [creatures with their joyful hearts a welcome this which contains nectar gathered in it.

महत् पयो विश्वरूपमस्याः समुद्रस्य त्वोत रेत आहुः ।
यत ऐति मधुकशा रराणा
तत् प्राणस्तदमृतं निविष्टम् ॥ २ ॥

The strength of this Madhukasha is very great and in every form. The learned persons call it the essance of ether. That is the vital spirit and innortability is therein whenece this speech full of kuowledge comes bestowing bounty.

पश्यन्त्यस्याश्चरितं पृथिव्यां पृथङ्नरो बहुधा मीमांसमानाः
अग्नेर्वातान्मधुकशा हि जज्ञे मरुतामुग्रा नप्तिः ॥ ३ ॥

The men frequently reflecting view upon the earth, describe the course and action of this *Madhukasha* separately. This is most powerful strength of the *Maruts*, the various airs as it is norn from fire and wind.

मातादित्यानां दुहिता वसूनां प्राणः प्रजानाममृतस्य नाभिः ।
हिरण्यवर्णा मधुकशा घृताची महान्
भर्गश्चरति मर्त्येषु ॥ ४ ॥

Madhukashā, the Vedic speech is like the mother of *Aditays*, learned men who practised the discipline of celibacy for 48

years and attained knowledge, is like the daughter of the learned men who observed the rules of continet and austerity for 25 years and attained knowledge; is vital force of all the creatures and is the store of immortality and blessedeness. Possessing its own effulgcnce, full of all knowledge this Madhukasha is a mighty splendour whieh moves in the immortals.

मधोः कशामजनयन्त देवास्तस्या गर्भो अभवद् विश्वरूपः ।
तं जातं तरुणं पिपर्ति माता स जातो
विश्वा भुवना वि चष्टे ॥ ५ ॥

The physical forces produced this speech of articulation and its essence assumed many forms. This speech like mother nourishes the tender infant (when he is born) and he being mature observes all the world.

कस्तं प्र वेद क उ तं चिकेत यो अस्या हृदः कलशः
सोमधानो अक्षितः । ब्रह्मा सुमेधाः
सो अस्मिन् मदेत ॥ ६ ॥

Who does understand and who perfectly perceives whatever wisdom containing jug is concealed in the heart of this speech without any injury ? Only he who is well-acceomplished *Brahman* (Wise) can take the pleasure and joy in it.

स तौ प्र वेद स उ तौ चिकेत यावस्याः
स्तनौ सहस्रधारावक्षितौ । ऊर्जं दुहाते अनपस्फुरन्तौ ॥ ७ ॥

Only he understands and he perceives those two breast (the word and meaning) of this speech which are full of thousands of knowledge streams, which are inexhaustible and permament and which yield strength and vigour.

हिङ्करिक्रती बृहती वयोधा उच्चैर्घोषाभ्येति या व्रतम् ।
त्रीन् घर्मानभि वावशाना मिमाति मायुं पयते पयोभिः॥ ८ ॥

The *Madhyma Vak* (from of the speech) is the support of life and is grand. This is the storming and producing constant clamour comes to water, the rain. This having contact with three objects of light—the Sun, Air and cloud creates storming sound and fill the earth with rainy waters.

यामापींनामुपसीदन्त्यापः शाक्वरा वृषभा ये स्वराजः ।
ते वर्षन्ति ते वर्षयन्ति तद्विदे काममूर्जमापः ॥ ९ ॥

This is the grand *Madhyama Vak* which the mighty water-streams and the cloud that are respledent—have in their folds. These clouds rain and cause to rain plentiful strength and vigour upon him who knows this.

स्तनयित्नुस्ते वाक् प्रंजापते वृषा शुष्मं क्षिपसि भूम्यामधि ।
अग्नेर्वातान्मधुकशा हि जज्ञे मरुतामुग्रा नप्तिः ॥ १० ॥

O Lord of the creatures ! thunder is thy voice (inarticulate). Thou art the giver of all prosperity and thou castest thy vigour on the earth. *Madkukasha* comes out from fire, air and it is binding force of gusts of winds.

यथा सोमः प्रातःसवने अश्विनोर्भवति प्रियः ।
एवा मे अश्विना वर्चं आत्मनि ध्रियताम् ॥ ११ ॥

As the child in the life of celibacy becomes affectionate to both of you. O father and mother ! so you both lay splendour and vigour in my soul.

यथा सोमो द्वितीये सवन इन्द्राग्न्योर्भवति प्रियः ।
एवा म इन्द्राग्नी वर्चं आत्मनि ध्रियताम् ॥ १२ ॥

As the child becoming youth enter into house-hold life becomes lovely to his father and mother in the same manner lay splendour and in my soul, O Ashvinau ! (father and mother).

यथा सोमस्तृतीये सवन ऋभूणां भवति प्रियः ।
एवा मं ऋभवो वर्च आत्मनि ध्रियताम् ॥ १३ ॥

As the full-fledged man in the life of *Vanaprastha* (the life of austerity) becoms beleved to the persons of learning and actions in the same manner lay splendour and vigour in my soul, O Ribhus ! (the learned persons).

मधु जानिषीय मधु वंशिषीय ।
पयस्वानग्न आगमं तं मा सं सृज वर्चसा ॥ १४ ॥

O teacher ! you are calebrated with knowledge. May I bring forth sweetness and wisdom may I ask you to give me sweetness with good understanding in my life. I have approached you and you bestow on me splendour and vigour.

सं माग्ने वर्चसा सृज सं प्रजया समायुषा ।
विद्युर्मे अस्य देवा इन्द्रो विद्यात् सह ऋषिभिः ॥ १५ ॥

O teacher ! grant me splendour and strength, grant me progeny and grant me lengthy life. May the learned men know me as I am and may the King with the men of great penetrative geneus.

यथा मधु मधुकृतः संभरन्ति मधावधि ।
एवा मे अश्विना वर्च आत्मनि ध्रियताम् ॥ १६ ॥

As honey-bees collect and add fresh honey to their honey-store in the same manner lay splendour and vigour in my soul, O teacher and preacher !

यथा मक्षा इदं मधु न्यञ्जन्ति मधावधि ।
एवा मे अश्विना वर्चस्तेजो बलमोजश्च ध्रियताम् ॥ १७ ॥

As bees besmear this honey-store on the honey in the same mennerlay in me, O teacher and preacher! splenour, strength, power and might.

यद् गिरिषु पर्वतेषु गोष्वश्वेषु यन्मधु ।
सुरायां सिच्यमानायां यत् तत्र मधु तन्मयि ॥ १८ ॥

Let come into me the vigour which is found in mountain, clouds and which is in cows and horses which is seen there where the Pungent drink is sprinkled out.

अश्विना सारघेण मा मधुनाङ्क्तं शुभस्पती ।
यथा वर्चस्वतीं वाचमावदानि जनाँ अनु ॥ १९ ॥

Let father and mother make us provisioned with honey prepared by bees, so that I may speek the word of splendour and strength amongst the men.

स्तनयित्नुस्ते वाक् प्रजापते वृषा शुष्मं क्षिपसि भूम्यां दिवि ।
तां पशव उप जीवन्ति सर्वे तेनो सेषमूर्जं पिपर्ति ॥ २० ॥

O Lord of the creatures ! thunder is thy inarticulate voice. Thou art mighty one. Thou castest strength on the earth and in the heaven, for their existence all the cattles look to that and it is the reason that this voice nourihes their force and vigour.

पृथिवी दन्डो३ऽन्तरिक्षं गर्भो द्यौः कशा विद्युत्
प्रकशो हिरण्ययो बिन्दुः
सप्त मधूनि वेद मधुमान् भवति । ॥ २१ ॥

O Lord of the creaters ! earth is your handle, firmament is all-containing space, heaven is your whip, electricity is your lash and the sun is your central point which encompasses the space.

यो वै कशायाः ब्राह्मणश्च राजा च धेनुश्चानड्वांश्च
व्रीहिश्च यवश्च मधु सप्तमम् ॥ २२ ॥

He who knows the seven main thing of *Kasha* becomes men endowed with sweetness and knowledge. Vadic priest, the King, the cow, the Ox, pady, barley and honey, the seventh are the seven main things of *Kasha.*

मधुमान् भवति मधुमदस्याहार्यं भवति ।
मधुमतो लोकाञ्जयति य एवं वेद ॥ २३ ॥

He who knows this becomes the man of sweet nature, his food etc are also rich with sweetness and he conquers to attain the worlds which are filled with sweetness and bliss. i. e. the state of salvation.

यद् वीध्रे स्तनयति प्रजापतिरेव तत् प्रजाभ्यः प्रादुर्भवति ।
तस्मात् प्राचीनोपवीतस्तिष्ठे प्रजापतेऽनु मा बुध्यस्वेति ।
अन्वेनं प्रजा अनु प्रजापतिर्बुध्यते य एवं वेद ॥ २४ ॥

When the cloud thunders in the sky this is the manifestation of the power of the Lord of the creatures for the living creatures and I, the devotee sit, therefore, wearing my sacred thread on my right shoulder and pray Him show mercy upon me, O Lord of the creatures. To Him who knows it people become benevolent and Lord of the universe shows His mercy upon him.

सू० २ ॥ ऋषिः—अथर्वा ॥ देवता—कामः ॥ छन्दः—१-४,६, ९ १०, १९, २४, २५ त्रिष्टुप्; ५ अतिजगती; १२ अनुष्टुप्; १३ द्विपदाऽऽर्च्यनुष्टुप्; १६ चतुष्पदा शक्वरीगर्भा परा जगती ॥जगती; ७, १४, १५, १७, १८, २१, २२ जगती; ८ त्रिपदाऽऽर्ची पङ्क्तिः; ११, २०, २३ भुरिक्

HYMN II

Seer—Atharvan. Subject-matter—Kamah. Metre—1-4, 6, 9, 10, 19, 24, 25, Tristup; 5 Atijagati; 7, 14, 15, 17, 18, 21, 22, Jagati; 8 Tripada Archi Pangtih! 11, 20, 23 Bhurik Tristup; 12 Anustup 13 Dvipada Archi Anustup; 16 Chatuspada Shakvarigarbha Para Jagati.

N.B. : In this hymn *Kama* stands for a general desire of all that is good. Desire of good thing is *Kama*. Any good idea, thing or glory is called Kama.

सपत्नहनमृषभं घृतेन कामं शिक्षामि हविषाज्येन ।
नीचैः सपत्नान् मम पादय
त्वमभिष्टुतो महता वीर्येण ॥ १ ॥

I faishion with enlightenment, faith and knowledge the law of high morality which is the destroyer of all internal enemies of man and which is a thing of great excellence. Let this law of high morality accomplished well cast down our internal enemies under our feet with its tremendous power.

यन्मे मनसो न प्रियं न चक्षुषो यन्मे बभस्ति नाभिनन्दति ।
तद् दुःष्वप्न्यं प्रति मुञ्चामि सपत्ने
कामं स्तुत्वोदहं भिदेयम् ॥ २ ॥

That what is not liking to my mind, that what is not favourite to my eye, that what robs me of enjoyment and that wich is an evii dream cast upon my internal enemies—aversion etc. May I rend these evil things praising the law of high morality.

दुःष्वप्न्यं काम दुरितं च कामप्रजस्तामस्वगतामवर्तिम् ।
उग्र ईशानः प्रति मुञ्च तस्मिन्
यो अस्मभ्यमंहूरणा चिकित्सात् ॥ ३ ॥

O noble soul ! you are powerful and cantroller of all organs. You cast away bad dreams or disturbed sleep, trouble, poverty, want of progeny and utter destitution upon the man who designs the sin of my ruin.

नुदस्व काम प्र णुदस्व कामावर्तिं यन्तु मम ये सपत्नाः ।

तेषां नुत्तानामधमा तमांस्यग्ने वास्तूनि निर्दह त्वम् ॥ ४ ॥

Let my noble intention cause me proceed on the path of progress. let it make us advance further, let our internal enemies go to calamity. O enlightened man ! you burn down the abiding supports of those our internal enemies which are gropping in the deepest darkness of ignorance

सा ते काम दुहिता धेनुरुच्यते यामाहुर्वाचं कवयो विराजम् ।
तया सपत्नान् परि वृङ्ग्धि ये मम
पर्येनान् प्राणः पशवो जीवनं वृणक्तु ॥ ५ ॥

O all-desirable Divinity ! that speech of yours is called *Duhita*, that which fulfils all the desires and that is that which the men of penetrative geneus describe *Virat*, the speech which is refulgent with meenings. With that speech drive away our internal foes and let the life, animals and the source of life leave them out.

कामस्येन्द्रस्य वरुणस्य राज्ञो विष्णोर्बलेन सवितुः सवेन ।
अग्नेर्होत्रेण प्र णुदे सपत्नाञ्छम्बीव नावमुदकेषु धीरः ॥ ६ ॥

I remove away my internal enemies (aversion etc) by the force of noble intention, mighty soul, intellct, shining mind and by the strength of constructive intuition and through the practice of *yajna* as a deft steersman drives his boat through waters.

अध्यक्षो वाजी मम काम उग्रः कृणोतु मह्यमसपत्नमेव ।
विश्वे देवा मम नाथं भवन्तु सर्वे
देवा हवमा यन्तु म इमम् ॥ ७ ॥

May All-desirable Lord who is the presiding power overe all worldly principles, who is mightier than a mighty power who is strong make me without foes. May all the physical and supraphysical forces beɔome my protection and may all

the learned men respond to my call by their arrival and compnany.

इदमाज्यं घृतवज्जुषाणाः कामज्येष्ठा इह मादयध्वम् ।
कृण्वन्तो मह्यमसपत्नमेव ॥ ८ ॥

O men of great ambition ! accepting this ghee-sprinkled articles of *yajna*, making me without foe bless me with pleasure in this life.

इन्द्राग्नी काम सरथं हि भूत्वा नीचैः सपत्नान् मम पादयाथः
तेषां पन्नानामधमा तमांस्यग्ने वास्तून्यनुनिर्दह त्वम् ॥ ९ ॥

O King, O Commanding Chief ! O my Self ! you joining together cast my adversaries down beneath me. O Commanding Chief ! with your fire consume the dwellings of those our enemies when they are sunk in deepest darkness.

जहि त्वं काम मम ये सपत्ना अन्धा तमांस्यव पादयैनान् ।
निरिन्द्रिया अरसाः सन्तु सर्वे
मा ते जीविषुः कतमच्चनाहः ॥ १० ॥

O mine Self ! exterminate them which are my internal enemies (Aversion, anger ete ; hurl them head-long to the depth of binding darkness. Let them be away from our orgens, let them be powerless ond let none of them have a single day's existence.

अवधीत् कामो मम ये सपत्ना उरुं लोकमकरन्मह्यमेधतुम् ।
मह्यं नमन्तां प्रदिशश्चतस्रो मह्यं षडुर्वीर्घृतमा वहन्तु ॥ ११ ॥

The noble intention of mine kills those evil thoughts which are my enemies, this gives me ample room to grow and prosper. These four regions bow them down before us and the six expanses bring me all things of utility from all sides.

तेऽधराञ्चः प्र प्लवन्तां छिन्ना नौरिव बन्धनात् ।

न सायकप्रणुत्तानां पुनरस्ति निवर्तनम् ॥ १२ ॥

Let our enemies drift downward like a boat torn from the rope holding it fast. There is no return back for those whom the keen arrows have repelled.

अग्निर्यव इन्द्रो यवः सोमो यवः । यवयावानो देवा यावयन्त्वेनम् असर्ववीरश्चरतु प्रणुत्तो द्वेष्यो मित्राणां परिवर्ग्यः स्वानाम् । ॥ १३ ॥

Agni, the fire is great averting force, Indra, the electricity is also an averting power, *Soma*, the air is a huge warding off power and let these mighty forces possessing averting power ward off this enemy of mine.

उत पृथिव्यामव स्यन्ति विद्युत उग्रो वो देवश्च मृणत् सपत्नान् च्युता चेयं बृहत्यच्युता च विद्युत् बिभर्ति स्तनयित्नूंश्च सर्वान् । ॥ १४ ॥

Let my foe wander avoided by all bravemen, repelled detested and excommunicated by friends and his kindmen. As the lightning flashes descend on the earth so the strong mighty king des- troy your foemen, O people !

उद्यन्नादित्यो द्रविणेन तेजसा नीचैः सपत्नान् नुदतां मे सहस्वान् यत् ते काम शर्म त्रिवरूथमुद्भु ब्रह्म वर्म विततमनतिव्याध्यं कृतम् । ॥ १५ ॥

This powerful lightning nourishes things perishable and imperishable and all the the thunders. Let the splendid powerful sun rising up drive my enemies down ward with its ever-coming mighty splendour.

तेन सपत्नान् परि वृङ्ग्धि ये मम पर्येनान् प्राणः पशवो जीवनं वृणक्तु ॥ १६ ॥

As this *Kama*, the sexual desire has made the body, mind and intellect its vest home and as it has made the knowkedge, its weapon-proof extended armour so it drive away my enemies and let the cattle, vital breath and life forsake them.

येन देवा असुरान् प्राणुदन्त येनेन्द्रो दस्यूनधमं तमो निनाय ।
तेन त्वं काम मम ये सपत्नास्तानस्माल्लोकात्
प्र णुदस्व दूरम् ॥ १७ ॥

Let the noble and firm intention send my internal enemies for away from this world of mine through the force wherewith the Sun-rays repell the disease-germs and wherewith Indra, the powerful electricity cost down the clouds in deepest darkness to release the waters contained by them.

यथा देवा असुरान् प्राणुदन्त यथेन्द्रो दस्यूनधमं तमो बबाधे ।
तथा त्वं काम मम ये सपत्नास्तानस्माल्लोकात्
प्र णुदस्व दूरम् ॥ १८ ॥

Let *Kama*, the noble intention drive away our internal enemies to distant place from this world in the manner as the physical force of the world repell the nabulous mass in the beginning of the creation and as Indra, the air-carries away the clouds to deep darkness to make them fall down as rains.

कामो जज्ञे प्रथमो नैनं देवा आपुः पितरो न मर्त्याः ।
ततस्त्वमसि ज्यायान् विश्वहा महांस्तस्मै
ते काम नम इत् कृणोमि ॥ १९ ॥

The desire was manifest first before all. Physical forces, the rays of moon and the localities of immortality could not match it. This is stronger than that 1f these, it has the power of overpowering all and is great. Thus I accept this strength of Kama.

यावती द्यावापृथिवी वरिम्णा यावदापः सिष्यदुर्यावदग्निः ।
ततस्त्वमसि ज्यायान् विश्वहा महांस्तस्मै
ते काम नम इत् कृणोमि ॥ २० ॥

This *Kama* is so wide as the space which the earth and heavenly region extensively encompass, it is as far as the waters flow and it is so extensive as the fire spreads out, it is stronger than these, it has the power of over -powering all and is great. Thus I accept this strength of Kama.

यावतीर्दिशः प्रदिशो विषूचीर्यावतीराशा अभिचक्षणा दिवः
ततस्त्वमसि ज्यायान् विश्वहा महांस्तस्मै
ते काम नम इत् कृणोमि ॥ २१ ॥

This Kama is as vast as the quarters of sky and region that lie between them spread in all directions, it is as vast as the celestial tracts and views that heaven form, it has the power of overpowering all and is stronger than those and is great. Thus I accept this strength of *Kama*.

यावतीर्भृङ्गा जत्वः कुरूरवो यावतीर्वघा वृक्षसर्प्यो बभूवुः
ततस्त्वमसि ज्यायान् विश्वहा महांस्तस्मै
ते काम नम इत् कृणोमि ॥ २२ ॥

This *Kama* is stronger than those bees, bats, kites, locusts, and the worms living on the trees, it has the power of over-powering all and is great. Thus I accept the strength of Kama.

ज्यायान् निमिषतोऽसि तिष्ठतो ज्यायान्त्समुद्रादसि
काम मन्यो । ततस्त्वमसि ज्यायान्
विश्वहा महांस्तस्मै ते काम नम इत् कृणोमि ॥ २३ ॥

This Kama which is a mental tension is stronger than that

which lives and twinkles, stronger than that which stands steady, it is stronger than the ocean, it has the power of overpowering all and is great. Thus I accept the strength of Kama.

न वै वातंश्चन कामंमाप्नोति नाग्निः सूर्यो नोत चन्द्रमाः
ततस्त्वमंसि ज्यायान् विश्वहा महांस्तस्मै
ते काम नम इत् कृणोमि ॥ २४ ॥

Neither air is the peer of this Kama nor the fire ; neither the sun is equal of this Kama nor the moon ; this is stronger than that of these and this has the power of overpowering all and is great. Thus I accept the strength of Kama.

यास्तै शिवास्तन्वः काम भद्रा याभिः सत्यं भवंति यद् वृंणीषे
ताभिष्ट्वमस्माँ अभिसंविंशस्वान्यत्रं
पापीरपं वेशया धियः ॥ २५ ॥

Let this *Kama* come to enter unto us with those strength which are auspicious and pleasant ; and whereby the thing which is builds or shaps becomes real. Let make our malignant int.ntions live elsewhere.

सू० ३ ॥ ऋषिः—भृग्वङ्गिराः ॥ देवता—शाला ॥ छन्दः—१-५,८-१४, १६, १८-२०, २२-२४ अनुष्टुप्; ६ पथ्या पङ्क्तिः; ७ परउष्णिक्; १५ पञ्चपदातिशक्वरी; १७ प्रस्तारपङ्क्तिः; २१ आस्तारपङ्क्तिः; २५, ३१ त्रिपदा प्राजापत्या बृहती; २६ त्रिपदा साम्नी त्रिष्टुप्; २७-३१ त्रिपदा प्रतिष्ठानाम गायत्री; (२५-३१ एकावसाना) ॥

HYMN. III.

Seer—Bhriguangiras. Subject-matter—*Shala.* Metre—1-5, 8-14,16, 18-20, 22-24, Anustup ; 6 Pathya Panktih ; 7 Para ushik ; 15 Panchapada Atishakvari ; 17 Prastar Panktih ; 21 Astarpanktih ; 25,31 Tripada Prajapatya Brihati, 26 Tripada Samni Tristup ; 27-30 Tripada Pratishtha Gayatri (25-31 Ekavasanna).

उपमितां प्रतिमितामथो परिमितामुत ।
शालाया विश्ववाराया नद्धानि वि चृतामसि ॥ १ ॥

We construct the house symmetrical, spacious and well-measured. We loose all kinds of fastening and ties of the house which it has in the time of construction.

यत् ते नद्धं विश्ववारे पाशो ग्रन्थिश्च यः कृतः ।
बृहस्पतिरिवाहं बलं वाचा वि स्रंसयामि तत् ॥ २ ॥

I, the owner of the house, loose whatever knot, whatever knot and whatever cord is attached to build the beautiful house like the atmospheric vault which discloses the firm tie of cloud through the thundering sound of lightning.

आ ययाम सं बबर्ह ग्रन्थींश्चकार ते दृढान् ।
परूंषि विद्वाञ्छस्तेवेन्द्रेण वि चृतामसि ॥ ३ ॥

The architact make the bands of this house firm, he raises its height by building it up, we loose all the bands of this with the help of able architect as the clever carpenter cuts the joints of the wood.

वंशानां ते नहनानां प्राणाहस्य तृणस्य च ।
पक्षाणां विश्ववारे ते नद्धानि वि चृतामसि ॥ ४ ॥

We loose the bands of bamboos, of both, of fastening and of thatch fixed in it. We loose the ties of the side-posts of this beautiful house.

संदंशानां पलदानां परिष्वञ्जल्यस्य च ।
इदं मानस्य पत्न्या नद्धानि वि चृतामसि ॥ ५ ॥

We, thus, loose all the bands and ties of straw in bundles, of clamps and of all that binds this house which is the well-established outline of the measurement.

यानि तेऽन्तः शिक्यान्याबेधू रण्याय कम् ।
प्र ते तानि चृतामसि शिवा मानस्य पत्नी
न उद्धिता तन्वे भव ॥ ६ ॥

He loose those loops which the men have bound within this house for making it beautiful and comfortable. Let this well-established outline of measurements be auspicious for our bodies and let it stand raised.

हविर्धानमग्निशालं पत्नीनां सदनं सदः ।
सदो देवानामसि देवि शाले ॥ ७ ॥

This comfortable house has the cornstore, *yajnashala*, lady's dweling and the residence. This is the house where learned persons are well-come.

अक्षुमोपशं विततं सहस्राक्षं विषूवति ।
अवनद्धमभिहितं ब्रह्मणा वि चृतामसि ॥ ८ ॥

I loose the wreath of leaves which has many holes and is tied round, which is bound securely with the Vedic mantras at the time of entrance ceremony.

यस्त्वा शाले प्रतिगृह्णाति येन चासि मिता त्वम् ।
उभौ मानस्य पत्नि तौ जीवतां जरदष्टी ॥ ९ ॥

He who takes into his possession this well-established outline of measurements, the house and he who builds it up—both live a long life extended to old age.

अमुत्रैनमा गच्छताद् दृढा नद्धा परिष्कृता ।
यस्यास्ते विचृतामस्यङ्गमङ्गं परुष्परुः ॥ १० ॥

Let this building strongly fastened and prepared and of which limbs and parts I loose (when I am demolishing it to

make new one) again come to this man (when it is built up newly).

यस्त्वा शाले निमिमाय संजभार वनस्पतीन् ।
प्रजायै चक्रे त्वा शाले परमेष्ठी प्रजापतिः ॥ ११ ॥

He who builds up this building and collect timbers of trees (for coutrination purposes) makes this for his progeny as he is the performer of *yajnas* and he is the parent of children.

नमस्तस्मै नमो दात्रे शालापतये च कृण्मः ।
नमोऽग्नये प्रचरते पुरुषाय च ते नमः ॥ १२ ॥

We pay our homage to him who gives the house as a gift, we pay our homage to him who is the master of a house, we pay our respect to him who enkindles the *yajna* fire (in the house) and we pay our due respect to him who resides in this house.

गोभ्यो अश्वेभ्यो नमो यच्छालायां विजायते ।
विजावति प्रजावति वि ते पाशांश्चृतामसि ॥ १३ ॥

We give water and fodder to cows and houses who are born in this house. We loose the bands and ties of this house which is fortunate with the progeny and children of the persons living in it.

अग्निमन्तश्छादयसि पुरुषान् पशुभिः सह ।
विजावति प्रजावति वि ते पाशांश्चृतामसि ॥ १४ ॥

This house gives shelter within to men with domestic animals and keeps up the fire of *yajna* enkindled always. I loose the bands and fastenings of this house which is fortunate with the progeny and children of the persons living in it.

अन्तरा द्यां च पृथिवीं च यद् व्यचस्तेन शालां
प्रति गृह्णामि त इमाम् ।

यदन्तरिक्षं रजसो विमानं तत् कृण्वेऽहमुदरं शेवधिभ्यः ।
तेन शालां प्रति गृह्णामि तस्मै ॥ १५ ॥

O house-hold lady ! I, the master of the house take for your possession the house which is errected in the space spreading between the earth and heaven and the inner space of the house that measures out the wide void I make the hollow to contain your treasure and wealth. Therefore I take this house for your possession.

ऊर्जस्वती पयस्वती पृथिव्यां निर्मिता मिता ।
विश्वान्नं बिभ्रती शाले मा हिंसीः प्रतिगृह्णतः ॥ १६ ॥

Let not this house enriched with prosperity, rich in milk, founded and built in measured way on the earth, possessed of the plenty of various corns, give any trouble to inmates of it.

तृणैरावृता पलदान् वसाना रात्रीव शाला जगतो निवेशनी ।
मिता पृथिव्यां तिष्ठसि हस्तिनीव पद्वती ॥ १७ ॥

This house covered with grass, thatehed with straw, comfort-giving to persons like the night, founded on the earth—stands (on the pillers) like a she-elephant on her foot.

इटस्य ते वि चृताम्यपिनद्धमपोर्णुवन् ।
वरुणेन समुब्जितां मित्रः प्रातर्व्युब्जतु ॥ १८ ॥

I, the master of the house loosen and remove from this house the covering formed of mats of reed. Whatever of it is covered by the night let the sun in the mornin illuminate.

ब्रह्मणा शालां निमितां कविभिर्निमितां मिताम् ।
इन्द्राग्नी रक्षतां शालाममृतौ सोम्यं सदः ॥ १९ ॥

Let the everlasting air and light make comfortale the house that is built up with skill and knowledge and measured and errected by the learned architects.

कुलायेऽधि कुलायं कोशे कोशः समुब्जितः ।
तत्र मर्तो वि जायते यस्माद् विश्वं प्रजायते ॥ २० ॥

This house is built up as the nest rests on the nest and the compartment on the compartment. In this the men propagates his kind and thus everything is born.

या द्विपक्षा चतुष्पक्षा षट्पक्षा या निमीयते ।
अष्टापक्षां दशपक्षां शालां मानस्य
पत्नीमग्निर्गर्भइवा शये ॥ २१ ॥

Like the animal heat in the body and foetus in the womb I, the master of the house live in the houses which are built with two wings, four wings, six wings, eight wings, and are constructed in appropriate measurement.

प्रतीचीं त्वा प्रतीचीनः शाले प्रैम्यहिंसतीम् ।
अग्निर्ह्य१न्तरापश्च ऋतस्य प्रथमा द्वाः ॥ २२ ॥

I come to this comfortable house which stands in my front keeping it face to face. The fire of yajna and water are always within it. This is the first door of yajna or social and moral order.

इमा आपः प्र भराम्ययक्ष्मा यक्ष्मनाशनीः ।
गृहानुप प्र सीदाम्यमृतेन सहाग्निना ॥ २३ ॥

I bring herein the waters which destroy all the consumption and are free from the germs of consumption. I with the fire immortal enter the house. (The fire of *yajna* shold always be kept in the house unextinguished).

मा नः पाशं प्रति मुचो गुरुर्भारो लघुर्भव ।
वधूमिव त्वा शाले यत्र कामं भरामसि ॥ २४ ॥

Let not this hou:e cut its ties from us, let the burden of

maintaining it be light,. We, like bride construct this at the place which we select and choose.

प्राच्या दिशः शालाया नमो महिम्ने स्वाहा
देवेभ्यः स्वाह्येभ्यः ॥ २५ ॥

May from the east side of the house we attain grandeur. Whatever is uttered herein is true. Let this house be the resort of the learned scholars performing yajna and propaga ting the knowledge of the Vedic speeches.

दक्षिणाया दिशः शालाया नमो महिम्ने स्वाहा
देवेभ्यः स्वाह्येभ्यः ॥ २६ ॥

May from the south side of this house we attain grandeur of generesity. Whatever is uttered herein is true. Let this be the resort of the learned scholars performing yajna and propagating the knowledge of the Vedic speech.

प्रतीच्या दिशः शालाया नमो महिम्ने स्वाहा
देवेभ्यः स्वाह्येभ्मः ॥ २७ ॥

May from the west side of this house we attain the grendeur of prosperity. Whatever is uttered herein is true. Let this be the resort of the learned scholars performing yajna and propagating the knowledge of the Vedic speech.

उदीच्या दिशः शालाया नमो महिम्ने स्वाहा
देवेभ्यः स्वाह्येभ्यः ॥ २८ ॥

May from north side of this house we attain the grandeur of knowledge. Whatever is uttered herein is true. Let this be the resort of the learned scholars performing yajnas and propagating the knowledge of the Vedic speech.

ध्रुवाया दिशः शालाया नमो महिम्ने स्वाहा
देवेभ्यः स्वाह्येभ्यः ॥ २९ ॥

May from the below side of this house we attain the grandeur of pleasure. Whatever is uttered herein is true. Let this be the resort of the learned scholars performing yajnas and propagating the knowledge of the Vedic speech.

ऊर्ध्वायां दिशः शालाया नमो महिम्ने स्वाहा
देवेभ्यः स्वाह्येभ्यः ॥ ३० ॥

May from the above side of this house we attain the grandeur of fame. Whatever is uttered herein is true. Let this be the resort of the learned scholars performing yajnas and propagating the knowledge of the Vedic speech.

दिशोदिशः शालाया नमो महिम्ने स्वाहा
देवेभ्यः स्वाह्येभ्यः ॥ ३१ ॥

May from all the sides of this house we attain the grandeur of plenty. Whatever is uttered herein is true. Let this be the resort of the learned scholars performing yajnas and propagating the knowledge of the Vedic speech.

सू०४ ॥ ऋषिः—ब्रह्मा ॥ देवता—ऋषभः ॥ छन्दः—१-५, ७, ९, २२ त्रिष्टुप्; ६, १०, २४ जगती; ८ भुरिक् त्रिष्टुप्; ११-१७, १९, २०, २३ अनुष्टुप्; १८ उपरिष्टाद् बृहती; २१ आस्तारपङ्क्तिः ॥

HYMN. IV.

Seer—Brahman. Subject-matter—Rishabhah. Metro—1-5,7,9,22. Tristup; 6,10,24 Jagati, 8 Bhurik Tristup; 11-17, 19,20,23 Anustup; 18 Uparistad Brihati; 21 Astarpanktih.

साहस्रस्त्वेष ऋषभः पयस्वान् विश्वा रूपाणि वक्षणासु बिभ्रत् ।
भद्रं दात्रे यजमानाय शिक्षन्
बार्हस्पत्य उस्रियस्तन्तुमातान् ॥ १ ॥

The Almghty God who is the master of *Sahasra*, the universa order endowed with natural vigour, pervading all the ordainer of the causal atoms of nature, revealer of the Vedic

speech bearing all the forms of the world in various directions, giving all prosperity to generous performer of *yajna* stretches out of thread of cosmic order.

अपां यो अग्रे प्रतिमा बभूव प्रभूः सर्वस्मै पृथिवीव देवी
पिता वत्सानां पतिरघ्न्यानां साहस्रे
पोषे अपि नः कृणोतु ॥ २ ॥

May He who at the beginning of the creation becomes the modeling power over the atoms of tenacious matter, who is the controlling authority of the whole universe and the support thereof like the vast mighty earth, who is the creator of the created objects and the master of the non-manifested casual atoms, secure us thousand fold wealthv abundance,

पुमानन्तर्वान्त्स्थविरः पयस्वान् वसोः कबन्धमृषभो बिभर्ति ।
तमिन्द्राय पथिभिर्देवयानैर्हुतमग्निर्वहतु जातवेदाः ॥ ३ ॥

God who protects all, who takes every item of the world within His who survives all eternities and who possesses all the powers of creation and destruction sustains the structure of the universe. Let the *yojnas* the ascetic well-versed in the vedic speech attain that worshipable God for his soul's benifit through the pathways paved by the learned persons.

पिता वत्सानां पतिरघ्न्यानामथो पिता महतां गर्गराणाम् ।
वत्सो जरायुः प्रतिधुक् पीयूष आमिक्षा
घृतं तद् वस्य रेतः ॥ ४ ॥

He is the creator of manifested world, master of the eternal causes and the first teacher of the great seers. Calf of cow, the cover of foetus fresh milk, curd and butter—whatever we find in this world is due to the power of this God.

देवानां भाग उपनाह एषा३पां रस ओषधीनां घृतस्य ।

सोमस्य भक्षमवृणीत शक्रो बृहन्नद्रिरभवद् यच्छरीरम् ॥ ५ ॥

He is the abode and store of noble qualities, He pervading all the ings is like the essance of waters, herbs and ghee. Omnipotent he consumes the world at the time of dissolution and these great mountains and clouds are his body.

सोमेन पूर्णं कलशं बिभर्षि त्वष्टा रूपाणां जनिता पशूनाम् ।
शिवास्ते सन्तु प्रजन्व इह या इमा न्य१स्मभ्यं
स्वधिते यच्छ या अमूः ॥ ६ ॥

O God! thou bearest the vast void full of electricity, thou art the fashioner of worldly forms and begetter of the cattle. Be auspicious to us, O Lord sustainer thy these creations present here and those remaining yonder.

आज्यं बिभर्ति घृतमस्य रेतः साहस्रः पोषस्तमु यज्ञमाहुः ।
इन्द्रस्य रूपमृषभो वसानः सो अस्मान्
देवाः शिव ऐतु दत्तः ॥ ७ ॥

His splendid power upholds the things of the world, He is the master of the world and is the protector of the world. The learned persons call Him *yajna*, the integrater, disinegr and the object of worship. May this almighty benevolent Lord having spiritual nature and substance be attained by us as being.

इन्द्रस्यौजो वरुणस्य बाहू अश्विनोरंसौ मरुतामियं ककुत् ।
बृहस्पतिं संभृतमेतमाहुर्ये धीरासः
कवयो ये मनीषिणः ॥ ८ ॥

In Him has been held the vigour of electricity. the active forms of varuna, the water, the supporting powers of the sun and the earth and the strength of winds. He is the lord of all the grand worlds of the universe and to Him those

learned men who are of firm knowledge and those who have full control over mind call as the compact of all these. powers.

दैवीर्विशः पर्यस्वाना तनोषि त्वामिन्द्रं त्वां सरस्वन्तमाहुः ।
सहस्रं स एकमुखा ददाति
यो ब्राह्मण ऋषभमाजुहोति ॥ ९ ॥

O God ! Thou art the possessor of all powers and actions. Thou enlargest the power of the men of learning endowed with virtuous qualities and acts. The learned describe the *Indra*. the almighty one and *Sarasvan*, the master of Vedic speech and knowledge. He who grasp the clue of Lord through out the ***Brahmana***, the grand panoroma of the world imparts the various sciences of the Veda to others.

बृहस्पतिः सविता ते वयो दधौ त्वष्टुर्वायोः
पर्यात्मा त आभृतः । अन्तरिक्षे मनसा
त्वा जुहोमि बर्हिष्टे द्यावापृथिवी उभे स्ताम् ॥ १० ॥

O Divinity ! sun which is the supporter of all the grand worlds has sustained in it Thy power, Thy spirit, has Thy hold over the sun-light and air and I, the devoee attain you in the void of heart-cave by concentrated mind. Let twain of the heavenly regiod and the earth be Thy great seat foi men.

य इन्द्रइव देवेषु गोष्वेति विवावदत् ।
तस्य ऋषभस्याङ्गानि ब्रह्मा सं स्तौतु भद्रया ॥ ११ ॥

Let the master of the four Vedas describe through the Vedic speech the nature and properties of all the parts of the world of that almighty God who, like an an ascetic preaching, comes to learned men and the priests of the *yajnas*.

पार्श्वे आस्तामनुमत्या भगस्यास्तामनूवृजौ ।
अष्ठीवन्तावब्रवीन्मित्रो ममैतौ केवलाविति ॥ १२ ॥

Brahma, the Chief priest of the yajna ᴗescribes—that Anumati, the portion of heavenly light claims that the two sides of the almighty God are of it or from it, Bhaga, the resplendency of world claims that two rib; pieces of Divine power are from it and the wind claiming speaks like thus that these knee-bones of Divinity are lonely and only from it.

भसदासीदादित्यानां श्रोणी आस्तां बृहस्पतेः ।
पुच्छं वातस्य देवस्य तेन धूनोत्योषधीः ॥ १३ ॥

In this. way, Adityas, the twelve months of the year laim hinder parts; the loins are clained by ***Brihaspati*** the fire; the celestial wind claims the tail with which it sters the plants and herbs.

गुदा आसन्त्सिनीवाल्याः सूर्यायास्त्वचमब्रुवन् ।
उत्थातुरब्रुवन् पद ऋषभं यदकल्पयन् ॥ १४ ॥

The learned persons when they imagin God in the form of ***Rishabha***, the mighty worldly bull assign His inward parts to sinivali, the fourteenth night of lunar dark fortnight, they assign the skin to the light of sun and assign the feet rising vital air.

क्रोड आसीज्जामिशंसस्य सोमस्य कलशो धृतः ।
देवाः संगत्य यत् सर्व ऋषभं व्यकल्पयन् ॥ १५ ॥

The learned men when they aspire in their imagination calculating all to its nearest resemblence, assign his lap to the man of praiseworthy knowledge which is a ʾjar full of ***Soma***, the juice of herbs and plants.

ते कुष्ठिकाः सरमायै कूर्मेभ्यो अदधुः शफान् ।

ऊर्बध्यमस्य कीटेभ्यः श्ववर्तेभ्यो अधारयन् ॥ १६ ॥

They in their imagination assigned the scraps of the feet to *Sarma*, the night and the hooves to Kurma, the vital airs. They assign it undigested food to worm and the germs which creep and crawl.

शृङ्गाभ्यां रक्ष ऋषत्यवर्तिं हन्ति चक्षुषा ।
शृणोति भद्रं कर्णाभ्यां गवां यः पतिरघ्न्यः ॥ १७ ॥

This imaginery Worldly unkillable Rishabha which is the male of the all moving objects in the fom of planets, cows etc. pierces the disease-creating germs with its horns, kills the troubles with its eyes and hears the good with its ears.

शतयाजं स यजते नैनं दुन्वन्त्यग्नयः ।
जिन्वन्ति विश्वे तं देवा यो ब्राह्मण ऋषभमाजुहोति ॥ १८ ॥

He who grasps the almighty God in the grand panorama of the universe, performs the hundreds of the *yajna*, the heat of three kinds of pains does not burn him and all the learned persons promote him.

ब्राह्मणेभ्य ऋषभं दत्त्वा वरायः कृणुते मनः ।
पुष्टिं सो अघ्न्यानां स्वे गोष्ठेऽव पश्यते ॥ १९ ॥

He who gives the knowledge of almighty Divinity to the devotees of knowledge and action makes his mind delightful and free and he sees the growth and increases cows in his cattle-pen.

गावः सन्तु प्रजाः सन्त्वथो अस्तु तनूबलम् ।
तत् सर्वमनु मन्यन्तां देवा ऋषभदायिने ॥ २० ॥

Let there be cows, let there be progeny and let there be the strength of body. Let the learned men grant all this to him who is the propagator of the knowledge of almighty God.

अयं पिपान इन्द्र इद् रयिं दधातु चेतनीम् ।
अयं धेनुं सुदुघां नित्यवत्सां
वशं दुहां विपश्चितं परो दिवः ॥ २१ ॥

Only almighty God is the highest strong power. May he bestow conspicuous wealth. May He give us a deft cow good to milk and whose calf is never wanting. May he give us the self-controlled wise man who is far from the worldly attachments.

पिशङ्गरूपो नभसो वयोधा ऐन्द्रः शुष्मो विश्वरूपो न आगन् ।
आयुरस्मभ्यं दधत् प्रजां
च रायश्च पोषैरभि नः सचताम् ॥ २२ ॥

May God who is refulgent like fire, who is the support of all the worlds of heavenly region, who is full of the vigour of spirit (or full of spiritual vigour), who is strong, and all-pervading, come to us in our knowledge. May he grant us long life and progeny. May come to us with the strength and vigour of werlth.

उपेहोपपर्चनास्मिन् गोष्ठ उप पृञ्च नः ।
उप ऋषभस्य यद् रेत उपेन्द्र तव वीर्यम् ॥ २३ ॥

O God, thou art ever nearest to us, please be attained by us in our conseience which is the bulwork of many organs of our. O Lord come to us with the strength and splendour of powerful thine.

एतं वो युवानं प्रति दध्मो अत्र तेन क्रीडन्तीश्चरत वशाँ अनु ।
मा नो हासिष्ट जनुषा सुभागा
रायश्च पोषैरभि नः सचध्वम् ॥ २४ ॥

O learned persons ! we restore you for the attainment of this ever-mature God. O people of the world ! you wander in

this world rejoicing with God and having various possessions. O ye men of riches ! may we not be reft of progeny and do ye favour us growth of riches.

सू०५ ॥ ऋषिः—भृगुः ॥ देवता—अजः पञ्चौदनः ॥ छन्दः—१, २, ५-९, ११-१३, १५, १९, २६ त्रिष्टुप्; ३ चतुष्पदा पुरोऽतिशक्वरी जगती; ४, १० जगती; १४, १७, २७-२९ अनुष्टुप्; ३० ककुम्मत्यनुष्टुप्; १६ त्रिपदानुष्टुप्; १८, ३७ त्रिपदा विराड् गायत्री; २०-२२, २५ पञ्चपदानुष्टुबुष्णिग्गर्भोपरिष्टाद् बार्हता भुरिक् (?); २३ पुरउष्णिक्; २४ पञ्चपदाऽनुष्टुबुष्णिग्गर्भोपरिष्टाद् बार्हता विराड् जगती; ३१ सप्तपदाऽष्टिः; ३२-३५ दशपदा प्रकृतिः; ३६ दशपदाऽऽकृतिः; ३८ द्विपदा साम्नी त्रिष्टुप् (एकावसाना) ॥

HYMN V

Seer—Briguh. Subject-matter—Aja Panchaudanah. Metre—1, 2, 5, 9, 11-13, 15, 19, 26 Tristup; 3 Chatuspada Puro-atishakvari Jagati; 4, 10 Jagati; 14, 17-29 Anustup; 30 Kakummati Anustup; 16 Tripadanustup; 18, 27 Tripada Virat Gayatri; 20-22, 25 Panchpada Anustup Ushnik; 23 Pura-Ushnik; 24 Panchpada Anustup Ushnik, 31 Saptapada Ashtih, 32-35 Dashpada Prakritih; 36 Dashpada Akritih; 38 Dvipada Samni Tristup Ekavasana.

N. B. : *Aja* here stands to mean eternal things-God, soul and matter. Here it stands for soul. *Aja* means he goat also. Here in the hymn *Aja*, the soul is imagined as worldly goat. To show the similarity between soul and goat imagination aspires high. Soul lives in the body. Body is nourished by five elements—Air. space, fire, water and the earth. Therefore, this body of soul is called *Panchaudan*. As soul lives soundly in the sound body and soundness of body depends in these five elements, therefore, the soul is called *Panchaudana*. By nature soul is unborn and immortal. The term Aja denotes this unbornness of the soul as it is Aja. unborn.

आ नयैतमा रभस्व सुकृतां लोकमपि गच्छतु प्रजानन् ।

तीर्त्वा तमांसि बहुधा महान्त्यजो
नाक्रमा क्रमतां तृतीयम् ॥ १ ॥

O learned man ! bring this man of household life hither and make him active. He knowing the utility of the *Ashramas* enter into the sphere of the men of good actions. He again crossing the mighty darkness of worldly affairs and realizing him to be eternal and unborn accepts the third *Ashrama* known as Vanaprsatha. the life of austerity.

इन्द्राय भागं परि त्वा नयाम्यस्मिन् यज्ञे यजमानाय सूरिम् ।
ये नो द्विषन्त्यनु तान् रभस्वानागसो
यजमानस्य वीराः ॥ २ ॥

O eternal soul ! you are the fortunate devotee of Indra. the Almighty God and are endowed with innate knowledge. I bring you to this *yajna* of the performer of *yajna* to know it. O learned man ! fight against those evils which cause aversion into us and let the men of the performer of *yajna* be pious and free from evils.

प्र पदोऽव नेनिग्धि दुश्चरितं यच्चचार शुद्धैः
शफैरा क्रमतां प्रजानन् । तीर्त्वा तमांसि बहुधा
विपश्यन्नजो नाक्रमा क्रमतां तृतीयम् ॥ ३ ॥

O man ! wash your feet from all the trase of evil-doing and knowing the disadvantage thereof proceed onward with good and pure actions. Let this eternal soul of yours crossing the worldly various darkness and seeng the worldly troubles inter to the third Ashrama known as Vanaprastha, the life of austerity.

अनु च्छ्य श्यामेन त्वचमेतां विशस्तर्यथापर्वं १ सिना
माभि मंस्थाः । माभि द्रुहः परुशः कल्पयैनं तृतीये
नाके अधि वि श्रयैनम् ॥ ४ ॥

O man ! you are the uprooter of ignorance, you by the sword of discrimination completely cut up the cover that like skin covers the intellect, do not ever cultivate the habit of pride and do not be inimical to anyone. Strong in will you make this your soul capable and establish it in the third Ashram known as Vanaprashtha, the life of austerity.

ऋचा कुम्भीमध्यग्नौ श्रयाम्या सिञ्चोदकमव धेह्येनम् ।
पर्याधत्ताग्निना शमितारः शृतो गच्छतु
सुकृतां यत्र लोकः ॥ ५ ॥

I, the priest put the cauldron on the fire to warm the ghee, O another priest ! you pour the *yajnakunda;* O third one ! tell the technic of the yajna this *yajmana:* O learned ones ! enkindle the woods of *yajnaakunda,* let the yajmanana, being ripe and matured in knowledge and action attain the state and life of pious and righteous men.

उत्क्रामातः परि चेदतप्तस्तप्ताच्चरोरधि नाकं तृतीयम् ।
अग्नेरग्निरधि सं बभूविथ
ज्योतिष्मन्तमभि लोकं जयैतम् ॥ ६ ॥

O man ! proced onward without being vexed with worries and torments of wordld and house-hold life ond enter into the third *Ashrama* known as Vanaprastha from the pleasure and plenty of house-hold life which is affected with the heat of pain and torment. You are arisen out like the fire from the worldly fire and hence you win the wolrd of splendour and enlightenment (Vanasprastha).

अजो अग्निरजमु ज्योतिराहुरजं जीवता ब्रह्मणे देयमाहुः ।
अजस्तमांस्यप हन्ति दूरमस्मिँल्लोके श्रद्दधानेन दत्तः॥ ७ ॥

The learned persons say that the eternal soul is effulgent and intelligent; eternal soul is the light of all bodily lights and the enernal soul is to be surrendered to Brahman, the

Supreme Being in the life ure time (time of jivanmukti). This eternal soul surrendered to God by a debout devotee dispels away after all sorts of darknes of the material world, in this world and in this life.

पञ्चौदनः पञ्चधा वि क्रमतामाक्रंस्यमानस्त्रीणि ज्योतींषि ।
ईजानानां सुकृतां प्रेहि मध्यं तृतीये
नाके अधि वि श्रयस्व ॥ ८ ॥

This soul flourished in the body of five material elements and affected with the five rare elements (Panchtanmatras) starts its wide activities to attain body organ and the objects of enjoyment and sufference. Let this man go and enjoy the company of the men who perform *yajnas* ond pious deeds and let him enjoy the state of third Ashrama, known as Vanaprastha.

अजा रोह सुकृतां यत्र लोकः शरभो न चत्तोऽति दुर्गाण्येषः ।
पञ्चौदनो ब्रह्मणे दीयमानः स दातारं तृप्त्या तर्पयाति ॥ ९ ॥

O eternal soul ! raise yourself to the state which the pious and righteous persons aspire to. You like a lion being delighted over-come all the difficulties in the way. This eternal soul flourishing in the body of five elements surrendered to God satisfy the giver with all fulness.

अजास्त्रिनाके त्रिदिवे त्रिपृष्ठे नाकस्य पृष्ठे ददिवांसं दधाति ।
पञ्चौदनो ब्रह्मणे दीयमानो विश्वरूपा
धेनुः कामदुघास्येका ॥ १० ॥

The eternal soul flourishing in the body of fiive elements surrenered to Brahmana, the Supreme Being holds firm contact with its surrendering self in the third Ashrama which is the state blessed with the trio of pleasure, matterial, physical and spiritual, trio of thought, act and speech and trio of knowledge, action and meditaion. This Ashram is an all-purposed cow which yields all wishes.

एतद् वो ज्योतिः पितरस्तृतीयं पञ्चौदनं ब्रह्मणेऽजं ददाति ।
अजस्तमांस्यप हन्ति दूरमस्मिँल्लोके
श्रद्दधानेन दत्तः ॥ ११ ॥

O men of experience and action ! this the third phase of the knowledge of yours that inspires the spirit to surrender the eternal soul flourished with the body of five elements to Brahman, the Suprame Being. This eternal soul surrendered to Brahman by a devont devotee dispels away after all sorts of darkness of material world in this world and in this life.

ईजानानां सुकृतां लोकमीप्सन् पञ्चौदनं ब्रह्मणेऽजं ददाति ।
स व्याप्तिमभि लोकं जयैतं शिवा३स्मभ्यं
प्रतिगृहीतो अस्तु ॥ १२ ॥

The man desiring the state attainable by the persons performing *yajnas* and pious deeds, surrender the eternal soul flourished with the body of five elements to the Supreme Being. O man ! that of you win this third Ashram to attain high status and thus accepted therein be auspicious for us.

अजो ह्य१ग्नेरजनिष्ट शोकाद् विप्रो विप्रस्य सहसो विपश्चित्
इष्टं पूर्तमभिपूर्तं वषट्कृतं तद् देवा
ऋतुशः कल्पयन्तु ॥ १३ ॥

This eternal soul which is endowed with knowledge and observes of the world is manifest in the body from the glamouring heat of all knowledge, almighty Divinity. So let the learned men arrange and perform full-fledged *yajnas*. act of devotion and act of benevolence at proper seasons.

अमोतं वासो दद्याद्धिरण्यमपि दक्षिणाम् ।
तथा लोकान्त्समाप्नोति ये दिव्या
ये च पार्थिवाः ॥ १४ ॥

The man performing *yajnas* should give home-woven raiment and also gold as guerdon to priests. Thus he attains completely all the celestial and terrestrial worlds.

एतान्त्वाजोप यन्तु धाराः सोम्या देवीर्घृतपृष्ठा मधुश्चुतः
स्तभान पृथिवीमुत द्यां नाकस्य
पृष्ठे अधि सप्तरश्मौ ॥ १५ ॥

O eternal soul ! let these streams or sustaining powers which are full of worldly pleasures, which are supranatural or wonderous, which are full of ghee or light and which are full of honey or sweet come to you. You establish yourself on earth, in heavenly region, in firmament and in the sun.

अजो ऽस्यज स्वर्गोऽसि त्वया लोकमङ्गिरसः प्राजानन् ।
तं लोकं पुण्यं प्र ज्ञेषम् ॥ १६ ॥

O eternal soul ! thou art unbegotten by nature, thou hast the attribute of pleasure by nature, the learned and ascetic persons know *Loka.* Divinity through thee. May I, the devotee know that God who is holy by nature.

येना सहस्रं वहसि येनाग्ने सर्ववेदसम् ।
तेनेमं यज्ञं नो वह स्वर्देवेषु गन्तवे ॥ १७ ॥

Let this fire of yajna be source of carrying the substance of the articles offered in the *yajnavedi* of our *yajnas* to the vast space to let this go to the physical elements. through that power by which this (fire) bears the thousands of things and all of the worldly materials.

अज पक्वः स्वर्गे लोके दधाति पञ्चौदनो निर्ऋतिं बाधमानः
तेन लोकान्त्सूर्यवतो जयेम ॥ १८ ॥

The eternal soul ! living in the body of five elements when ripe and mature in knowledge, action and meditation establishes itself in the state of spiritual light and pleasure dispell-

ing the troubl ete ; By this I can win the states of high splendour and enlightenment.

यं ब्रा॒ह्म॒णे नि॑द॒धे यं च॑ वि॒क्षु या वि॒प्रुष॑ ओद॒नाना॑म॒जस्य॑ ।
सर्वं॒ तद॑ग्ने सुकृ॒तस्य॑ लो॒के जा॑नी॒तान्नः॑
संग॑मने पथी॒नाम् ॥ १९ ॥

O learned ascetic ! you allow to come us in the state of good acts (the Vanaprastha) and the meeting place of the other mundane pathways. all that power of the eternal soul which Divinity has in the man knowing God which power he has placed in the subjects of the world and which are the most powerful activities of this soul engaged in enjoying its worldly affections and attachments.

अ॒जो वा इ॒दम॒ग्रे व्य॑क्रमत॒ तस्योर॑ इ॒यम॑भवद् द्यौः पृ॒ष्ठम् ।
अ॒न्तरि॑क्षं॒ मध्यं॒ दिशः॑ पा॒र्श्वे स॑मु॒द्रौ कु॒क्षी ॥ २० ॥

The unbegotten and eternal soul of the Universe and beyond in the beginning manifested his power and action in multifarious directions. His breast was this earth, His back this heavenly region, His middle part this firmament, His sides were these regions and the hollows of His belly these two oceans—the terrestual and celestial.

स॒त्यं च॑ ऋ॒तं च॒ चक्षु॑षी॒ विश्वं॑ स॒त्यं श्र॒द्धा प्रा॒णो वि॒राट् शिरः॑
एष वा अप॑रिमितो य॒ज्ञो यद॒जः पञ्चौ॑दनः ॥ २१ ॥

His eyes were truth and eternal order, the whole together was the truth, faith was his breath and the all-containing nabulous mass His head. This eternal soul living in the body of five elements with all its aspects is the boundless *yajna* of the creation.

अप॑रिमितमे॒व य॒ज्ञमा॒प्नोत्यप॑रिमितं लो॒कमव॑ रुन्द्धे ।
यो॒३॑जं पञ्चौ॑दनं॒ दक्षि॑णाज्योतिषं॒ ददा॑ति ॥ २२ ॥

He who surrenders to God this eternal soul living in the

body and possessing the light of knowledge, attain to know this unlimited *yajna* and the unlimited *Loka* Divinity.

नास्यास्थीनि भिन्द्यान्न मज्ज्ञो निर्धयेत् ।
सर्वमेनं समादायेदमिदं प्र वेशयेत् ॥ २३ ॥

Let not the physician break his bones, let not him suck out his marrow by instrument, let him take in this men entire, here, even, here, the medicine shouid be incised.

इदमिदमेवास्य रूपं भवति तेनैनं सं गमयति ।
इषं मह ऊर्जमस्मै दुहे यो३जं पञ्चौदनं
दक्षिणाज्योतिषं ददाति ॥ २४ ॥

This, even this is his true form says an ascetic and he unites him with God, for him who surrenders this soul living in body of five elements and possessing the light of knowledge, to God, this process of surrender brings spiritual knowledge, supremacy and strength.

पञ्च रुक्मा पञ्च नवानि वस्त्रा पञ्चास्मै धेनवः
कामदुघा भवन्ति । यो३जं पञ्चौदनं
दक्षिणाज्योतिषं ददाति ॥ २५ ॥

For him who surrenders to God the eternal soul living in the body and possessing the light of knowledge five shining objects of perception, five good sheaths and five cognitive organs become the fulfiler of all desires.

पञ्च रुक्मा ज्योतिरस्मै भवन्ति वर्म वासांसि तन्वे भवन्ति ।
स्वर्गं लोकमश्नुते यो३जं पञ्चौदनं
दक्षिणाज्योतिषं ददाति ॥ २६ ॥

He who surrenders to God the eternal soul living in the body and possessing the light of knowledge attain salvation in life and five cognitive organs become a light to enlighten him and the garment-like bodies become armour to defend him.

या पूर्वं पतिं वित्त्वाथान्यं विन्दतेऽपरम् ।
पञ्चौदनं च तावजं ददातो न वि योषतः ॥ २७ ॥

The woman who has been wedded to husband (but after his death) becomes wedded to another man, she and her husband both if surrender their eternal spirit living in body to each other with affection do not ever separate them from each other.

समानलोको भवति पुनर्भुवापरः पतिः ।
योऽजं पञ्चौदनं दक्षिणाज्योतिषं ददाति ॥ २८ ॥

A widower, who re-marrying him becomes husband if surrenders his eternal spirit living in body of five elements and having the light of knowledge, to his wife lives with her unseparated.

अनुपूर्ववत्सां धेनुमनड्वाहमुपबर्हणम् ।
वासो हिरण्यं दत्त्वा ते यन्ति दिवमुत्तमाम् ॥ २९ ॥

They who give as guerdon a cow which drops a calf each season, an ox, a coverlet, cloth and gold to the priests in *yajna* attain the lofty pleasure of salvation.

आत्मानं पितरं पुत्रं पौत्रं पितामहम् ।
जायां जनित्रीं मातरं ये प्रियास्तानुप ह्वये ॥ ३० ॥

I call with due respect to all like myself, the father, the son, the grandson, the grandfather, wife, the mother who gave birth to me, and these who love us.

यो वै नैदाघं नाम र्तुं वेद । एष वै नैदाघो
नाम र्तुर्यदजः पञ्चौदनः ।
निरेवाप्रियस्य भ्रातृव्यस्य श्रियं दहति भवत्यात्मना ।
योऽजं पञ्चौदनं दक्षिणाज्योतिषं ददाति ॥ ३१ ॥

He who knows the season of scorching heat, in reality, the eternal soul brings in the body of five elements which is the season of scorching heat, burns up the glory of his hated rival certainly and decidedly lives with his spirit if he surrenders the eternal soul living in the body of five elements and possessing light of knowledge, to God.

यो वै कुर्वन्तं नाम ऋतुं वेद । कुर्वतींकुर्वतीमेवाप्रियस्य
भ्रातृव्यस्य श्रियमा दत्ते ।
एष वै कुर्वन्नाम ऋतुर्यदजः पञ्चौदनः ।
निरेवाप्रियस्य भ्रातृव्यस्य श्रियं दहति भवत्यात्मना ।
योऽजं पञ्चौदनं दक्षिणाज्योतिषं ददाति ॥ ३२ ॥

He who knows the season named Working (the rainy season) take to himself the active fame, his rival's active fame. This eternal soul living in the body of five elements is the real season of working. He burns up the glory of his hated rival certainly and decidedly lives with his spirit if he surrenders the etarnal soul living in the body of five elements and possessing light of knowledge, to God.

यो वै संयन्तं नाम ऋतुं वेद ।
संयतींसंयतीमेवाप्रियस्य भ्रातृव्यस्य श्रियमा दत्ते ।
एष वै संयन्नाम ऋतुर्यदजः पञ्चौदनः ।
निरेवाप्रियस्य भ्रातृव्यस्य श्रियं दहति भवत्यात्मना ।
योऽजं पञ्चौदनं दक्षिणाज्योतिषं ददाति ॥ ३३ ॥

He who knows the season called the Meeting (thg Autumn) takes to himself the gathering fame, his hated rivals gathering fame. Really this eternal soul living in the body of five elements is Meeting season. He burns up the glory of his hated rivals certainly and decidedly lives with his spirit if he surrenders the eternal soul living in the body of five elements and possessing light to God

यो वै पिन्वन्तं नाम ऋतुं वेद ।
पिन्वतींपिन्वतीमेवाप्रियस्य भ्रातृव्यस्य श्रियमा दत्ते ।
एषं वै पिन्वन्नाम ऋतुर्यदजः पञ्चौदनः ।
निरेवाप्रियस्य भ्रातृव्यस्य श्रियं दहति भवत्यात्मना ।
योऽजं पञ्चौदनं दक्षिणाज्योतिषं ददाति ॥ ३४ ॥

He who knows the season called the swelling (Winter) takes to himself the swelling fame, the swelling glory of his hated rival. Really this soul living in the body of five elements is this sweeling season. He burns up the glory of his hated rival certainly and decidedly lives with his spirit if he surrenders the eternal soul living in the body of five elements and possessing the light of knowledge, to God.

यो वा उद्यन्तं नाम ऋतुं वेद ।
उद्यतीमुद्यतीमेवाप्रियस्य भ्रातृव्यस्य श्रियमा दत्ते ।
एष वा उद्यन्नाम ऋतुर्यदजः पञ्चौदनः ।
निरेवाप्रियस्य भ्रातृव्यस्य श्रियं दहति भवत्यात्मना ।
योऽजं पञ्चौदनं दक्षिणाज्योतिषं ददाति ॥ ३५ ॥

He who knows the season called the Rising takes to himself the rising fame, his hated rivals swelling fame. Really this eternal soul living in the body of five elements is the Rising Season. He burns up the glory of his hated rival certainly and decidedly lives with his spirit if he surrenders the eternal soul living in the body of five elements and possessing the light of knowledge, to God.

यो वा अभिभुवं नाम ऋतुं वेद ।
अभिभवन्तीमभिभवन्तीमेवाप्रियस्य भ्रातृव्यस्य श्रियमा दत्ते ।
एष वा अभिभूर्नाम ऋतुर्यदजः पञ्चौदनः ।
निरेवाप्रियस्य भ्रातृव्यस्य श्रियं दहति भवत्यात्मना ।

योऽजं पञ्चौदनं दक्षिणाज्योतिषं ददाति ॥ ३६ ॥

He who knows the season called the surpassing (The Spring) takes to himself the surpassing fame, his hated rivals surpassing fame. Really this eternal soul living in the body of five elements is the surpassing season. He burns up the glory of his hated rival certainly and decidedly lives with his spirit if he surrenders the soul living in the body of five elements and possessing the light of knowledge to God.

अजं च पचत पञ्च चौदनान् ।
सर्वा दिशः संमनसः सध्रीचीः सान्तर्देशाः
प्रति गृह्णन्तु त एतम् ॥ ३७ ॥

O ascetic ! make ripe and mature the eternal soul by the practice of austerity and also make ripe and capable the five elements maintaining the body. Let all the regions and intermediate cornors united together and accordant accept this soul for your well-being.

तास्ते रक्षन्तु तव तुभ्यमेतं ताभ्य
आज्यं हविरिदं जुहोमि ॥ ३८ ॥

Let all these preserve this soul for your well-being. I, the *yajman* offer oblations of molten ghee to purify these regions and intermediate points.

सू० ६(१) ॥ ऋषिः—ब्रह्मा ॥ देवता—अतिथिः; विद्या ॥ छन्दः—१ नागीनामत्रिपाद्गायत्री; २ त्रिपदाऽऽर्षी गायत्री; ३, ७ साम्नी त्रिष्टुप्; ४, ९ आर्च्यनुष्टुप्; ५ आसुरी गायत्री; ६ त्रिपदा साम्नी जगती; ८ याजुषी त्रिष्टुप्; १० साम्नी भुरिग्बृहती; ११, १४-१६ साम्न्यनुष्टुप्; १२ विराड् गायत्री; १३ साम्नी निचृत् पङ्क्तिः; १७ त्रिपदा भुरिग् विराड् गायत्री ॥

HYMN VI (I)

Seer—Brahman. Subject-matter—Atithih, Vidya. Metre-1 Naginamani Tripd Gayatri; 2 Tripada Arshi Gayatri; 3,7 Samni Tristup ; 4,9 Archi Anustup ; 5 Asuri Gayatri, 6 Tripada Samni Jagati; 8 Yajushi Tristup ; 10 Samni Bhurig Brihati ; 11, 14-16 Samni Anustup ; 12 Virad Gayatri ;

13 Samni Nichrid Panktih ; 17 Tripada Bhurig Virad Gayatri.

यो विद्याद् ब्रह्म प्रत्यक्षं परूंषि यस्य संभारा

ऋचो यस्यानूक्यम् ॥ १ ॥

सामानि यस्य लोमानि यजुर्हृदयमुच्यते

परिस्तरणमिद्धविः ॥ २ ॥

The qualified guest visiting to a house-holder's home should be he who knows through intuititive perception the Supreme Spirit whose members are the stuff of *yajna*, whose spine are the verses (Riks) whose hair are the psalms of ***Saman***, whose heart is called *yajus*, and whose coverlet is known as oblation.

यद् वा अतिथिपतिरतिथीन् प्रतिपश्यति

देवयजनं प्रेक्षते ॥ ३ ॥

Verily when the host looks at his guest he looks at the *devayajna*, the second of the five *Maha yajnas*.

यदभिवदति दीक्षामुपैति यदुदकं याचत्यपः

प्र णयति ॥ ४ ॥

When he salutes the guest with reverence he takes the vow of performing yajna, when he asks for water for the guest he performs the water-sprinkling procedure of *yajna.*

या एव यज्ञ आपः प्रणीयन्ते ता एव ताः ॥ ५ ॥

The waters brought for the guest are the same solemn water which are arranged for the *yajna*.

यत् तर्पणमाहरन्ति य एवाग्नीषोमीयः

पशुर्बध्यते स एव सः ॥ ६ ॥

The libation brought for the drinking of guest is like that of the same animal which is tied in the post at the time of yajna for the demonstration of the cattle and possesses the qualities of Agni and Soma—the positive and negative—electricity or electrons.

यदा॑वस॒थान् क॒ल्पय॑न्ति सदोहविर्धा॒नान्ये॒व
तत् क॑ल्पयन्ति ॥ ७ ॥

When they arrange dwelling rooms for the guest, they really arrange the sacred chamber for the yajna and the car named as *Shakata*.

यदु॑पस्तृ॒णन्ति॑ ब॒र्हिरे॒व तत् ॥ ८ ॥

What they spread out on the floor to seat him is just like the grass which is used in *yajna* the *kusha*.

यदु॑परिश॒यन॑मा॒हर॑न्ति स्व॒र्गमे॒व तेन॑ लो॒कमव॑ रुन्द्धे ॥ ९ ॥

With the conch which they bring for the guest the host for him wins the life of high prosperity and happiness.

यत् क॑शिपूपब॒र्हण॑मा॒हर॑न्ति परि॒धय॑ ए॒व ते ॥ १० ॥

The pillow-coverings that they bring for the guest is like the *paridhis* of the *yajna*.

यदा॑ञ्जनाभ्यञ्ज॒नमा॒हर॒न्त्याज्य॑मे॒व तत् ॥ ११ ॥

Whatever ointment and the material of inunction they bring for the guest is like the ghee for *yajna*.

यत् पु॒रा प॑रिवे॒षात् खा॒दमा॒हर॑न्ति पु॒रो॒डाशा॑वे॒व तौ ॥ १२ ॥

The food that they bring for the guest before the general distribution reprepents two *purodashas* of *yajna*.

यद॑शन॒कृतं॒ ह्वय॑न्ति हवि॒ष्कृत॑मे॒व तद्ध्व॑यन्ति ॥ १३ ॥

When they call the man who prepares food for the guest,

they summon the man who preparcs the oblation for the *yajna*.

ये व्रीहयो यवा निरुप्यन्तेंऽशव एव ते ॥ १४ ॥

Whatever like rice and barley are selected for the guest are the Anshus of Soma-plant.

यान्युलूखलमुसलानि ग्रावाण एव ते ॥ १५ ॥

The pestle and mortar are the stones of pressing and crushing the Soma-plant.

शूर्पं पवित्रं तुषा ऋजीषाभिषवणीरापः ॥ १६ ॥

The benowing-basket is the filter, the huska are chafts the Soma dregs, the water the pressing gear.

स्रुग् दर्विर्नेक्षणमायवनं द्रोणकलशाः कुम्भ्यो वायव्यानि पात्राणीयमेव कृष्णाजिनम् ॥ १७ ॥

The spoon, ladle, fork and stirring-prong are wooden Soma-tube ; the earthen cooking-pots are the mortar-shaped Soma-vassels ; this earth is just the black-antelopa's skin.

सू० ६(२) ॥ ऋषिः—ब्रह्मा ॥ देवता—अतिथिः, विद्या ॥ छन्दः—१ विराट् पुरस्ताद् बृहती; २, १२ साम्नी त्रिष्टुप्; ३ आसुरी त्रिष्टुप्; ४ साम्न्युष्णिक्; ५ साम्नी बृहती; ६ आर्च्यनुष्टुप्; ७ पञ्चपदा विराट् पुरस्ताद् बृहती; [८], ९ साम्न्यनुष्टुप्; १० त्रिपदाऽऽर्ची त्रिष्टुप्; ११ भुरिक् साम्नी बृहती; १३ त्रिपदाऽऽर्ची पङ्क्तिः ॥

HYMN. VI (2)

Seer—Brahman. Subject-matter—Atithih, Vidya. Metre—1 Virat Purastad Brihati ; 2, 12 Samni Tristup, 3 Asuri Tristup ; 4 Samni Ushnik ; 5 Samni Brihati : 6 Archi Anustup ; 7 Penchapada Virat purastad Brihati ; 8,9 Samni Anustup ; 10 Tripada Archi Tristup ; 11 Bhurik Samni Brihati ; 13 Tripada Archi Panktih.

यजमानब्राह्मणं वा एतदतिथिपतिः कुरुते यदाहार्या
णि प्रेक्षत इदं भूया३ इदा३मिति ॥ १ ॥

When the host looks at the gift or the utensils to be given to guest and says More here, yet more here, he does the acts which should do to the priest of *yajna* (Yajman Brahmana).

यदाह भूय उद्धरेति प्राणमेव तेन वर्षीयांसं कुरुते ॥ २ ॥

When host says to guest 'Please take more' he strengthens his life thereby.

उप हरति हवींष्या सादयति ॥ ३ ॥

When he brings the things near the guest he brings the oblations of *yajna.*

तेषामासन्नानामतिथिरात्मञ्जुहोति ॥ ४ ॥

The guest when eats of the eatables to send to his stomach he offers the oblations of *yajna.*

स्रुचा हस्तेन प्राणे यूपे स्रुक्कारेण वषट्कारेण ॥ ५ ॥

In eating the food he uses the handlike spoon, his *Prana* is like the post and his sound of *Sruk* (Sarak) is like the exclamation of *Vashat.*

एते वै प्रियाश्चाप्रियाश्चर्त्विजः स्वर्गं लोकं
गमयन्ति यदतिथयः ॥ ६ ॥

These guest, be the beloved or not beloved. are like the priests of *yajna* who by their performances enable the performer of yajna to attain salvation.

स य एवं विद्वान् न द्विषन्नश्नीयान्न द्विषतोऽन्नमश्नीयान्न
मीमांसितस्य न मीमांसमानस्य ॥ ७ ॥

The guest who knows the great courtesy of the hospitality should not eat hating, should not eat the food of the man who hates him, should not eat the food of one who is in dubiousity, and should not eat the food of ones who is always in scepticism.

सर्वो वा एष जग्धपाप्मा यस्यान्नमश्नन्ति ॥ ८ ॥

All these men whose food the guests eat blot out their those sins whieh are committed in violating the principles of hospitality of a guest.

सर्वो वा एषोऽजग्धपाप्मा यस्यान्नं नाश्नन्ति ॥ ९ ॥

The house-holding men whose food these guests do not eat, do not become free from the sins which are committed in-violating the prineiples of hospitality of a gucst,

सर्वदा वा एष युक्तग्रावार्द्रपवित्रो विततध्वर
आहृतयज्ञक्रतुर्य उपहरति ॥ १० ॥

He who extends the proper courtesy to guest is treated to be equipped with pressing stone, with wet-some filter, and is always engaged in well-prepared religious rites and the well-arranged acts of the yajna.

प्राजापत्यो वा एतस्य यज्ञो विततो य उपहरति ॥ ११ ॥

The arranged yajna of the man who offers food to guests etc is a yajna which is concerned with house-holder's well-being.

प्रजापतेर्वा एष विक्रमाननुविक्रमते य उपहरति ॥ १२ ॥

The man who offers food to guest ete, follows the steps of Prajapati, the Lord of the universe of the ideal house-holder.

योऽतिथीनां स आहवनीयो यो वेश्मनि स गार्हपत्यो
यस्मिन् पचन्ति स दक्षिणाग्निः ॥ १३ ॥

The man serving the guests should realize, that the fire of the body of guest is the *Ahavaniya*, the fire kept in the house of a house-holder is Garhpatya and the fire on which food for guest the hosts cook is *Dakshinagni*.

सू०६(३) ॥ ऋषिः—ब्रह्मा ॥ देवता—अतिथिः, विद्या ॥ छन्दः—१-६, ९ त्रिपदा पिपीलिकमध्या गायत्री; ७ साम्नी बृहती; ८ पिपीलिकमध्योष्णिक्

HYMN VI (3)

Seer—Brahman. Subject-matter—Atithih. Vidyia, Metre—1-6, 9 Tripada Pipilikamadhya Gayatri; 7 Samni Brihati; 8 Pipilikamadhya Ushnik.

इष्टं च वा एष पूर्तं च गृहाणामश्नाति यः
पूर्वोऽतिथेरश्नाति ॥ १ ॥

This house-holding man who eats before giving food to his guest eats up *yajna karma* and meritorous act of the house.

पयश्च वा एष रसं च गृहाणामश्नाति यः
पूर्वोऽतिथेरश्नाति ॥ २ ॥

The house-holdiug man who eats before giving food to his guest consumes up milk, juice of fruits of the house.

ऊर्जां च वा एष स्फातिं च गृहाणामश्नाति यः
पूर्वोऽतिथेरश्नाति ॥ ३ ॥

The house-holding man who eats before givine food to his guests devours up all the vigour and prosperity of the house.

प्रजां च वा एष पशूंश्च गृहाणामश्नाति यः
पूर्वोऽतिथेरश्नाति ॥ ४ ॥

The house-holding man who eats before giving food to his guest devours up the progeny and cattle of the house.

कीर्तिं च वा एष यशश्च गृहाणामश्नाति यः
पूर्वोऽतिथेरश्नाति ॥ ५ ॥

The house-holding men who eats before giving food to his guest consumes up the glory and understanding of the house.

श्रियं च वा एष संविदं च गृहाणामश्नाति यः
पूर्वोऽतिथेरश्नाति ॥ ६ ॥

The house-holding man who eats before giving food to his guest devours up the solidarity and good sentiments of the house.

एष वा अतिथिर्यच्छ्रोत्रियस्तस्मात् पूर्वो नाश्नीयात् ॥ ७ ॥

It is the guest who is a *Shrotriya,* learned spiritual man well-versed in the Vedas and therefore a house-holder should not take his meal before giving to him.

अशितावत्यतिथावश्नीयाद् यज्ञस्य सात्मत्वाय
यज्ञस्याविच्छेदाय तद् व्रतम् ॥ ८ ॥

For the animation of the yajna, the procedure and rules prescribed for serving the guest and for the preservation of the continivity of such praetice a house-holding man should make this code of conduct that he would take his meal after the guest has eaten up.

एतद् वा उ स्वादीयो यदधिगवं क्षीरं वा मांसं
वा तदेव नाश्नीयात् ॥ ९ ॥

Whatever eatable of palatability like the preperation of milk of the cow, the substantial part of the fruits, the house-holding man should not eat before the guest.

सू०६(४) ॥ ऋषिः—ब्रह्मा ॥ देवता—अतिथिः, विद्या ॥ छन्दः—१, ३, ५, ७ प्राजापत्याऽनुष्टुप्; २, ४, ६, ८ त्रिपदा गायत्री; [भुरिक् अनुष्टुप्. ९ भुरिक् प्राजापत्या गायत्री; १० चतुष्पदा प्रस्तारपङ्क्तिः ॥

HYMN VI (4)

Seer—Brahman. Subject-matter—Atithih, Vidya. Metre—1, 3, 5, 7 Prajapatya Anustup; 2, 4, 6, 8 Tripada Gayatri; 9 Bhurik Prajapatya Gayatri; 10 Chatuspada Prastarpanktih.

स य एवं विद्वान् क्षीरमुपसिच्योपहरति ॥ १ ॥
यावदग्निष्टोमेनेष्ट्वा सुसमृद्धेनावरुन्द्धे तावदेनेनाव रुन्द्धे ॥ २ ॥

1+2.The house-holding man who possesses this knowiedge and offers food to guest pouring milk, attains for him as mueh thereby as he can gain by the performance of successful *Agnistoma yajna.*

स य एवं विद्वान्त्सर्पिरुपसिच्योपहरति ॥ ३ ॥
यावदतिरात्रेणेष्ट्वा सुसमृद्धेनावरुन्द्धे तावदेनेनाव रुन्द्धे ॥ ४ ॥

3+4.The house-holding man who possesses this knowledge and offers food to guest pouring ghee, attains for him as much thereby as he can gain by the performance of successful *Atiratra Yajna.*

स य एवं विद्वान् मधूपसिच्योपहरति ॥ ५ ॥
यावत् सत्रसद्येनेष्ट्वा सुसमृद्धेनावरुन्द्धे
तावदेनेनाव रुन्द्धे ॥ ६ ॥

5+6.The house-holding man who possesses the exact knowledge of this and offers food to guest pouring honey attains for him as much thereby as he can gain by performance of successful *Satrasadya Yajna.*

स य एवं विद्वान् मांसमुपसिच्योपहरति ॥ ७ ॥

यावद् द्वादशाहेनेष्ट्वा सुसमृद्धेनावरुन्द्धे

तावदेनेनाव रुन्द्धे ॥ ८ ॥

7+8. The house-holding man who possesses this exact knowledge and offers food to guest pouring substantial part of the fruits, attains for him as much as he can gain by the performance of successful *Dvadshaha Yajna.*

स य एवं विद्वानुदकमुपसिच्योपहरति ॥ ९ ॥

The hous-holding man who possesses the exact knowledge of this offers food to his guest be sprinkling water.

प्रजानां प्रजननाय गच्छति प्रतिष्ठां प्रियः प्रजानां भवति य एवं विद्वानुदकमुपसिच्योपहरति ॥ १० ॥

The house-holding man who possesses this knowledge and offers to food to guest be sprinkling water, occupies the place fame and the position of the procreation of progeny and becomes favourite of all the subjects.

सू० ६(५) ॥ ऋषिः—ब्रह्मा ॥ देवता—अतिथिः; विद्या ॥ छन्दः—१ साम्न्युष्णिक्; २ पुरउष्णिक्; ३, ५, ७ (अनयोरुत्तरार्धः), १० भुरिक् साम्नी बृहती; ४, ६, ९ साम्न्यनुष्टुप्; ५ (पूर्वार्धः) त्रिपदा निचृद् विषमानामगायत्री; ७ (पूर्वार्धः) त्रिपदा विराड् विषमानामगायत्री; ८ त्रिपदा विराडनुष्टुप् ॥

HYMN VI (5)

Seer—Brahman. Subject-metter—Atithih. Vidya, Metre—1 Samni Ushnik; Purah Ushnik 3, 5, 7 (Last portions of these) and 10 Bhurik samni Brihati; 4 6, 9 Samni Anustup; 5 (Ist portion) Tripada Nichrid Vishama Nam Gayatri 7 (Ist protion) Tripdavirat Vishama Nam Gayatri 8 Tripada Virad Anustup.

तस्मा उषा हिङ्कृणोति सविता प्र स्तौति ॥ १ ॥
बृहस्पतिरूर्जयोद् गायति त्वष्टा पुष्ट्या
प्रति हरति विश्वे देवा निधनम् ॥ २ ॥
निधनं भूत्याः प्रजायाः पशूनां भवति
य एवं वेद ॥ ३ ॥

1+2+3For him who knows the essentials of this *Atithi Yajna* the dawn murmurs ***Hinkara,*** the sun sings ***Prastave*** the Wind sings ***Udgatri Samon*** with vigour, cloud presents the notes fo ***Pratihara*** with increase all the other physical and spiritual forces sing ***Nidhana*** and to him comes the treasure of prosperty, progeny and cattal.

तस्मा उद्यन्त्सूर्यो हिङ्कृणोति संगवः प्र स्तौति ॥ ४ ॥
मध्यन्दिन उद्गायत्यपराह्णः प्रति हरत्यस्तंयन् निधनम् ।
निधनं भूत्याः प्रजायाः पशूनां भवति य एवं वेद ॥ ५ ॥

4+5For him who knows the essential of the *Atithi Yajna* the Rising Sun murmers Hinkara, the sun of early morning pours the notes of ***Prastava,*** the Noon-Sun sings the song of ***Udgatar,*** the sun in the after-noon sings ***Pratihara*** and the setting sun chants Nidhana and to him comes the plenty of prosperity, progeny and cattle.

तस्मा अभ्रो भवन् हिङ्कृणोति स्तनयन् प्र स्तौति ॥ ६ ॥
विद्योतमानः प्रति हरति वर्षन्नुद्गायत्युद्गृह्णन् निधनम् ।
निधनं भूत्याः प्रजायाः पशूनां भवति य एवं वेद ॥ ७ ॥

6+7For him who knows the essential of this *Atithi Yajna*, the cloud prtesent murmurs Hinkara, the thundering cloud sings prastava, the cloud having lightning sings the notee of *Pratihara* raining sings *Udgatri Saman* staying down Pour sings *Nidhana* and to him comes the planty of prosperity, progeny and cattle.

अतिथीन् प्रति पश्यति हिङ्कृणोत्यभि वदति
प्र स्तौत्युदकं याचत्युद् गायति ॥ ८ ॥
उप हरति प्रति हरत्युच्छिष्टं निधनम् ॥ ९ ॥
निधनं भूत्याः प्रजायाः पशूनां भवति य एवं वेद ॥ १० ॥

8+9+10.When the host looks at the guests he seems to sing *Hinkara*, when he offers salutation to guest he seems to sing Prastava, when he calls for the water for guest he sing Udgatri Saman, when he offers the eatable etc to guest he sing, *Pratihara*, the remanining parts of the foot after the eating is *Nidhana* and to him comes the plenty of prosperity, progeny and cattle.

सू० ६(६) ॥ ऋषिः—ब्रह्मा ॥ देवता—अतिथिः, विद्या ॥ छन्दः—१ आसुरी गायत्री; २ साम्न्यनुष्टुप्; ३, ५ त्रिपदाऽऽर्ची पङ्क्तिः; ४ एकपदा प्राजापत्या गायत्री; ६-११ आर्ची बृहती; १२ एकपदा आसुरी जगती; १३ याजुषी त्रिष्टुप्; १४ एकपदासुर्युष्णिक् ॥

HYMN VI (6)

Seer—Brahman Subject-matter—Atithih, Viday. Metre—1 Asuri Gayatri, 2 Samni Anustup; 3, 5 Tripada Archi Panktih; 4 Ekpada Prajapatya Gayatri; 6-11 Archi Brihati; 12 Ekpada Asuri Jagati! 13 Yajushi Tristup, 14 Ekpada Asuri Ushnik.

यत् क्षत्तारं ह्वयत्या श्रावयत्येव तत् ॥ १ ॥
यत् प्रतिशृणोति प्रत्याश्रावयत्येव तत् ॥ २ ॥
यत् परिवेष्टारः पात्रहस्ताः पूर्वे चापरे
च प्रपद्यन्ते चमसाध्वर्यव एव ते ॥ ३ ॥
तेषां न कश्चनाहोता ॥ ४ ॥

1+2+3+4The host serving guest when summons the door-keeper or the keeper of the store does the performance of

Ashravana. When the door-keeper gives his reply of consent, treated to be performong the procedure of *Pratyasravana.* When the foremost and hindmost attendents with pots in their hands come in they are treated to be *Chamsadhvaryava.* The priests holding Chamasa. Not one of them is incompitent in offering oblation.

यद् वा अतिथिपतिरतिथीन् परिविष्य
गृहानुपोदैत्यवभृथमेव तदुपावैति ॥ ५ ॥
यत् सभागयति दक्षिणाः सभागयति
यदनुतिष्ठत उदवस्यत्येव तत् ॥ ६ ॥

5+6When the host serving guest goes to his house or family after having offered the food to his guests, virtually performs Avabhritha, the bath of purification. When the host destributes food to guest, really distributes *dakshina,* remuneration of priests and when he accompanies the guest to see him off, performs the end of the *yajna.*

स उपहूतः पृथिव्यां भक्षयत्युपहूतस्तस्मिन्
यत् पृथिव्यां विश्वरूपम् ॥ ७ ॥

The host serving guests when invited to earth regales all those forms which the invited guest has previously enjoyed on the earth.

स उपहूतोऽन्तरिक्षे भक्षयत्युपहूतस्तास्मिन्
यदन्तरिक्षे विश्वरूपम् ॥ ८ ॥

He invited to the state of air regales all those forms which the invited guest has previously enioyed there.

स उपहूतो दिवि भक्षयत्युपहूतस्तास्मिन्
यद् दिवि विश्वरूपम् ॥ ९ ॥

He invited to the state of high enlightenment regales all

those forms of that state which the invited guest previously has enjoyed there.

स उप॑हूतो दे॒वेषु॑ भक्षयत्युप॑हूत॒स्तस्मि॑न्
यद् दे॒वेषु॑ वि॒श्वरू॑पम् ॥ १० ॥

He invited in learned men regales all those forms of which the invited guest previously has enjoyed in them.

स उप॑हूतो लो॒केषु॑ भक्षयत्युप॑हूत॒स्तस्मि॑न्
यल्लो॒केषु॑ वि॒श्वरू॑पम् ॥ ११ ॥

He invited to worldly people regales all those forms which the invited guest previously has enjoyed in them.

स उप॑हूत॒ उप॑हूतः ॥ १२ ॥
आ॒प्नोती॒मं लो॒कमा॒प्नोत्य॒मुम् ॥ १३ ॥

12.+13 That host who serves the guest is invited respectfully and is invited frequently. He attains the prosperity of this and attains the happiness of that world.

ज्योति॑ष्मतो लो॒काञ्जय॑ति॒ य ए॒वं वेद॑ ॥ १४ ॥

He who knows the secrets of this guest-service attains states of high enlightenments and knowledge.

सू० ७ ॥ ऋषिः—ब्रह्मा ॥ देवता—गौः ॥ छन्दः—१ आर्ची बृहती; २ आर्च्युष्णिक्; ३, ५ आर्च्यनुष्टुप्; ४, १४-१६ साम्नी बृहती; ६, ८ आसुरी गायत्री; ७ त्रिपदा पिपीलिकमध्या निचृद् गायत्री; ९, १३ साम्नी गायत्री; १० पुरउष्णिक्; ११, १२, १७, २५ साम्न्युष्णिक्; १८, २२ एकपदाऽऽसुरी जगती; १९ एकपदा ऽऽसुरी पङ्क्तिः; २० याजुषी जगती; २१ आसुर्यनुष्टुप्; २३ एकपदाऽऽसुरी बृहती; २४ साम्नी भुरिग्बृहती; २६ साम्नी त्रिष्टुप्; (इहानुक्तपादा द्विपदाः) ॥

HYMN VII

Seer—Brahman. Subject-matter—Gauh. Metre—1 Archi Brihati; 2 Archi Ushnik; 3, 5 Archi Anustup; 4, 14-16 Samni Brihati; 6, 8 Asuri Gayatri; 7 Tripada Pipilikamadhya Nichrid Gayatri; 9, 13 Samani Gaytri; 10, Pura ushnik 11, 12, 17, 25 Samni Ushnik; 18, 22 Ekpada Asuri Jagati; 19 Ekpada Asuri Panktih; 20 Yajushi Jagati, 21 Asuri Anustup; 23 Ekpada Asuri Brihati; 24 Samni Bhurig Brihati; 26 Samni Tristup.

N. B. In this hymn the cow is taken as the symbol of all the physical forces, objects and forms of the cosmos. The grand panerama of this uuiverse is imagined in one collective form named as Cow. nay, the Universal Cow or Virat.

प्रजापतिश्च परमेष्ठी च शृङ्गे इन्द्रः
शिरो अग्निर्ललाटं यमः कृकाटम् ॥ १ ॥

The two horns of this Universal-Cow are like the Prajapati and Parmeshthin, the head symbolizes *Indra*, the forehead Agni and the Throat yama.

सोमो राजा मस्तिष्को द्यौरुत्तरहनुः पृथिव्यधरहनुः ॥ २ ॥

The brain of this Cow is like ***Soma Raja***, the upper jaw like sky and the lower jaw like earth.

विद्युज्जिह्वा मरुतो दन्ता रेवतीर्ग्रीवाः
कृत्तिका स्कन्धा घर्मो वहः ॥ ३ ॥

The worldly electricity is like the tongue of this Cow, the *Marutah* are like the teeth while Revati is like neck, Kritika like shoulder and Gharma like the shoulder-bar.

विश्वं वायुः स्वर्गो लोकः
कृष्णद्रं विधरणी निवेष्यः ॥ ४ ॥

The whole is like its vital air, the heavenly region like its throat-pipe and the teresterial region which separates the celestial region is the joint of its leg.

श्येनः क्रोडोऽन्तरिक्षं पाजस्यं१ बृहस्पतिः
ककुद् बृहतीः कीकसाः ॥ ५ ॥

The shenayaga is the breast of this Cow, the firmament or air like belly, Brihaspati is like its hump and the Brihati metres are like its breast bone and cartilages of the ribs.

देवानां पत्नीः पृष्टय उपसदः पर्शवः ॥ ६ ॥

Devapatnyah, the physical forces of the worldly objects are like the back-bones while *Upasad yajna* are the ribs.

मित्रश्च वरुणश्चांसौ त्वष्टा चार्यमा
च दोषणी महादेवो बाहू ॥ ७ ॥

Mitra and Varuna are like the shouder-blades, Tvastar and Aryaman like its fore-arms and Mahadeva is like its arm.

इन्द्राणी भसद् वायुः पुच्छं पवमानो वालाः ॥ ८ ॥

Indrani is like its hinder part, Vayu like the tail and Pavaman like the hair.

ब्रह्म च क्षत्रं च श्रोणी बलमूरू ॥ ९ ॥

Brahma power and *Kshatra*-power are like its hips and the strength like its thigh.

धाता च सविता चाष्ठीवन्तौ जङ्घा गन्धर्वा अप्सरसः
कुष्ठिका अदितिः शफाः ॥ १० ॥

Dhatar and Savitar are like its two knees, Gandharva is like legs, the *apsaras* like the bits of its feet and Aditi is like its hooves.

चेतो हृदयं यकृन्मेधा व्रतं पुरीतत् ॥ ११ ॥

Thought is its heart, the intelligence its liver and the law its pericardium.

क्षुत् कुक्षिरिरा वनिष्ठुः पर्वताः प्लाशयः ॥ १२ ॥

Hunger is the abdomen, cerial is like rectum and mountains like the inward parts.

क्रोधो वृक्कौ मन्युराण्डौ प्रजा शेपः ॥ १३ ॥

Anger is like its kidneys, wrath like its testes and Praja is like the generative organ.

नदी सूत्री वर्षस्य पतय स्तना स्तनयित्नुरूधः ॥ १४ ॥

The river is like the womb, clouds are like its breasts and the thunder is like udder.

विश्वव्यचाश्चर्मौषधयो लोमानि नक्षत्राणि रूपम् ॥ १५ ॥

The all-embracing space represents its skin, the herbacious plants it's hair and the lunar mansions its form.

देवजना गुदा मनुष्या आन्त्राण्यत्रा उदरम् ॥ १६ ॥

Devajanas stand as it's entrails, the men its intestines and other eating creatures are like the stomach.

रक्षांसि लोहितमितरजना ऊबध्यम् ॥ १७ ॥

Rakshaas are like its blood while other folk are the contents of its stomach.

अभ्रं पीबो मज्जा निधनम् ॥ १८ ॥

Abhra, the cloud is like it's fat and the resting place is like its marrow.

अग्निरासीन उत्थितोऽश्विना ॥ १९ ॥

When sitting it represents Agni and when it stands up represents twain of *Ashvinau.*

इन्द्रः प्राङ् तिष्ठन् दक्षिणा तिष्ठन् यमः ॥ २० ॥

This Universal-Cow standing eastwards is Indra and standing southward is *yama.*

प्रत्यङ् तिष्ठन् धातोदङ् तिष्ठन्त्सविता ॥ २१ ॥

This standing west-wards represents *Dhatar* and standing north-wards represents *Savitar.*

तृणानि प्राप्तः सोमो राजा ॥ २२ ॥

When it has approached to grass it is like the ***Raja-Soma.***

मित्र ईक्षमाण आवृत्त आनन्दः ॥ २३ ॥

When it iooks etself it ıs *Mitra* when it has turned round it is *Anand*, the joy.

युज्यमानो वैश्वदेवो युक्तः प्रजापतिर्विमुक्तः सर्वम् ॥ २४ ॥

When it is yoking it has connection with ***Vishvedevas***, all the physical forces, when it has been yoked it is ***Prajapatih*** and when it is set free it belongs to all forms.

एतद् वै विश्वरूपं सर्वरूपं गोरूपम् ॥ २५ ॥

This bovine-formed world is the omniformed it is verily whole of the univsrse which wears all forms.

उपैनं विश्वरूपाः सर्वरूपाः पशवस्तिष्ठन्ति य एवं वेद ॥ २६ ॥

To him who knows the mystery of this omni-formed animals who wear various shapes.

सू० ८ ॥ ऋषिः—भृग्वङ्गिराः ॥ देवता—सर्वशीर्षामयापाकरणम् ॥

छन्दः—१-११, १३, १४, १६-२० अनुष्टुप्; ११ अनुष्टुब्गर्भा ककुम्मती चतुष्पदोष्णिक्; १५ विराडनुष्टुप्; २१ विराट् पथ्याबृहती; ६२ पथ्यापङ्क्तिः

HYMN. VIII

Seer—Bhrigvangiras. Subject-matter–Sarvashirshamya apakarnam, the removal of all kinds of diseas. Metre—1-11, 13,14,16,20 Anustup ; 12 Anustupgarha Kakumati Chatuspada Ushnik ; 15 Virad Anustup ; 21 Virat Pathya Brihati ; 22 Pathya Panktih.

शीर्षक्तिं शीर्षामयं कर्णशूलं विलोहितम् ।
सर्वं शीर्षण्यं ते रोगं बहिर्निर्मन्त्रयामहे ॥ १ ॥

O patient ! I the physician with careful treatment drive out from ycu all the diseases that wrings your brow like headache. the pain that wrings the brow, earache and erisypeles.

कर्णाभ्यां ते कङ्कूषेभ्यः कर्णशूलं विसल्पकम् ।
सर्वं शीर्षण्यं ते रोगं बहिर्निर्मन्त्रयामहे ॥ २ ॥

O man ! I, the physician with careful treatment drive out from you all the diseases which racks you the head like the disease from your both the ears, the disease from the parts thereof. earache from ears and the throbing pain.

यस्य हेतोः प्रच्यवते यक्ष्मः कर्णत आस्यतः ।
सर्वं शीर्षण्यं ते रोगं बहिर्निर्मन्त्रयामहे ॥ ३ ॥

O man ! I, the physician with careful treatment drive out from your head all the diseases which racks the head and make the consumption depart from your ears and mouth which due to that discharge out purified matter.

यः कृणोति प्रमोतमन्धं कृणोति पूरुषम् ।
सर्वं शीर्षण्यं ते रोगं बहिर्निर्मन्त्रयामहे ॥ ४ ॥

O man ! I, the physician with careful treatment drive out from your head all the diseases rack the head including the disease that makes one deaf and the disease which makes one blind.

अङ्गभेदमङ्गज्वरं विश्वाङ्ग्यं विसल्पकम् ।
सर्वं शीर्षण्यं ते रोगं बहिर्निर्मन्त्रयामहे ॥ ५ ॥

O man ! I, the physician with careful treatment drive out from your head all the deseases that raek the head including the throbbing pain in all your limbs and the fever that trouble your body with great pain.

यस्य भीमः प्रतीकाश उद्वेपयति पूरुषम् ।
तक्मानं विश्वशारदं बहिर्निर्मन्त्रयामहे ॥ ६ ॥

O man ! I. the physician with careful treatment drive out from you the fever of all autumn whose terrible attack makes the man quiver.

य ऊरू अनुसर्पत्यथो एति गवीनिके ।
यक्ष्मं ते अन्तरङ्गेभ्यो बहिर्निर्मन्त्रयामहे ॥ ७ ॥

O man ! I the physician with careful treatmeet drive out from your inward parts the consumption which creeps about the thighs and reaches to both the groins afterwards.

यदि कामादपकामाद्धृदयाज्जायते परि ।
हृदो बलासमङ्गेभ्यो बहिर्निर्मन्त्रयामहे ॥ ८ ॥

O man ; I, the physician with careful treatment drive out from all the limbs and heart the cough if it has originated from voluntary acts or from involuntary acts of yours near the heart.

हरिमाणं ते अङ्गेभ्योऽप्वामन्तरोदरात् ।
यक्ष्मोधामन्तरात्मनो बहिर्निर्मन्त्रयामहे ॥ ९ ॥

O man ! I, the physician with careful treatment drive out the yellow jaundice from your limbs, colic from the parts within and the Pthises from your inward part of the body.

आसो बलासो भवतु मूत्रं भवत्वामयत् ।
यक्ष्माणां सर्वेषां विषं निरवोचमहं त्वत् ॥ १० ॥

O man ! let the wasting disease turn to dust, and let the thing originating disease go out like the urine as I have uprooted the poison-tant of all consumption from you.

बहिर्बिलं निर्द्रवतु काहाबाहं तवोदरात् ।
यक्ष्माणां सर्वेषां विषं निरवोचमहं त्वत् ॥ ११ ॥

Let the rumbling sounds run away from the hollow of your stomach as I have uprooted the poison-tant of all consumptions from you.

उदरात् ते क्लोम्नो नाभ्या हृदयादधि ।
यक्ष्माणां सर्वेषां विषं निरवोचमहं त्वत् ॥ १२ ॥

Let the disease run away from your belly from your lungs, from your novel and from your heart as I have uprooted the poison-tant of all consumptions from you.

याः सीमानं विरुजन्ति मूर्धानं प्रत्यर्षणीः ।
अहिंसन्तीरनामया निर्द्रवन्तु बहिर्बिलम् ॥ १३ ॥

Let the dire pains which rend as under the upper part of head and brow depart and pass away out of you without creating any disease and without inflecting heart.

या हृदयमुपर्षन्त्यनुतन्वन्ति कीकसाः ।
अहिंसन्तीरनामया निर्द्रवन्तु बहिर्बिलम् ॥ १४ ॥

Let the pangs that stab the heart reach upto the breast-bone and connected parts depart and pass away out of you without creating any disease and inflicting any hurt.

याः पार्श्वे उपर्षन्त्यनुनिक्षन्ति पृष्टीः ।

अहिंसन्तीरनामया निर्द्रवन्तु बहिर्बिलम् ॥ १५ ॥

Let the piercing pangs that penetrates the sides and pierce the ribs depart and pass away out of you without creating any disease and inflicting any hurt.

यास्तिरश्चीरुपर्षन्त्यर्षणीर्वक्षणासु ते ।
अहिंसन्तीरनामया निर्द्रवन्तु बहिर्बिलम् ॥ १६ ॥

Let the ponetrating pains that pierce your stomach, O man ! as they shoots across, depart and pass away out of you with-oat creating any disease and inflicting any hurt.

या गुदा अनुसर्पन्त्यान्त्राणि मोहयन्ति च ।
अहिंसन्तीरनामया निर्द्रवन्तु बहिर्बिलम् ॥ १७ ॥

Let the pains which spread out through the bowls and creep disordering the intestines depart and pass away out of you without creating any disease and inflicting any hurt.

या मज्ज्ञो निर्धयन्ति परूंषि विरुजन्ति च ।
अहिंसन्तीरनामया निर्द्रवन्तु बहिर्बिलम् ॥ १८ ॥

Let the pains that suck the marrow and tear the inward parts depart and pass away out of you without creating any desease and inflicting any hurt.

ये अङ्गानि मदयन्ति यक्ष्मासो रोपणास्तव ।
यक्ष्माणां सर्वेषां विषं निरवोचमहं त्वत् ॥ १९ ॥

Let the consumption with Colic pain which makes your limbs insensble rnn away, O man ; as I have uprooted the poison-tant of all consumptions from you.

विसल्पस्य विद्रधस्य वातीकारस्य वालजेः ।
यक्ष्माणां सर्वेषां विषं निरवोचमहं त्वत् ॥ २० ॥

Let the influence of piercing pain, abscesses, rheumatism and

opthlmia run away O man ! as I have uprooted the poisontant of all consumption from you,

पादा॑भ्यां ते जानु॑भ्यां श्रोणि॑भ्यां परि॒ भंस॑सः ।
अनू॑कादर्षणी॑रुष्णिहा॑भ्यः शीर्ष्णो॑ रोग॑मनीनशम् ॥ २१ ॥

O man ! I, the physician drive away the penetrating pain from your feet, from your knees, from your hips and hinder parts and also from your spine, from your neck and nape.

सं ते॑ शीर्ष्णः॑ कपाला॑नि हृद॑यस्य च यो वि॒धुः ।
उद्यन्ना॑दित्य र॒श्मिभि॑ः शीर्ष्णो॑
रोग॑मनीनशोऽङ्गभे॒दम॑शीशमः ॥ २२ ॥

O man ! healthy are the skull-bones of your head and regular are your hearts peat as the rising has dispelled away with its beams the dieease of your head and has relieved you from the pain racking your limbs.

सू०९ ॥ ऋषिः—ब्रह्मा ॥ देवता—आदित्यः, अध्यात्मम् ॥ छन्दः—१-११, १३, १५, १७, १९-२२ त्रिष्टुप्; १२, १४, १६, १८ जगती ॥

HYMN IX

Seer—Brahman. Subject-matter—Adityah; Adhyatman. Metre—1-11, 13, 15, 17, 19-22 Tristup; 12, 14, 16, 18 Jagati.

अ॒स्य वा॒मस्य॑ पलि॒तस्य॒ होतु॒स्तस्य॒ भ्राता॑ मध्य॒मो अ॒स्त्यश्नः॑ ।
तृ॒तीयो॒ भ्राता॑ घृ॒तपृ॑ष्ठो अ॒स्यात्रा॑पश्यं वि॒श्पतिं॑ स॒प्तपु॑त्रम् ॥ १ ॥

This all pervading air extending itself in the atmospheric region is the second associate or co-operant of the sun which is the source of evaporation and moistening and protectionand to which our all appraisements and appreeiations are due. The third associate of this is the fire which carries ghee on its back, the *yajna* and ritual eeremonies. I, the scientist

explore and examine the multifarious functions of the sun which has in it the seven rays.

सप्त युञ्जन्ति रथमेकचक्रमेको अश्वो वहति सप्तनामा ।
त्रिनाभि चक्रमजरमनर्वं यत्रेमा विश्वा भुवनाधि तस्थुः॥ २ ॥

The seven rays yoke the onewheeled chariot, the beautiful sun. Only ashva, the sun for whieh the seven rays draw up the water, draws. The three—navelled, imperishable and irresistable chariot, the year on which all these worlds rest.

N. B.: In this verse the summar, rainy season and the winter are described as three wheels of year.

इमं रथमधि ये सप्त तस्थुः सप्तचक्रं सप्त वहन्त्यश्वाः ।
सप्त स्वसारो अभि सं नवन्त
यत्र गवां निहिता सप्त नामा ॥ ३ ॥

The seven rays of the sun which mount on this seven-wheeld chariot, the year having seven seasons in it, draw it like seven horses; The six pairs of the months of a year and one intercalary month, like seven sisters draw up the water of the earth for the sun in which the the seven names, or seven kinds of lusture or seven divisions of year.........the solstice, season, month, fortinght day, night and hour are held.

को ददर्श प्रथमं जायमानमस्थन्वन्तं यदनस्था बिभर्ति ।
भूम्या असुरसृगात्मा क्व स्वित्
को विद्वांसमुप गात् प्रष्टुमेतत् ॥ ४ ॥

Who did behold this soul at the primitive stage of its birth when it having no bone assumes the body of bone and flesh. How the body comes out of the earth, the vital air from wind and the blood from water and whence came this soul ? why may approach the leraded man to ask these questions.

इह ब्रवीतु य ईमङ्ग वेदास्य वामस्य निहितं पदं वेः ।

शीर्ष्णः क्षीरं दुंह्रत गावो अस्य
वव्रिं वसाना उदकं पदापुः ॥ ५ ॥

Let him who certainly knows the hidden mystery of this beautiful sun. declare presently. The rays boaring the light and heat af the Sun milk out water to its head, the cloud-making power and drink the water with their foot.

पाकः पृच्छामि मनसाविजानन् देवानामेना निहिता पदानि ।
वत्से बष्कयेऽधि सप्त तन्तून्
वि तत्निरे कवय ओतवा उ ॥ ६ ॥

I pure in consceince not descerning the reality through my mind ask of these concealed and unfolded mysteries of *devas*, the physical and supraphysical forces of which in this unstatic world have spread out their own seven threads O men of learning! to form wab, the complete whole.

अचिकित्वांश्चिकितुषश्चिदत्र कवीन् पृच्छामि विद्मनो न विद्वान्
वि यस्तस्तम्भ षडिमा रजांस्यजस्य
रूपे किमपि स्विदेकम् ॥ ७ ॥

I ignorant of the real facts ask here the men of wisbom and high penetration like a learning disciple who asks his teachers, as what is that one in the from of an eternal infinite spirit who held firn these six regions of the world.

माता पितरमृत आ बभाज धीत्यग्रे मनसा सं हि जग्मे ।
सा बीभत्सुर्गर्भरसा निविद्धा
नमस्वन्त इदुपवाकमीयुः ॥ ८ ॥

Matar, the material cause which is the moteer of the world at primeaval state eame in the direct eontact of *Pitar*, God the father of the world and was coecordant with the intell-egence and action of him. This material cause pregnant wiht the germs of cosmos and dound under his control was active

to transmute it in to worldy forms. This story can be known by the man who possesses concrete knowledge.

युक्ता मातासीद् धुरि दक्षिणाया अतिष्ठद् गर्भो वृजनीष्वन्तः।
अमीमेद् वत्सो अनु गामपश्यद्
विश्वरूप्यं त्रिषु योजनेषु ॥ ९ ॥

Matar, the material cause of the world was held fast with the axis of the intelligence of divinity, the cosmic embryo stood hidden in the interior of atoms of the matter or stood preserved in the resisting powers of God, The soul lowed and looked upon the material cause as a calf lowed and looked at its mother. The soul in its worldly life obse- rves the numerous forms of the world arranged in thrce localties.

तिस्रो मातॄस्त्रीन् पितॄन् बिभ्रदेक ऊर्ध्वस्तस्थौ नेमव ग्लापयन्त।
मन्त्रयन्ते दिवो अमुष्य पृष्ठे विश्वविदो
वाचमविश्वविन्नाम् ॥ १०॥

The one divine power upholding the three mothers, the three substances and qualities inherent in material cause of the world and three fathers, the three division of time (Past, present and future) has his control over them. They never make him weary. The men who know euerything discuss beeind this almighty God the feasibility of vedic speech which is not known to all.

पञ्चारे चक्रे परिवर्तमाने यस्मिन्नातस्थुर्भुवनानि विश्वा ।
तस्य नाक्षस्तप्यते भूरिभारः
सनादेव न च्छिद्यते सनाभिः ॥ ११ ॥

Upon the five-spoked worldly cycle revolving fast, are resting and depending all the worlds. The heavy-laden and nave-fixed axle of that is never heated and is not ever, broken though it is employed from the time inmemorial,

N.B. : Here in this verse the five spokcs are the five grass elements (of matter).

पञ्चपादं पितरं द्वादशाकृतिं दिव आहुः परे अर्धे पुरीषिणम्।
अथेमे अन्य उपरे विचक्षणे सप्तचक्रे षडर आहुरर्पितम्॥ १२॥

The men of astronomy call rainy seeson the second half of the year which has five seasons including winter and dewy seaon together, and twelve months and is the father of day. The other learned men say that the resting of man is held in the other half of the year which has seven divisions the sol-tice, season, month, fortnight, day and night and his six seasons.

द्वादशारं नहि तज्जराय वर्वर्ति चक्रं परि द्यामृतस्य।
आ पुत्रा अग्ने मिथुनासो अत्र सप्त
शतानि विंशतिश्च तस्थुः ॥ १३ ॥

Revolves round the sun wheel of year which has twelve months as its spokes and it is not to perish. O learned astronomer ! in one complete year there are taking place seven hundred twenty twain of days and nights.

सनेमि चक्रमजरं वि वावृत उत्तानायां दश युक्ता वहन्ति।
सूर्यस्य चक्षू रजसैत्यावृतं यस्मिन्नातस्थुर्भुवनानि विश्वा॥ १४॥

The cycle of the year with its felly revolves without being wasted and ten regions of the space yoked therein draw it in the space. Sun circled with the region moves the light of sun on which rest all the worlds.

स्त्रियः सतीस्ताँ उ मे पुंस आहुः पश्यदक्षण्वान्
न वि चेतदन्धः। कविर्यः पुत्रः स ईमा चिकेत
यस्ता विजानात् स पितुष्पितासत् ॥ १५ ॥

Though they (the souls in the bodies of the women) are female yet the learned men tell me that they are males. He who has eyes sees it but he who is blind dose not behold it. The child who possesses penetrating knowledge comprehend this secret corectly and thus he who knows the mystery of the female souls as male souls and male soule as female souls becomes the father's father, ie more intelligent and wise than father.

N.B.: The souls which are in the female bodies in the present life may as-sume the bodies of the males afterdeath in other life and vice versa.

साकंजानां सप्तथमाहुरेकजं षडिद्यमा ऋषयो देवजा इति ।
तेषामिष्टानि विहितानि धामश स्थात्रे
रेजन्ते विकृतानि रूपशः ॥ १६ ॥

The learned men tell us that the seventh one of the co-born is single born. The six twin pairs of the year called as seasons are born from *deva*, the sun, The good gifts of these seasons are ranged in due order and these various forms move one by one for the sun which is the permanent sorce of them.

N.B. : In this verse six seasons the each of which bear two months are called *deva and yama* due to their being produced from the sun and being the pairs of two months. Normally there are six seasons and therefore, they ore called co-born. The seventh one is due to intercalary month which is single one. Hence it is called single-born,

अवः परेण पर एनावरेण पदा वत्सं बिभ्रती गौरुदस्थात् ।
सा कद्रीची कं स्विदर्धं परागात् क्व स्वित्
सूते नहि यूथे अस्मिन् ॥ १७ ॥

Beneath the upper realm and above this lower also the dawn has risen bearing the sun as its calf throug its movement. Whither-ward and to what part of the world this dawn has departed ? where does it gives birth to its calf, the sun ?

Reall it doesnot raise the sun in the world wherein the multitude of us live,

अवः परेण पितरं यो अस्य वेदावः परेण पर एनावरेण ।
कवीयमानः क इह प्र वोचद् देवं मनः
कुतो अधि प्रजातम् ॥ १८ ॥

Who is the men who discerns the father of this Mind, really the cause of this mind which is beneath the upper realm, the state of intellect and spirit, and is above the lower realm, the state of body and organs ? who is that who acting as sage can declare here as whence has sprung up this magnificent mind ?

ये अर्वाञ्चस्ताँ उ पराच आहुर्ये पराञ्चस्ताँ उं अर्वाच आहुः
इन्द्रश्च या चक्रथुः सोम तानि धुरा
न युक्ता रजसो वहन्ति ॥ १९ ॥

In the moving cycle of planets, the planets which they say come hitherward are told to be departing by others, and to which they tell to be departing are said by others as to be directed hitherward; whatever laws and thoroughfares for these worlds the sun and wind have fixed carry them as the horses yoked in the car's pole drive it.

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परि षस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्यो
अभि चाकशीति ॥ २० ॥

Two bird-like substances——God and soul whose acts and knowledge are beautiful in there spheres and who are residing together and like friends, rest on the tree-like mateial cause, the utter which is of the time of same eternity. One of the twain the soul eats the sweet and palatable fruit of the tree which the other (God) eating not sees like an indifferenet passive spectator.

यस्मिन् वृक्षे मध्वदः सुपर्णा निविशन्ते सुवते चाधि विश्वे ।
तस्य यदाहुः पिप्पलं स्वाद्वग्रे
तन्नोन्नशद्यः पितरं न वेद ॥ २१ ॥

On the tree-like material structure whcreon five birds, the souls eat sweetness, all of them rest and procreate their progeny. Upon the lofty top of it they say the fruit is very palatable. (But they do not realize the fact) that he who does not know the father, god who is the creator of all, can not gain it.

यत्रा सुपर्णा अमृतस्य भक्षमनिमेषं विदथाभिस्वरन्ति ।
एना विश्वस्य भुवनस्य गोपाः स मा धीरः
पाकमत्रा विवेश ॥ २२ ॥

May in this life and world bring mature and holy knowledge to us the firm guard of the universe (God) in whom beautiful learned souls enjoy the boon of immortality always and with knowledge and faith sing the songs of his praise.

सू० १० ॥ ऋषिः—ब्रह्मा ॥ देवता—गौः, विराट्, अध्यात्मम्; २३ मित्रावरुणौ ॥ छन्दः—१, ७, १४, १७, १८ जगती; २, २६, २७ भुरिक् त्रिष्टुप्; ३-६, ८-१३, १५, १६, १९, २०, २२, २३, २५, २८ त्रिष्टुप्; २१ पञ्चपदाऽतिशक्वरी; २४ चतुष्पदा पुरस्कृतिर्भुरिगतिजगती ॥

HYMN. X.

Seer—Brahman. Subject-matter-Gau Virat ; Adhyatmam; 23 Mitravarunau, Metre—1, 7, 14, 17, 18, Jagati ; 2, 26, 27 Bhurik Tristup, 3-6 8-13, 15, 16, 19, 20, 22, 23, 25 28, Tristup; 21 Panchpada Atiśhakvari, 24, Chatuspada Puraskritir Bhurig Atijagati.

N.B. : In this hymn the mystery of the cosmic order has been exploded,. The world has a very close chanection with the vedic words, *Chandas* and *samans*. The world order has

been maintained by the Lord of the universe with the Vedlc terms. *Chanda* etc. Says *V-yasa*, in his treatise called as the Brahmasutra-*Atah prabhanat*, ie this world is created by the Lord of Universe with the Vedic words. The commnetators of this Brahmasutra refer to the Mantra of Samveda (IV.20, 10, 1) which also happens in the Rigveda—*Ate asrigramindavah* etc. In this quoted verse it has been said that with the words of-these veres the Lord of the universe created the worldly objects.

Taithriya Brahmana says—Bhurititi Vai prajapatih imanajanayat Bhva it anterikhaam etc (2/2/4/2) i-e–the Lord of the universe thought in his mind the term *Bhuh* and, created this earth and respectively in this way created the firmament and heavenly region with the words *Bhuvah* and *svah*. Thus this hymn describes this fact very beautifully.

यद् गायत्रे अधि गायत्रमाहितं त्रैष्टुभं वा त्रैष्टुभान्निरतक्षत ।
यद्वा जगज्जगत्याहितं पदं य इत् तद्
विदुस्ते अमृतत्वमानशुः ॥ १ ॥

whatever is Gayatri, the fire etc was based on the *Gayatra*, the Gayatri meter—whatever was *Traistubha*, the air etc was created from Tristubh; whatever was called *jagat*. the heavenly region was based on jagati metre; those who know this mystery attain immortrlity, i. e. salvotion.

गायत्रेण प्रति मिमीते अर्कमर्केण साम त्रैष्टुभेन वाकम् ।
वाकेन वाकं द्विपदा चतुष्पदाक्षरेण
मिमते सप्त वाणीः ॥ २ ॥

The Lord of the Vedic speech measures out the *Arka Rik* with Gayatri metre—He measures the *Arka saman* with *Arka*, He measures *Waka*, triplet of *Saman* with *Tristubh* and with triplet of *Saman*. He measures out other treplets etc. and thus by two stanzas or by four stanzas and syllables. He measures the seven metres of the Vedas,

जगता सिन्धुं दिव्य॑स्कभायद् रथंतरे सूर्यं पर्यपश्यत् ।
गायत्रस्य समिधस्तिस्र आहुस्ततो मह्ना
प्र रिरिचे महित्वा ॥ ३ ॥

The creator of the Universe established the ocean, the ocean of vapours in the heavenly region (the atmospheric ocean), He beheld the sun in the *Rathantara* Saman, these three resplendent objects of fire—(the fire, electricity and the sun) are three it is said by the learned men. Hence the Lord of the Universe excels in majesty, vigour and effulgence from all these.

उप ह्वये सुदुघां धेनुमेतां सुहस्तो गोधुगुत दोहदेनाम् ।
श्रेष्ठं सवं सविता साविषन्नोऽभीद्धो
घर्मस्तदु षु प्र वोचत् ॥ ४ ॥

I call the milch-cow which is to be milked easily so that the dextrous man milking the cow may milk her. God has created for us the greatest wealth and let the cauldron be heated and let the performance of yajna proclaim it.

हिङ्कृण्वती वसुपत्नी वसूनां वत्समिच्छन्ती मनसाभ्यागात् ।
दुहामश्विभ्यां पयो अघ्न्येयं
सा वर्धतां महते सौभगाय ॥ ५ ॥

The Cow who is the preserver of all treasures yearnning in spirit for her calf and lowing and lieking it comes hither. Let this cow who is not ever to be killed yield milk for man and woman and let her prosper for our great benefit.

गौरमीमेदभि वत्सं मिषन्तं मूर्धानं हिङ्ङकृणोन्मातवा उ ।
सृक्वाणं घर्ममभि वावशाना मिमाति
मायुं पयते पयोभिः ॥ ६ ॥

As a cow yearning in spirit for her calf lows and as the calf raising its head towards mother lows in response, so the lightning in the cloud desiring to the sun which creates it makes thundering sound and pours with the water.

अयं स शिङ्क्ते येन गौरभीवृता मिमाति मायुं
ध्वसनावधि श्रिता । सा चित्तिभिर्नि
हि चकार मर्त्यान् विद्युद्भवन्ती प्रति वव्रिमौहत ॥ ७ ॥

This cloud thunders and surrounded by which and staying in the heart of it celestial speech, the lighting makes thundering sound and by its various functins gives benefit to the people and this celestial speech turning itself to electricity of cloud makes distinct the form of all the objects.

अनच्छये तुरगातु जीवमेजद् ध्रुवं मध्य आ पस्त्यानाम् ।
जीवो मृतस्य चरति स्वधाभिरमर्त्यो
मर्त्येना सयोनिः ॥ ८ ॥

The infinite eternal Divinity which is speediest of all (being -ominpresent) giving life to individual soul pervades in the objects of the world. The individual spirit which is immortal but as sumes the mortal body, becoming nearest companion with mortal body limbs mind etc, moves in this world with its powers and the actions and imprssions.

विधुं दद्राणं सलिलस्य पृष्ठे युवानं सन्तं पलितो जगार ।
देवस्य पश्य काव्यं महित्वाद्या
ममार स ह्यः समान ॥ ९ ॥

The all subsisting God everywhere present on the back of nature takes to His fold the individual spirit which possesses all the motions is always young by it's nature. Behold O man ! the high wisdom and order of Ood, (Under which) he who dies yesterday is assuming birth today and who was alive yesterday dies today.

य ईं चकार न सो अस्य वेद य ईं ददर्श हिरुगिन्नु तस्मात्
स मातुर्योना परिवीतो अन्तर्बहुप्रजा
निर्ऋतिरा विवेश ॥ १० ॥

The man who procreates does not know the whereabouts of the individuals spirit. He, the Lord of the Universe who sees this spirit is free from the cycie of life and death. The souls of foetus coverd in the womb of mother assuming many life after death sinks in to trouble of death.

अपश्यं गोपामनिपद्यमानमा च परा च पथिभिश्चरन्तम् ।
स सध्रीचीः स विषूचीर्वसान
आ वरीवर्ति भुवनेष्वन्तः ॥ ११ ॥

May I have a glance at the indestructible Lord of the sense organs (i. e. the individual soul) which ever walks through pathways of coming (birth) and departure (death). It traverses its path with its body and even without it and having covered itself with its actions (i, e. in accordance with its good and evil actions) it come (takes birth) again and again in the various worlds.

द्यौर्नः पिता जनिता नाभिरत्र बन्धुर्नो माता पृथिवी महीयम्
उत्तानयोश्चम्वो३र्योनिरन्तरत्रा पिता दुहितुर्गर्भमाधात् ॥ १२॥

The sun is our protector, life-giver and in it is the navel of the worlds and it is binding all the planets. This grand earth is like our mother. The sun which has its place between earth and heaven established below and above, becoming the cause of its rise finds out the day from it as the son of this earth or the dawn of the morning.

पृच्छामि त्वा परमन्तं पृथिव्याः पृच्छामि वृष्णो अश्वस्य रेतः
पृच्छामि विश्वस्य भुवनस्य नाभिं
पृच्छामि वाचः परमं व्योम ॥ १३ ॥

I, the desciple ask you O teacher as what is centre of this globe, I further ask as what is the power of mighty Ashva, the fire, I also want to know as what is centre of the universe and I finally enquire form you as what is the vast source of speech.

इयं वेदिः परो अन्तः पृथिव्या अयं सोमो वृष्णो अश्वस्य रेतः
अयं यज्ञो विश्वस्य भुवनस्य नाभिर्ब्रह्मायं
वाचः परमं व्योम ॥ १४ ॥

Take to yourself, O desciple ! the *Yajna Vedi* is the centre of the globe it is round, this electricity is the power of mighty fire, this *Yajna*, the integrating disintegrating and worshipable God is the centre of the universe and the chief priest of *Yajna* or Brahman, the Supreme Being or the Vast space is the broad source of speech.

न वि जानामि यदिवेदमस्मि निण्यः संनद्धो मनसा चरामि
यदा मागन् प्रथमजा ऋतस्यादिद्
वाचो अश्नुवे भागमस्याः ॥ १५ ॥

I know not fully what I am in reality for I am placed within and wander with fettered mind when I will be able to attain the primordial product of the eternal law, than and them only I will obtain the share of this Divine word.

अपाङ् प्राङेति स्वधया गृभीतोऽमर्त्यो मर्त्येना सयोनिः ।
ता शश्वन्ता विषूचीना वियन्ता न्यन्यं
चिक्युर्न नि चिक्युरन्यम् ॥ १६ ॥

The immortal soul occuping the same locality with the mortal (body) attains right and wrong modes of existence being grasped by the substence (of his life which is the result of his own actions.) Both of them ceaslessly move towards all directions and attain various stages. Men fully perceive the none but fall to perceive the other.

सप्तार्धगर्भा भुवनस्य रेतो विष्णोस्तिष्ठन्ति प्रदिशा विधर्मणि ।
ते धीतिभिर्मनसा ते विपश्चितः परिभुवः
परि भवन्ति विश्वतः ॥ १७ ॥

The seven *Prakriti-Vikriti* (Resolution different ation, and five rare elements) which are the effect of matter but cause of all the other objects organic and inorganic wearing the seed power of the world with the ordinance of God are placed by Him in producing the objects of various nature and quallities. These with their diferent funcuons endued with the wisdom and intelligence of God change them on all sides in many forms.

ऋचो अक्षरे परमे व्योमन् यस्मिन् देवा अधि विश्वे निषेदुः
यस्तन्न वेद किमृचा करिष्यति य इत्
तद् विदुस्ते अमी समासते ॥ १८ ॥

He who does not know vast space of *Riks* i. e. the indestructible all-pervading Lord of the Vedic speech in whom all the physical and spiritual forces find their repose, will do what with the mere words. But he who know that Supreme Being. (the fountain of Vedic speech) embraces Him in emanicipation.

ऋचः पदं मात्रया कल्पयन्तोऽर्धर्चेन चाक्लृपुर्विश्वमेजत् ।
त्रिपाद् ब्रह्म पुरुरूपं वि तष्ठे
तेन जीवन्ति प्रदिशश्चतस्रः ॥ १९ ॥

The Cosmic force producing the foot of *Rik* with measure arranange the moving world with half of the *Rik*. The Supreme spirit who is *Tripad*, the creator protector and anmilator makes the world of multifarious forms and through Him four regions have their being.

सूयवसाद् भगवती हि भूया अधा वयं भगवन्तः स्याम ।

अद्धि तृणमघ्न्ये विश्वदानीं पिब शुद्धमुदकमाचरन्ती ॥ २० ॥

May this cow (Aghnya) eating the nice fodder of barley be fortunate enough and may we also have a plenty of fortunes, let it eat grass always and drink pure water grazing in the pasture.

गौरिन्मिमाय सलिलानि तक्षत्येकपदी द्विपदी सा चतुष्पदी ।
अष्टापदी नवपदी बभूवुषी सहस्राक्षरा भुवनस्य
पङ्क्तिस्तस्याः समुद्रा अधि वि क्षरन्ति ॥ २१ ॥

This speech of the middle region thunders aloud forming the rain. This becoming one-worded, two worded, four.worded. eitht worded, nine-worded and thousand-syllabled is spreading through out the world in articulate sound. The oceans descend form it.

N.B. : Here the mystery of speech has been exploded in the Verse. The speech of the middle region, thc lightning is inarticulate sound. But develops itself in the from of articuled speech besides raining water.

कृष्णं नियानं हरयः सुपर्णा अपो वसाना दिवमुत्पतन्ति ।
त आववृत्रन्त्सदनादृतस्यादिद्
घृतेन पृथिवीं व्यूदुः ॥ २२ ॥

The rays of light carrying water rise to the heaven in the *Uttarayana* and return back in *Dakshinayana* from the atmospheric region and the earth is made moistened with water of rain.

अपादेति प्रथमा पद्वतीनां कस्तद् वां मित्रावरुणा चिकेत ।
गर्भो भारं भरत्या चिदस्या
ऋतं पिपर्त्यनृतं नि पाति ॥ २३ ॥

The first speech of all the articulate speeches of syllables and stanzas is without syllable and sttanzas as it is inarticulate

sound. Who of you, O teacher and disciple know this fact ? The almighty all-pervading God upholds the heavy burden of analysing this speech. He preserves truth and dispels untruth.

विराड् वाग् विराट् पृथिवी विराडन्तरिक्षं विराट्
प्रजापतिः विराण्मृत्युः साध्यानामधिराजो बभूव
तस्य भूतं भव्यं वशे स मे भूतं भव्यं वशे कृणोतु ॥ २४ ॥

Virat is speech, *virat* is the earth, *virat* is the middle region, virat is Prajapati. the time (*Samvassara*) and Virat is death. This Imperial Majesty *Sadhvas* and past and future are under its control. Let this make me master over what has been and what shall be.

शकमयं धूममारादपश्यं विषूवता पर एनावरेण ।
उक्षाणं पृश्निमपचन्त वीरास्तानि
धर्माणि प्रथमान्यासन् ॥ २५ ॥

I. the man of intuitive power see the mighty Lord giving the motion to world and being far away and separate from this perceptible present world of multifarious phenomena. The men brave in knowlege and action make ripe and mature their spiritual power which whowers wisdom and happiness. The rules and obsrvances to attain this power are the first and important codes of conduct.

त्रयः केशिनं ऋतुथा वि चक्षते संवत्सरे वपत एक एषाम्
विश्वमन्यो अभिचष्टे शचीभिर्ध्राजिरेकस्य
ददृशे न रूपम् ॥ २६ ॥

There are three illuminating substances which are perceived performing various actions of the world according to law and order. One of them sows the seed of the world (i. e. God), one observes the world by all his powers (i. e. the soul) and the one whose force in action are seen but its essence is not visible (i. e. matter in subtle state).

चत्वारि वाक् परिमिता पदानि तानि विदुर्ब्राह्मणा ये मनीषिणः
गुहा त्रीणि निहिता नेङ्गयन्ति तुरीयं
वाचो मनुष्या वदन्ति ॥ २७ ॥

There are four divisions in which the speech has been measured out. The devotees of God who have the thorough wisdom comprehaed them. Three kept concealed in the recess of heart cause no motion and of these speech men speak only fourth division.

N.B : These divisions are—***Para, Pashyanti, Madhyama*** and *Vaikhari*.

इन्द्रं मित्रं वरुणमग्निमाहुरथो दिव्यः स सुपर्णो गरुत्मान् ।
एकं सद् विप्रा बहुधा वदन्त्यग्निं
यमं मातरिश्वानमाहुः ॥ २८ ॥

They call Him Indra—God of Supreme power, Mitra—The friend of all, Varuna—The most Desirable Being, Agni—The All-Knowing, Divyathe Shining one and Garutman—The Mighty Soul, The sages describe the one Being in various ways calling Him Agni—Self-refulgent one, Yama—The Ordainer of the World and Matrishvan—The Life-energy of the Universe.

BOOK—X

सू०१ ।। ऋषिः—प्रत्यङ्गिरसः ।। देवता—मन्त्रोक्ताः ।। छन्दः—१ महाबृहती; २ विराण्नाम गायत्री; ३-८, १०, ११, १४, २१, २५-२७, ३०, ३१ अनुष्टुप्: ९ पथ्यापङ्क्तिः; १२ पङ्क्तिः; १३ उरोबृहती; १५ चतुष्पदा विराड् जगती; १६, १८ त्रिष्टुप्; १७, २४ प्रस्तारपङ्क्तिः; १९ चतुष्पदा जगती; २० विराट् प्रस्तार-पङ्क्तिः; २२ द्विपदाऽऽर्च्युष्णिक् (एकावसाना); २३ त्रिपदा भुरिक् विषमा गायत्री; २८ त्रिपदा गायत्री; २९ मध्ये ज्योतिष्मती जगती; ३२ द्व्यनुष्टुब्गर्भा पञ्चपदातिजगती

HYMN. I

Seer—Pratyangirasah. Subject-matter—as described in the verses. Metre—1, Mahavrihati ; 2 Virat naman Gayatri ; 3-8, 10,11,14,21 25-27, 30,31 Anustup ; 12 Panktih; 13 Urobrihati ; 15 Chatuspada Virat Jagati ; 16, 18 Tristup, 17-24 Prastarpanktih ; 19 Chatuspada Jagati ; 20 Virat prastarpanktih ; 22 Dvipada Archi Ushnik (Ekavasana) ; 23 Tripada Bhurig Vishama Gayatri ; 28 Tripada Gayatri ; 29 Madhya Jyotishmati Jagati ; 32 Divyanustubgarbha Panchpadatijagati.

यां कल्पयन्ति वहतौ वधूमिव विश्वरूपां हस्तकृतां चिकित्सवः
सारादेत्वप नुदाम एनाम् ॥ १ ॥

Let it be far away from us and we drive away this device which the artists like a beautiful bride in marriage, prepare by hand-work.

शीर्षण्वती नस्वती कर्णिनी कृत्याकृता संभृता विश्वरूपा ।
सारादेत्वप नुदाम एनाम् ॥ २ ॥

Let it be far away and we drive away this device which is complete with head, complete with nose, complete with ears has all beauties and is fashioned by the man who knows to use this device.

शूद्रकृता राजकृता स्त्रीकृता ब्रह्मभिः कृता ।
जाया पत्यां नुत्तेव कर्तारं बन्ध्वृच्छतु ॥ ३ ॥

Let this device whether it is made by *Shudra*, or made by King or prepared by woman, or wrought by the *Brahmanas*, return to its make as its kin-like a woman banished by her husband.

अनयाहमोषध्या सर्वाः कृत्या अदूदुषम् ।
यां क्षेत्रे चक्रुर्यां गोषु यां वा ते पुरुषेषु ॥ ४ ॥

I, with this herb or encountering active measure ruin, all the devices which they have cast in the field, which they have used upon cows or which are used by them on men.

अघमस्त्वघकृते शपथः शपथीयते ।
प्रत्यक् प्रतिप्रहिण्मो यथा कृत्याकृतं हनत् ॥ ५ ॥

Let the misery full upon him who causes it to others, let the curse fall upon him who curses others as I drive this device back so that it may slay the maker of this.

प्रतीचीन आङ्गिरसोऽध्यक्षो नः पुरोहितः ।
प्रतीचीः कृत्या आकृत्यामून् कृत्याकृतो जहि ॥ ६ ॥

The man of scientific knowledge who is our priest and guarding authority is against this device. May he turning back these devices slay the users of such devices.

यस्त्वोवाच परेहीति प्रतिकूलमुदाय्यम् ।
तं कृत्येऽभिनिवर्तस्व मास्मानिच्छो अनागसः ॥ ७ ॥

Let this device return back to that foeman who launched this device against us telling it to go away and kill and let it not desire us who are innocent.

यस्ते परूंषि संदधौ रथस्येव ऋभुर्धिया ।
तं गच्छ तत्र तेऽयनमज्ञातस्तेऽयं जनः ॥ ८ ॥

Let this device treat us as unknown ones and return back to that skilled man who by his skill made the parts of it like a dexter artist who makes the parts of the Chariot as there is the home of it.

ये त्वा कृत्वालेभिरे विद्वला अभिचारिणः ।
शंभ्वी३दं कृत्यादूषणं प्रतिवर्त्म पुनःसरं तेन त्वा स्नपयामसि ॥ ९ ॥

For the cunning and device-applying men who preparing this device hold it fast to use, this repellent way of returning it to them and destroy it is good. It is why I cleanse it.

यद् दुर्भगां प्रस्नपितां मृतवत्सामुपेयिम ।
अपैतु सर्वं मत् पापं द्रविणं मोप तिष्ठतु ॥ १० ॥

Let all my evils depart and let the plenty of riches visit us when I find a cow in miserable state, drenched and with dead calf.

यत् ते पितृभ्यो ददतो यज्ञे वा नाम जगृहुः ।
संदेश्या३त् सर्वस्मात् पापादिमा मुञ्चन्तु त्वौषधीः॥ ११ ॥

If they (the men of evil designs) call you name, i. e. reproach you at the time when you perform yajna and when you offer food and drink to learned old men let these prophylactic-like measures deliver you from all these reproachable evils, O man !

देवैनसात् पित्र्यान्नामग्राहात् संदेश्यादभिनिष्कृतात् ।
मुञ्चन्तु त्वा वीरुधो वीर्येण ब्रह्मण ऋग्भिः पयस ऋषीणाम् ॥ १२ ॥

Let the precautionary measures of right thought dawned through the vigour of Knowledge, by the prayers and by the teachings of seers free you from the evils intended to play against learned men, against the learned old parents and reproachment, taunts and the intention of humiliating anyone.

यथा वातंश्च्यावयति भूम्यां रेणुमन्तरिक्षाच्चाभ्रम् ।
एवा मत् सर्वं दुर्भूतं ब्रह्मनुत्तमपायति ॥ १३ ॥

As the wind stirs the dust from earth and drives the clouds from sky so all the miseries hurt by the Knowledge of the Veda depart from me.

अपं क्राम नानंदती विनंद्धा गर्दभीवं ।
कर्तॄन् नंक्षस्वेतो नुत्ता ब्रह्मणा वीर्यावता ॥ १४ ॥

Let this device used against us repelled by the powerful weapons go to its makers and users like a crying she-ass whose strihgs are loosed.

अयं पन्थाः कृत्य इतिं त्वा नयामोऽभिप्रहितां
प्रतिं त्वा प्र हिंण्मः । तेनाभि याहि भञ्जत्यनंस्वतीव
वाहिनीं विश्वरूपा कुरूटिनीं ॥ १५ ॥

This is the path of the device, we make it go by this way, if it is cast against us we return it to the man who has cast it. Let this go by the same way like an army which causing onslaught, having various divisions, beating the drums and accompanied by cars etc. marches to invade a country.

पराक् ते ज्योतिरपथं ते अर्वागन्यत्रास्मदयंना कृणुष्व ।
परेणेहि नवतिं नाव्या३ अति दुर्गाः
स्रोत्या मा क्षणिष्ठाः परेहि ॥ १६ ॥

The light for the device is thitherward. there is no path for it hitherward, let this make its home elsewhere, let it cross

ninety rivers or streams which are difficult to be crossed by boats, let it be far away and do not inflict any harm.

वातंइव वृक्षान् नि मृंणीहि पादय मा गामश्वं
पुरुषमुच्छिष एषाम् ।
कर्तृन् निवृत्येतः कृत्येऽप्रजास्त्वार्य बोधय ॥ १७ ॥

Let this device like the wind which uproots the trees, smite and overthrow the cows, horses and men of these makers of device returning back to them from here and make them realize that they are without children.

यां ते बर्हिषि यां श्मशाने क्षेत्रे कृत्यां वलगं वा निचख्नुः ।
अग्नौ वा त्वा गार्हपत्येऽभिचेरुः
पाकं सन्तं धीरतरा अनागसम् ॥ १८ ॥

O man make ineffective the device or hidden design which they have hurled or cast in water, which in field, which in cremation ground and which the cunning fellows have hurled against simple, innocent you in the fire of house-hold.

उपाहृतमनुबुद्धं निखातं वैरं त्सार्यन्वविदाम कर्त्रम् ।
तदेतु यत आभृतं तत्राश्वइव वि वर्तताम्
हन्तु कृत्याकृतः प्रजाम् ॥ १९ ॥

I discover as understood the tool cast against, stealthily concealed, burried deep, used with enemity, made in curbing shape and pointed to cut sharp. Let it go there whence it has been brought and work out its power like a horse or fire and slay the children of the maker of the tool.

स्वायसा असयः सन्ति नो गृहे विद्मा ते कृत्ये यतिधा परूंषि
उत्तिष्ठैव परेहीतोऽज्ञाते किमिहेच्छसि ॥ २० ॥

We have in our house the swords of the steel of good quality, we also know the parts and joints of this tool in

whatever number they exist, let ;t arise instantaneously and go from here. What this poor stranger is seeking here.

ग्रीवास्ते कृत्ये पादौ चापि कर्त्स्यामि निर्द्रव ।
इन्द्राग्नी अस्मान् रक्षतां यौ प्रजानां प्रजापती ॥ २१ ॥

Let this device run away, I will cut its throat and also the feet, let the electricity and fire which are like the mother having children amongst the subject, guard us.

सोमो राजाधिपा मृडिता च भूतस्य नः
पतयो मृडयन्तु ॥ २२ ॥

May *Soma* the gracious Divinity and majestic governing forces give us favour.

भवाशर्वावस्यतां पापकृते कृत्याकृते ।
दुष्कृते विद्युतं देवहेतिम् ॥ २३ ॥

May the *Bhava* and *Sharva* the two forms of fire cast their flash of electricity which is the most effective weapon of the physical forces, against the evil-doers, bad tool-appliers and the men of evil designs.

यद्येयथ द्विपदी चतुष्पदी कृत्याकृता संभृता विश्वरूपा ।
सेतोऽष्टापदी भूत्वा पुनः परेहि दुच्छुने ॥ २४ ॥

If this evil device wrought by the devic-maker in various shape comes to us as one-footed or two-footed or four-footed, then let it return back again from here to its maker as becoming eight-footed.

अभ्यक्ताक्ता स्वरंकृता सर्वं भरन्ती दुरितं परेहि ।
जानीहि कृत्ये कर्तारं दुहितेव पितरं स्वम् ॥ २५ ॥

Let this device which is pointed, balmed and well-decorated, possessing all sorts of evils go and know its maker as the daughter knows her father.

परेहि कृत्ये मा तिष्ठो विद्धस्येव पदं नय ।
मृगः स मृगयुस्त्वं न त्वा निकर्तुमर्हति ॥ २६ ॥

Let this device go, let it not stay, let it pursue the makers foot as the hunter pursues the track of wounded animal-prey. The enemy is the prey and this device is hunter, the prey can not humble the hunter.

उत हन्ति पूर्वासिनं प्रत्यादायापर इष्वा ।
उत पूर्वस्य निघ्नतो नि हन्त्यपरः प्रति ॥ २७ ॥

The man waiting for attacking the enemy with his shaft smite the enemy who first would shoot him or when the enemy deals below before him he following strikes him down.

एतद्धि शृणु मे वचोऽथेहि यत एयथ ।
यस्त्वा चकार तं प्रति ॥ २८ ॥

Let this device hear of my word and let it return back whence it has come or let it go to him who has fashioned it.

अनागोहत्या वै भीमा कृत्ये मा नो गामश्वं पुरुषं वधीः
यत्रयत्रासि निहिता ततस्त्वोत्थापयामसि
पर्णाल्लघीयसी भव ॥ २९ ॥

The slaughter of an innocent is a dreadful act. Let not this device slay the cows, horses and men of ours. We rouse and raise it from whatsoever place it has been stealthily fixed up. Let it be lighter than a leaf.

यदि स्थ तमसावृता जालेनाभिहिताइव ।
सर्वाः संलुप्येतः कृत्याः पुनः कर्त्रे प्र हिण्मसि ॥ ३० ॥

If this device is concealed in the great darkness, and it is bound as with a net, we tear out all these devices and send them back from here to their maker.

कृत्याकृतो वलगिनोऽभिनिष्कारिणः प्रजाम् ।
मृणीहि कृत्ये मोच्छिषोऽमून् कृत्याकृतो जहि ॥ ३१ ॥

Let this device crush the men and children of makers of the device who are wicked users of such a harmful device and let it leave not anyone and slay all of them.

यथा सूर्यो मुच्यते तमसस्परि रात्रिं जहात्युषसश्च केतून् ।
एवाहं सर्वं दुर्भूतं कर्त्रं कृत्याकृता
कृतं हस्तीव रजो दुरितं जहामि ॥ ३२ ॥

As the sun gets itself free from deep darkness and casts away night and the signs or rays of down, so I repel all the troublesome designs which has been planned by the user of device and as an elephant shakes away dust so I cast the trouble aside.

सू०२ ॥ ऋषिः—नारायणः ॥ देवता—पुरुषः, ब्रह्मप्रकाशनम् (३१, ३२ साक्षात् ब्रह्मप्रकाशिन्यौ) छन्दः—१-४, ७, ८ त्रिष्टुप्; ५, ९, १०, १२-२७, २९-३३ अनुष्टुप्; ६, ११ जगती; २८ भुरिग्बृहती ॥

HYMN. II.

Seer—Narayrnah. Subject-matter—Purushah, Brahmaprakashanam. Metre—1-4, 7,8, Tristup ; 5,9,10,12,—27 29-33 Anustup ; 6,11 Jagati, 28 Bhurig Brihati ;.

केन पार्ष्णी आभृते पूरुषस्य केन मांसं संभृतं केन गुल्फौ ।
केनाङ्गुलीः पेशनीः केन खानि केनोच्छ्लङ्खौ
मध्यतः कः प्रतिष्ठाम् ॥ १ ॥

Who did frame the heels of this man ? Who did fashion the flesh of him ? Who did form and fix his ankles ? Who does make the openeing and the well-moulded fingers ? Who does give him the foot-soles and who does provides him with central stamina?

कस्मान्नु गुल्फावधरावकृण्वन्नष्ठीवन्तावुत्तरौ पूरुषस्य ।
जङ्घे निर्ऋत्य न्यदधुः क्व स्विज्जानुनोः
सन्धी क उ तच्चिकेत ॥ २ ॥

Whence do the physieal forces make the under ankles and the upper knee-bones of the man. Where from do they make the separate legs ? and who does plans and forms the knee's articulation ? Who is the man who knows this mystery ?

चतुष्टयं युज्यते संहितान्तं जानुभ्यामूर्ध्वं शिथिरं कबन्धम् ।
श्रोणी यदूरू क उ तज्जजान याभ्यां
कुसिन्धं सुदृढं बभूव ॥ ३ ॥

The four limbs (two thighs and two legs) are united together with articulation joint's and the chest and neck of the man fixed together. Who is that who forms the hips and thighs and is generator of those props whereby the trunk is firmly established.

कति देवाः कतमे त आसन्य उरो ग्रीवाश्चिक्युःपूरुषस्य ।
कति स्तनौ व्यदधुः कः कफोडौ
कति स्कन्धान् कति पृष्टीरचिन्वन् ॥ ४ ॥

How many and who those physical and super-physical forces are who fasten the chest of the man and neck together ? How many of them fix his breast and who does form his elbows ? How many do join his ribs and shoulders ?

को अस्य बाहू समभरद् वीर्यं करवादिति ।
अंसौ को अस्य तद् देवः कुसिन्धे अध्या दधौ ॥ ५ ॥

Who does put together his two arms orders that they should show manly strength ? Who is that mighty power who sets the shoulderblades upon the trunk ?

कः सप्त खानि वि ततर्द शीर्षणि कर्णाविमौ नासिके चक्षणी मुखम् । येषां पुरुत्रा विजयस्य मह्मनि चतुष्पादो द्विपदो यन्ति यामम् ॥ ६ ॥

Who does make seven holes in the head ? Who does make these ears, these nostrils, eyes and mouth through the surbassing and everywhere present power of which bipeds and quadrupeds tread the path of their life ?

हन्वोर्हि जिह्वामदधात् पुरूचीमधा महीमधि शिश्राय वाचम् स आ वरीवर्ति भुवनेष्वन्तरपो वसानः क उ तच्चिकेत ॥ ७ ॥

He, who between the jaws sets the tongue which reaches far and places thereon the speech which is a wonderful power, pervades the worlds holding under His control all the atoms of matter. Who does know Him.

मस्तिष्कमस्य यतमो ललाटं ककाटिकां प्रथमो यः कपालम् चित्वा चित्यं हन्वोः पूरुषस्य दिवं रुरोह कतमः स देवः ॥ ८ ॥

Who is that powerful wonderous force which fashioned the skull and brain and forehead and forming the pile that two jaws support and surpassed the heavenly region.

प्रियाप्रियाणि बहुला स्वप्नं संबाधतन्द्र्यः । आनन्दानुग्रो नन्दांश्च कस्माद् वहति पूरुषः ॥ ९ ॥

Whence does bring this mighty man both pleasant and pleasant things of various kinds, sleep, and alarm, fatigue, enjoyments and delights.

आर्तिरवर्तिर्निर्ऋतिः कुतो नु पुरुषेऽमतिः । राद्धिः समृद्धिरव्यृद्धिर्मतिरुदितयः कुतः ॥ १० ॥

Whence is there found in man want, evil, suffering, distress ? Whence do come success, prosperity, opulence, thought and utterance ?

को अस्मिन्नापो व्यदधाद् विषूवृतः पुरूवृतः
सिन्धुसृत्याय जाताः । तीव्रा अरुणा लोहिनीस्ताम्रधूम्रा
ऊर्ध्वा अवाचीः पुरुषे तिरश्चीः ॥ ११ ॥

Who does form in men the blood turning in all direction (i. e. having circulation throughout body and limbs) to flow in the veins which are red, hasty, copper-hued and purple running all the ways upward and downward in men's body ?

को अस्मिन् रूपमदधात् को मह्मानं च नाम च ।
गातुं को अस्मिन् कः केतुं कश्चरित्राणि पूरुषे ॥ १२ ॥

Who does give him visible form and shape ? Who does provide him with magnitude and splendour ? Who does give in man, the mition consciousness and organic functiods ? Who does furnish him foot.

को अस्मिन् प्राणमवयत् को अपानं व्यानमु ।
समानमस्मिन् को देवोऽधि शिश्राय पूरुषे ॥ १३ ॥

Who does weave in him the vital air and who fills him with downward breath ? Who does give him the air pervading throughout the body and who is that wonderous power that establishes in man *Saman* the general air.

को अस्मिन् यज्ञमदधादेको देवोऽधि पूरुषे ।
को अस्मिन्त्सत्यं कोऽनृतं
कुतो मृत्युः कुतोऽमृतम् ॥ १४ ॥

Who is that only one Divinity who does place the instinct of *yajna* in the man ? Who does place truth ? Who does place in him the Knowledge of untruth ? Whence did come this death and whence did this immortality ?

को अस्मै वासः पर्यदधात् को अस्यायुरकल्पयत् ।
बलं को अस्मै प्रायच्छत् को अस्याकल्पयज्जवम् ॥ १५ ॥

Who does give him the nervous system ? Who does arrange the life to live ? Who does grant him the strength and vigour ? Who does endow him with the speed in limbs ?

केनापो अन्वतनुत केनाहरकरोद् रुचे ।
उषसं केनान्वैन्द्ध केन सायंभवं ददे ॥ १६ ॥

Through whom these waters spread out ? by whom the sun is made ? By whom the dawn has been illuminated ? through whom the evening was beought into being ?

को अस्मिन् रेतो न्यदधात् तन्तुरा तायतामिति ।
मेधां को अस्मिन्नध्यौहत्
को बाणं को नृतो दधौ ॥ १७ ॥

Who does set seed in this man, so that the rhread of life be spum out ? Who does give him intellect and who does give him voice and does give the gestic power ?

केनेमां भूमिमौर्णोत् केन पर्यभवद् दिवम् ।
केनाभि मह्ना पर्वतान् केन कर्माणि पूरुषः ॥ १८ ॥

Through which power he bedeck the earth, through which He encompasses heavenly region, through which power He makes mountains and through which powcr the man performs his ferts.

केन पर्जन्यमन्वेति केन सोमं विचक्षणम् ।
केन यज्ञं च श्रद्धां च केनास्मिन् निहितं मनः ॥ १९ ॥

Through whom the man seeks the cloud, through whom he finds out the water and corn of various appearance, through whom he receives the instinct of *yajna* and faith and by whom the spirit has been laid in him.

केन श्रोत्रियमाप्नोति केनेमं परमेष्ठिनम् ।
केनेममग्निं पूरुषः केन संवत्सरं ममे ॥ २० ॥

Through which power the man attains the company of learned priest, through which power he attains the Supreme Lord, through which power the man Knows this fire and through which power he measures out the year.

ब्रह्म श्रोत्रियमाप्नोति ब्रह्मेमं परमेष्ठिनम् ।
ब्रह्मेममग्निं पूरुषो ब्रह्म संवत्सरं ममे ॥ २१ ॥

Through the Knowledge of the Veda he attains the company of learned priest, through the Vedic knowledge he attains the Supreme Lord, through this Vedic Knowledge the man knows fire and through it he measures out the year.

केन देवाँ अनु क्षियति केन दैवजनीर्विशः ।
केनेदमन्यन्नक्षत्रं केन सत् क्षत्रमुच्यते ॥ २२ ॥

Through whieh power the men brings under his control the marevllous powers, through whieh power he contaets the celestial bodies, why is this otherbody called star and why is thit present world ir called powerful.

ब्रह्म देवाँ अनु क्षियति ब्रह्म दैवजनीर्विशः ।
ब्रह्मेदमन्यन्नक्षत्रं ब्रह्म सत् क्षत्रमुच्यते ॥ २३ ॥

Through the power of Supreme Lord the man brings under his control marvellous powers and through the power of Supreme Lord he cantacts the celestial bodies. Through Brahm this other hody is called star and through him this present world is powerful.

केनेयं भूमिर्विहिता केन द्यौरुत्तरा हिता ।
केनेदमूर्ध्वं तिर्यक् चान्तरिक्षं व्यचो हितम् ॥ २४ ॥

By whom was this earth established, by whom was held firm

the heavenly region, by whom this firmament has been raised up high and stretched across.

ब्रह्मणा भूमिर्विहिता ब्रह्म द्यौरुत्तरा हिता ।
ब्रह्मेदमूर्ध्वं तिर्यक् चान्तरिक्षं व्यचो हितम् ॥ २५ ॥

By the Supreme Spirit was this earth established, by the Supreme spirit this hcavenly region was held firm, by the Supreme Spirit the firmament has been raised up high and stretched across.

मूर्धानमस्य संसीव्याथर्वा हृदयं च यत् ।
मस्तिष्कादूर्ध्वः प्रैरयत् पवमानोऽधि शीर्षतः ॥ २६ ॥

The Great God with his power has sewn the head and heart this man, and Hė himself as *Pavamana*. the transcendental power raised him high above from him head and his brain

तद् वा अथर्वणः शिरो देवकोशः समुब्जितः ।
तत् प्राणो अभि रक्षति शिरो अन्नमथो मनः ॥ २७ ॥

This man's head is the great casket of the mental tendencies and iutellectual feats which has been made by the Great God. The Spirit, food and vital air protect that head.

ऊर्ध्वो नु सृष्टा३स्तिर्यङ् नु सृष्टा३ः सर्वा दिशः
पुरुष आ बभूवाँ३ । पुरं यो ब्रह्मणो वेद यस्याः
पुरुष उच्यते ॥ २८ ॥

Has the Spirit cf Univcrse stretched on high, pervaded all lhe regions and spread this cosmos aloft and stretched transversely ? He who knows the caste of Brahman, the Universe on the base of which He is called Purusha, can answer this question.

यो वै तां ब्रह्मणा वेदामृतेनावृतां पुरम् ।
तस्मै ब्रह्म च ब्राह्माश्च चक्षुः प्राणं प्रजां ददुः ॥ २९ ॥

For him who knows the fort of Supreme Spirit surrounded with immortality, the Supreme Spirit Himself and the worldly objects created by Him give sight to see life to live and progeny to continue.

न वै तं चक्षुर्जहाति न प्राणो जरसः पुरा ।
पुरं यो ब्रह्मणो वेद यस्याः पुरुष उच्यते ॥ ३० ॥

Before life's natural decay sight does not leave him, life or vitality does not quit him, who knows the fort of Supreme Spirit, the human body and the Universe on the base of which He is called Brahman, the Supreme Spirit.

अष्टाचक्रा नवद्वारा देवानां पूरयोध्या ।
तस्यां हिरण्ययः कोशः स्वर्गो ज्योतिषावृतः ॥ ३१ ॥

There is impregnable fort of the luminous faculties whieh is surrounded by eight circles and which has nine portals. Therein is laid a golden treasure-chest which is full of bliss begirt with light.

तस्मिन् हिरण्यये कोशे त्र्यरे त्रिप्रतिष्ठिते ।
तस्मिन् यद् यक्षमात्मन्वत् तद् वै ब्रह्मविदो विदुः॥ ३२॥

The learned men knowing the Supreme Spirit realize that Animated Being who dwells in that golden treasure-chest that has three spokes and three supports.

प्रभ्राजमानां हरिणीं यशसा संपरीवृताम् ।
पुरं हिरण्ययीं ब्रह्मा विवेशापराजिताम् ॥ ३३ ॥

The Supreme Spirit has passed within the fort which is golden, unassailable and which is bright with excessive brilliancy and compassed with glory on all sides.

सू०३ ॥ ऋषिः—अथर्वा ॥ देवता—वरणमणिः, वनस्पतिः ॥ छन्दः—१, ४, ५, ७, ९, १०, १२ अनुष्टुप्; २, ३, ६ भुरिक् त्रिष्टुप्; ८, १३, १४ पथ्यापङ्क्तिः; ११, १६ भुरिगनुष्टुप्; १५, १७-२५ षट्पदा जगती ॥

HYMN. III.

Seer — Atharvan. Subject-matter — Varanmanih ; Vanaspatih. Metre—1, 4, 5, 7, 9, 10, 12, Anustup ; 2, 3, 6 Bhurik Tristup ; 8, 13, 14 Pathya-panktih ; 11, 16, Bhurig Anustup ; 15, 17-25 Shatpada jagati.

N, B. : Varana in this hymn is a plant which is used in medicines. It is called in present days as *Gataeva Rox-burghii.* The word *Mani* is not here to mean stone. Here it stands to mean as *highly effectual* As the *Varuna* is highly effectual so it is called *Mani.*

अयं मे वरणो मणिः सपत्नक्षयणो वृषा ।
तेना रभस्व त्वं शत्रून् प्र मृणीहि दुरस्यतः ॥ १ ॥

This is my highly effectual *Varana* herb which is the slayer of diseases. our enemies and is strong in power. With this attach on the diseases, O man ! and crush them which cause injury to you.

प्रैणाञ्छृणीहि प्र मृणा रभस्व मणिस्ते अस्तु पुरएता पुरस्तात् ।
अवारयन्त वरणेन देवा अभ्याचारमसुराणां श्वःश्वः ॥ २ ॥

Let this highly effectual plant be your foremost runner and break into pieces the diseases grasp them and destroy them. With this *Varana* plant the learned physician Ward off the continuous attack of the harmful diseases.

अयं मणिर्वरणो विश्वभेषजः सहस्राक्षो हरितो हिरण्ययः ।
स ते शत्रूनधरान् पादयाति पूर्वस्तान् दभ्नुहि
ये त्वा द्विषन्ति ॥ ३ ॥

This highly efficecious *Varna* herb is the healer of all diseases, it has thousands of effect, it is bright and greenish. This cast down and conquer the diseases. First you crush the painful ones which torture you, O man;

अयं ते कृत्यां विततां पौरुषेयादयं भयात् ।

अयं त्वा सर्वस्मात् पापाद् वरणो वारयिष्यते ॥ ४ ॥

This *Varana* plant will slay the effect and disease caused by artificial device wrought by anyone and this will guard you, O man ! from fear of wound caused by any man. This will shield you well from all the distress which are the offshoot of disease.

वरणो वारयाता अयं देवो वनस्पतिः ।
यक्ष्मो यो अस्मिन्नाविष्टस्तमु देवा अवीवरन् ॥ ५ ॥

This *Varana* plant is the mighty medicinal herb and is a guard against diseases. Let the learned physicians drive away the consumpion which has made its entry in this man.

स्वप्नं सुप्त्वा यदि पश्यासि पापं मृगः
सृतिं यदि धावादजुष्टाम् । परिक्षवाच्छकुनेः
पापवादादयं मणिर्वरणो वारयिष्यते ॥ ६ ॥

If in your sleep you see bad dream, O man ! if the beast causes intolerble bad *nausea* this *Varana* plant will guard you and deliver you from sneeze and the misery of which the bird's (Owl's) speech is a fore-runner,

अरात्यास्त्वा निर्ऋत्या अभिचारादथो भयात् ।
मृत्योरोजीयसो वधाद् वरणो वारयिष्यते ॥ ७ ॥

This Varana herb will guord you, O man ! from pain, from mesery of malignancy, from the trouble caused by attack of diseases and from fear of disease, from death-blow and from the strong stroke.

यन्मे माता यन्मे पिता भ्रातरो यच्च मे स्वा
यदेनश्चकृमा वयम् । ततो नो वारयिष्यतेऽयं
देवो वनस्पतिः ॥ ८ ॥

This mighty herbacious plant will be our guard against the affection of disease whieh my mother, which my father, which my brother, which my friends and ouerselves have created.

वरणेन प्रव्यथिता भ्रातृव्या मे सबन्धवः ।
असूर्तं रजो अप्यगुस्ते यन्त्वधमं तमः ॥ ९ ॥

Led my inimical diseases which are accompanied by other comlications crushed by this *Varana* plant reach to that region which is devoid of light and to deepest darkness.

अरिष्टोऽहमरिष्टगुरायुष्मान्त्सर्वपूरुषः ।
तं मायं वरणो मणिः परि पातु दिशोदिशः ॥ १० ॥

Let this highly effectual plant guard me well on every side and thus I be safe and longlived with my cattle saved, and my men guarded,

अयं मे वरण उरसि राजा देवो वनस्पतिः ।
स मे शत्रून् वि बाधतामिन्द्रो दस्यूनिवासुरान् ॥ ११ ॥

This *Varana* is on my breast, it is very bright and efficaccious, mighty plant. Let this afflict my inimical disase as Indra, the sun quells clouds which do not release water.

इमं बिभर्मि वरणमायुष्माञ्छतशारदः ।
स मे राष्ट्रं च क्षत्रं च पशूनोजश्च मे दधत् ॥ १२ ॥

I wear this *Varana* plant to live a long life which have the duration of hundred autumns. Let this making me healthy cause me gain vigorous strength, cattle, royalty and power.

यथा वातो वनस्पतीन् वृक्षान् भनक्त्योजसा ।
एवा सपत्नान् मे भङ्ग्धि पूर्वाञ्जाताँ
उतापरान् वरणस्त्वाभि रक्षतु ॥ १३ ॥

As with its mighty operation wind breaks down the trees and big trees of wood so break and rend my inemical diseases born before and born afterwards. Let this mighty plant protect you. O man !

यथा वातश्चाग्निश्च वृक्षान् प्सातो वनस्पतीन् ।
एवा सपत्नान् मे प्साहि पूर्वाञ्जाताँ
उतापरान् वरणस्त्वाभि रक्षतु ॥ १४ ॥

As fire and wind devour the trees and big trees of wood so this plant my davour inemical diseases born before or born afterwards. Let this migty plant protect you, O man !

यथा वातेन प्रक्षीणा वृक्षाः शेरे न्यर्पिताः ।
एवा सपत्नांस्त्वं मम प्र क्षिणीहि न्यर्पय पूर्वाञ्जाताँ
उतापरान् वरणस्त्वाभि रक्षतु ॥ १५ ॥

As shattered by the tampast these trees lie withering ruind on the ground so let this overthrow, crush down my inimical diseases born before and afterwarbs. Let this mighty *Varana* protect you, O man !

तांस्त्वं प्र च्छिन्द्धि वरण पुरा दिष्टात् पुरायुषः ।
य एनं पशुषु दिप्सन्ति ये चास्य राष्ट्रदिप्सवः ॥ १६ ॥

Let this *Varna* plant cut in pieces before their destined life to those inimical diseases which hart the cattle of the King and which harm the people of the realm of this King.

यथा सूर्यो अतिभाति यथास्मिन् तेज आहितम् ।
एवा मे वरणो मणिः कीर्तिं भूतिं नि यच्छतु तेजसा
मा समुक्षतु यशसा समनक्तु मा ॥ १७ ॥

As Sun shines with brightest splendour as the store of light and scorching heat has been stored in it so this mighty

Varana plant give me the prosperity and fame. Let it pour on me the lustre and unite me with fame.

यथा यशश्चन्द्रमस्यादित्ये च नृचक्षसि ।
एवा मे वरणो मणिः कीर्तिं भूतिं नि यच्छतु तेजसा
मा समुक्षतु यशसा समनक्तु मा ॥ १८ ॥

As glory dwells in the moon and the Sun which are the source of man's sight so this mighty *Varana* plant give me prosperity and fame. Let it pour on me the lustre and unite me with fame.

यथा यशः पृथिव्यां यथास्मिञ्जातवेदसि ।
एवा मे वरणो मणिः कीर्तिं भूतिं नि यच्छतु तेजसा
मा समुक्षतु यशसा समनक्तु मा ॥ १९ ॥

As glory dwells in the earth and in this fire so this mighty *Varana* plant give me prosperity and fame. Let it pour on me the lustre and unite me with fame.

यथा यशः कन्यायां यथास्मिन्त्संभृते रथे ।
एवा मे वरणो मणिः कीर्तिं भूतिं नि यच्छतु तेजसा
मा समुक्षतु यशसा समनक्तु मा ॥ २० ॥

As glory dwells in the girl and this well construcetd chariot so this mighty *Varana* plant give me prosperity aad fame. Let it pour on me the lustre and unite me with fame.

यथा यशः सोमपीथे मधुपर्के यथा यशः ।
एवा मे वरणो मणिः कीर्तिं भूतिं नि यच्छतु तेजसा
मा समुक्षतु यशसा समनक्तु मा ॥ २१ ॥

As glory dwells in *Somapitha* and as fame dwells in *Madhuparka*, so this mighty Varana plant give me prosperity and fame. Let it pour on me the lustre and unite me with fame.

यथा यशोऽग्निहोत्रे वंषट्कारे यथा यशः ।
एवा मे वरणो मणिः कीर्तिं भूतिं नि यच्छतु तेजसा
मा समुक्षतु यशसा समनक्तु मा ॥ २२ ॥

As glorydwells in Agnihotra and as fame dwells in *Vashatkara* so this mighty *Vārana* plant give me prosperity and fame. Let it pour on me the lustre and unite me with fame.

यथा यशो यजमाने यथास्मिन् यज्ञ आहितम् ।
एवा मे वरणो मणिः कीर्तिं भूतिं नि यच्छतु तेजसा मा
समुक्षतु यशसा समनक्तु मा ॥ २३ ॥

As glory dwells in performer of *Yajna* and as fame dwells in *Yajna* so this mighty *Varana* plant give me porsperity and fame. Let it pour on me the lustre and unite me with fame.

यथा यशः प्रजापतौ यथास्मिन् परमेष्ठिनि ।
एवा मे वरणो मणिः कीर्तिं भूतिं नि यच्छतु तेजसा
मा समुक्षतु यशसा समनक्तु मा ॥ २४ ॥

As glory dwells in the Lord of the World or creatures and as it dwells in the Chief priest of the *Yajna* so this mighty *Varnna* plant give me prosperity and fame. Let it pour on me the lustre and unite me with fame.

यथा देवेष्वमृतं यथैषु सत्यमाहितम् ।
एवा मे वरणो मणिः कीर्तिं भूतिं नि यच्छतु
तेजसा मा समुक्षतु यशसा समनक्तु मा ॥ २५ ॥

As immortality has been established in learned chestex men and the truth has been stored in them so this mighty *Varana* plant give me prosperity and fame. Let it the pour on me the lustre and unite me with fame.

सू० ४ ।। ऋषिः—गरुत्मान् ।। देवता—सर्वविषापाकरणम् ।। छन्दः—१ पथ्यापङ्क्तिः; २ त्रिपदा यवमध्या गायत्री; ३, ४ पथ्या बृहती; ५-७, ९-११, १३-१५, १७-२०, २२, २४, २५ अनुष्टुप्; ८ उष्णिग्गर्भा परा त्रिष्टुप्; १२ भुरिग्गायत्री; १६ त्रिपदा प्रतिष्ठा गायत्री; २१ ककुम्मत्यनुष्टुप्; २३ त्रिष्टुप्; २६ षट्पदा- बृहतीगर्भा ककुम्मती भुरिक् त्रिष्टुप् ।।

HYMN. 4

Seer—Garutman. Subject-matter—Sarpavishapakaranam. Metre—I Pathya Panktih; 2. Tripada Yavamadhya Gayatri; 3,4, Pathya Brihati; 5-7, 9-11, 13-15, 17-20, 22,24,25 Anustup; 23 Tristup; 26 Satpada Brihtigarbha Kakummati Bhurik Tristup.

इन्द्रस्य प्रथमो रथो देवानामपरो रथो वरुणस्य तृतीय इत् ।
अहीनामपमा रथः स्थाणुमारदथार्षत् ॥ १ ॥

Ratha, the power of electricity is first, the power of the wonderful objects but electricitv is next, the power of water is only the third and the power of serpents is the last which strikes the plants and trees and then becomes more powerful.

दर्भः शोचिस्तरूणकमश्वस्य वारः परुषस्य वारः ।
रथस्य बन्धुरम् ॥ २ ॥

Darbhagrass; the heat of the sun; Tarunaka, the Tarunak plant; shoot of *Ashva*, the Ashvagndha or Munja; the shoot of Parusha. thr small Darbha-grass are the anti-poisonous medicines for the *ratha*, the poisonous fluid of the serpents.

अव श्वेत पदा जहि पूर्वेण चापरेण च ।
उदप्लुतमिव दार्वहीनामरसं विषं वारुग्रम् ॥ ३ ॥

Let this Shveta, the Ashvagandha or Karvira herb making ineffectual strike out the fatal poison of serpents with root and branch as the water washes away the floating wood·

अरंघुषो निमज्योन्मज्य पुनरब्रवीत् ।
उदप्लुतमिव दार्वहीनामरसं विषं वारुग्रम् ॥ ४ ॥

Aranghusha, the *Tumna* diviing below and rising up again says through its power the poison of serpents is made in-effectual as the water washes away the floating wood.

पैद्वो हन्ति कसर्णीलं पैद्वः श्वित्रमुतासितम् ।
पैद्वो रथर्व्याः शिरः सं बिभेद पृदाक्वाः ॥ ५ ॥

Paidva, the *Ashvagandha* or *Karnik* herb kills the *Kasarmila* serpent; this *Paidva* kills the white and black serpents; and this paidva breaks the head of *Ratharvi* and *Prinaku* which are the female enomous reptile.

पैद्व प्रेहि प्रथमोऽनु त्वा वयमेमसि ।
अहीन् व्यस्यतात् पथो येन स्मा वयमेमसि ॥ ६ ॥

Let this *Paidva* plant go onward and we follow it and let it cast away the Serpents from the pathway whereupon we tread.

इदं पैद्वो अजायतेदमस्य परायणम् ।
इमान्यर्वतः पदाहिघ्न्यो वाजिनीवतः ॥ ७ ॥

This paidva is prominent in its antipoison action. This is the powerful medicine of the poison. These are the signs of recognizing the most powerful serpent-killing *Arvan*, the Ashva plant.

संयतं न वि ष्परद् व्यात्तं न सं यमत् ।
अस्मिन् क्षेत्रे द्वावही स्त्री च पुमांश्च तावुभावरसा ॥ ८ ॥

Let the closed mouth of snake not be opened and the opened not be closed. Let the two snakes of this field which are male and femle be powerless and poison-less,.

अरसास इहाहयो ये अन्ति ये च दूरके ।
घनेन हन्मि वृश्चिकमहिं दण्डेनागतम् ॥ ९ ॥

Let the serpents which are here, which are near and which are far become powerless and poisonless. I kill the scorpion with a club and approaching snake with stick.

अघाश्वस्येदं भेषजमुभयोः स्वजस्य च ।
इन्द्रो मेऽहिमघायन्तमहिं पैद्वो अरन्धयत् ॥ १० ॥

This is the remedy against both of the serpents known as *Aghashva* and *Swaja.* Indra-plant destroys the serpents.

पैद्वस्य मन्महे वयं स्थिरस्य स्थिरधाम्नः ।
इमे पश्चा पृदाकवः प्रदीध्यत आसते ॥ ११ ॥

We think of the influence of *paidva* plant-which is stable and of permanent effect. Trrough this these serpents become crouched down and stand back frustrated.

नष्टासवो नष्टविषा हता इन्द्रेण वज्रिणा ।
जघानेन्द्रो जघ्निमा वयम् ॥ १२ ॥

These snakes killed by the most efficacious Indra-plan become poisonless and deprived of life. When this Indra-plant kills them we easily kill them.

हतास्तिरश्चिराजयो निपिष्टासः पृदाकवः ।
दर्विं करिक्रतं श्वित्रं दर्भेष्वसितं जहि ॥ १३ ॥

The serpents in row have been slain, *Pridakus*, the most venomous ones are brayed to bits. O Man ! kill snakes called as *Darvi*, *Karikrat*, *Shvitra* and Asita in the Darbha-grass.

कैरातिका कुमारिका सका खनति भेषजम् ।
हिरण्ययीभिरभ्रिभिर्गिरीणामुप सानुषु ॥ १४ ॥

The young girl of the man living on mountain digs out the drug with shovels of steel on the peaks of the hills.

आयमगन् युवा भिषक् पृश्निहापराजितः ।
स वै स्वजस्य जम्भन उभयोर्वृश्चिकस्य च ॥ १५ ॥

This strong unconquered drug names as *Aparajita* is the remedy of *Prishni*, the snake having spots on its body. This is also the killer of the scorpion and Svaja both.

इन्द्रो मेऽहिमरन्धयन्मित्रश्च वरुणश्च । वातापर्जन्योभा॥ १६॥

Indra, the electricity ; Mitra, the Sun ; *Varuna*, the water ; and both of the wind and cloud destroy the snake for my well-being.

इन्द्रो मेऽहिमरन्धयत् पृदाकुं च पृदाक्वम् ।
स्वजं तिरश्चिराजिं कसर्णीलं दशोनसिम् ॥ १७ ॥

The herb called Indra destroys for my good male snake, the female viper, Svaja, *Tiraschiraji*, the snake having lines on its body, Kasarnil and Dashonasim.

इन्द्रो जघान प्रथमं जनितारमहे तव ।
तेषामु तृह्यमाणानां कः स्वित् तेषामसद् रसः ॥ १८ ॥

This Indra herb kills the serpent who engenders this and other snakes and when these snakes are pierced and bored what sap and vigour of theirs will remain.

सं हि शीर्षाण्यग्रभं पौञ्जिष्ठइव कर्वरम् ।
सिन्धोर्मध्यं परेत्य व्यनिजमहेर्विषम् ॥ १९ ॥

I, the man of drug and skill seize the heads of the snakes and I entering into the stream of river wash away the poison of snake as a man clever in swiming goes directly into the current of the river.

अहीनां सर्वेषां विषं परा वहन्तु सिन्धवः ।
हतास्तिरश्चिराजयो निपिष्टासः पृदाकवः ॥ २० ॥

Let the rivers with their floods cary away the poison of all these snakes. Lat these *Tiraschirajis* be destroyed and the *Pridakus* be crushed to pieces.

ओषधीनामहं वृण उर्वरीरिव साधुया ।
नयाम्यर्वतीरिवाहे निरैतु ते विषम् ॥ २१ ॥

I, like corns, pick up well the fibres from the herbacious plants and bring with us the herbs of salutary effect so that the venom of snake be depart away.

यदग्नौ सूर्ये विषं पृथिव्यामोषधीषु यत् ।
कान्दाविषं कनक्नकं निरैत्वैतु ते विषम् ॥ २२ ॥

Whatever poison is contained in the earth whatever is contained in fire, sun and the herbs and whatever poison is contained *Kanaknak*, and roots let thereby pass away the venom of this snake.

ये अग्निजा ओषधिजा अहीनां ये अप्सुजा विद्युत आबभूवुः ।
येषां जातानि बहुधा महान्ति तेभ्यः
सर्पेभ्यो नमसा विधेम ॥ २३ ॥

Let us treat with anti-venomous measure against those snakes which are born from heat and various plants, which are born in water, which are generated by lightening and the progeny of which is plentiful and abundants.

तौदी नामासि कन्या घृताची नाम वा असि ।
अधस्पदेन ते पदमा ददे विषदूषणम् ॥ २४ ॥

I bring out the remedial herbs named *Tandi*, *Kānya*, and *Ghritach* from their lower tendrils upto the roots. These are the medicine of removing poison.

अङ्गादङ्गात् प्र च्यावय हृदयं परि वर्जय ।
अधा विषस्य यत् तेजोऽवाचीनं तदेतु ते ॥ २५ ॥

O man ! drive away the venom from every part of the body and avoid the heart and whatever is the effect of the poison go downward and let it away from you.

आरे अभूद् विषमरौद् विषे विषमप्रागपि ।
अग्निर्विषमहेर्निरधात् सोमो निरणयीत् ।
दंष्टारमन्वगाद् विषमहिरमृत ॥ २६ ॥

To make the poison flee away one should check it by binding the portion where the bite remains other poison be provided to make it go ; fire removes the venom of snake ; *Soma*, the herb drives away the poison ; and the poison be returned to snake so that it be dead.

सू० ५ ।। ऋषिः—१-२४ सिन्धुद्वीपः; २५-३६ कौशिकः; ३७-४१ ब्रह्मा; ४२-५० विहव्यः ।। देवता—१-२४ आपः; २५-४१ मन्त्रोक्ताः; ४२-५० प्रजापतिः ।। छन्दः—१-५ त्रिपदा पुरोभिकृतिः ककुम्मतीगर्भा पङ्क्तिः; ६ चतुष्पदा जगतीगर्भा जगती; ७-१४ पञ्चपदा विपरीतपादलक्ष्मा बृहती (११, १४ पथ्या पङ्क्तिः); १५-२१ दशपदा त्रैष्टुब्गर्भाऽतिधृतिः (१९,२० कृतिः); २२, २३, ४२, ४३, ४५-४७ अनुष्टुप्; २४ त्रिपदा विराड् गायत्री; २५-३५ षट्पदा यथाक्षरं शक्वर्यतिशक्वरी; ३६ पञ्चपदाऽतिशाक्वरातिजागतगर्भाऽष्टिः ३७ विराट् पुरस्ताद् बृहती; ३८ पुरउष्णिक्; ३९, ४१ आर्षीगायत्री; ४० विराड् विषमा गायत्री; ४४ त्रिपदा गायत्रीगर्भाऽनुष्टुप्; [४८, ४९,] ५० त्रिष्टुप् ।।

HYMN. V.

Seer—1-24 Sindhudveepah ; 25-36 Kaushikah ; 37-41 Braman ; 42-50 Vihavyah.
Subject-matter—1-24 Apah ; 25-41 as described in the verses ; 42-50 Prajapatih. Metre—1-5 Tripada Purobhikritih Kakummatigarbha Panktih ; 6 Chatuspada Jagatigarbha Jagati ; 7-14 Panchpada Viparitpadlakshma Brihati

(11, 14) Pathya Panktih) ; 15-21 Dashpada Tristubh-garbha Atidhritih (19, 20 Kritih) ; 22, 23, 42, 43, 45, 47 Anustup ; 24 Tripada Virad Gayatri ; 25-35 Shatpada Yathaksharam Shakwari Ati-Shakvari ; 36 Panchpada Atishakvara-ati-jagata-garbha Ashtih ; 37 Virat purastad Brihati ; 38 Pura-ushnik ; 39, 41 Arshi Gayatri ; 40 Virad Vishama Gayatri, 44 Tripada Gayatrigarbha Anustup ; (48-49) 50 Tristup.

इन्द्र॒स्यौज॒ स्थेन्द्र॑स्य॒ सह॒ स्थेन्द्र॑स्य॒ बलं॒ स्थेन्द्र॑स्य
वी॒र्यं॑ स्थेन्द्र॑स्य नृ॒म्णं स्थ ।
जि॒ष्णवे॒ योगा॑य ब्रह्मयो॒गैर्वो॑ युनज्मि ॥ १ ॥

O ye people', you are the strength of the King, you are the force of the King, you are the power of the King, you are the vigour of the King and you are the wealth of the King. I, the priest unite you with the intellectual and statesman's adventures for the victorious enterprize.

इन्द्र॒स्यौज॒ स्थेन्द्र॑स्य॒ सह॒ स्थेन्द्र॑स्य॒ बलं॒ स्थेन्द्र॑स्य
वी॒र्यं॑ स्थेन्द्र॑स्य नृ॒म्णं स्थ ।
जि॒ष्णवे॒ योगा॑य क्षत्रयो॒गैर्वो॑ युनज्मि ॥ २ ॥

O ye people ! you are the strength of the King, you are the force of the king, you are the power of the King, you are the Vigour of the King and you are the wealthe of the King, I, the priest unite you with the adventures of Defence and nance for the victorious enterprise.

इन्द्र॒स्यौज॒ स्थेन्द्र॑स्य॒ सह॒ स्थेन्द्र॑स्य॒ बलं॒ स्थेन्द्र॑स्य
वी॒र्यं॑ स्थेन्द्र॑स्य नृ॒म्णं स्थ ।
जि॒ष्णवे॒ योगा॑येन्द्रयो॒गैर्वो॑ युनज्मि ॥ ३ ॥

O ye people ! you are the strength of the King, you are the force of the King, you are the power of the King, you are the vigour of the King and you are the wealth of the King.

I, the priest unite you with the adventures of Indra, the spiritual self for the victorious enterprise.

इन्द्रस्यौज स्थेन्द्रस्य सह स्थेन्द्रस्य बलं स्थेन्द्रस्य
वीर्यं स्थेन्द्रस्य नृम्णं स्थ ।
जिष्णवे योगाय सोमयोगैर्वो युनज्मि ॥ ४ ॥

O ye people ! you are the strength of the King, you are the power of the King, you are the vigour of the King and you are the wealth of the King. I, the priest unite you with the advantures of the conscience for the victorious enterprise.

इन्द्रस्यौज स्थेन्द्रस्य सह स्थेन्द्रस्य बलं स्थेन्द्रस्य
वीर्यं स्थेन्द्रस्य नृम्णं स्थ ।
जिष्णवे योगायाप्सुयोगैर्वो युनज्मि ॥ ५ ॥

O ye People ! you are the strength of the King, you are the force of the King, you are the power of the King, you are the vigour of the King, and you are the wealth of the King. I, the priest unite you with the adventures of common cooperative forces for victorious enterprise.

इन्द्रस्यौज स्थेन्द्रस्य सह स्थेन्द्रस्य बलं स्थेन्द्रस्य
वीर्यं स्थेन्द्रस्य नृम्णं स्थ । जिष्णवे योगाय
विश्वानि मा भूतान्युप तिष्ठन्तु युक्ता म आप स्थ ॥ ६ ॥

O ye people ! you are the strength of the King, you are the force of the King, you are the power of the King, yov are the vigour of the King, and you are wealth of the King. Let all the creation stand by me and all the cooperent acts and strength stand united with me for victorious enterprise.

अग्नेर्भाग स्थ । अपां शुक्रमापो देवीर्वर्चो अस्मासु धत्त ।

प्रजापतेर्वो धाम्नास्मै लोकाय सादये ॥ ७ ॥

O learned men ! your are possessed of the attribute of Agni, the fire. Let the celestial waters grant unto us the brilliant energy. I, the priest by the splendour of Lord of the Creatures establish you for this world a fours.

इन्द्रस्य भाग स्थ । अपां शुक्रमापो देवीर्वर्चो अस्मासु धत्त ।
प्रजापतेर्वो धाम्नास्मै लोकाय सादये ॥ ८ ॥

O learned men ! you are possessed of the attributes of Indra, the electricity. Let the celestial waters grant unto us the brilliant energy. I, the priest by the splendour of the Lord of the Creatures establish you for this world of ours.

सोमस्य भाग स्थ । अपां शुक्रमापो देवीर्वर्चो अस्मासु धत्त ।
प्रजापतेर्वो धाम्नास्मै लोकाय सादये ॥ ९ ॥

O learned men ! You are possessed of the attribute of Soma, the air. Let the celestial waters grant unto us the brilliant energy. I, the priest by the splendour of the Lord of the Creatures establish you for this world of ours.

वरुणस्य भाग स्थ । अपां शुक्रमापो देवीर्वर्चो अस्मासु धत्त ।
प्रजापतेर्वो धाम्नास्मै लोकाय सादये ॥ १० ॥

O learned men ! you are possessed of the attribute of Varuna, the water. Let the celestial waters grant unto us the brilliaut energy. I, the priest by the splendour of the Lord of the Creatures establish you for this world of ours.

मित्रावरुणयोर्भाग स्थ अपां शुक्रमापो देवीर्वर्चो अस्मासु धत्त ।
प्रजापतेर्वो धाम्नास्मै लोकाय सादये ॥ ११ ॥

O learned men ! you are possessed of the attribute of Mitravarunav, the twain of hydrogen and oxygen. Let the celestial waters grant unto us the brilliant energy. I, the

priest by the splendour of the Lord of the Creatures establish you for this world of ours.

यमस्य भाग स्थ । अपां शुक्रमापो देवीर्वर्चो अस्मासु धत्त ।
प्रजापतेर्वो धाम्नास्मै लोकाय सादये ॥ १२ ॥

O learned men ! you are possessed of the attributes of yama, the time. Let the celestial waters grant unto us the brilliant energy. I, the priest by the splendour of the Lord of the Creatures establish you for this World of ours.

पितृणां भाग स्थ । अपां शुक्रमापो देवीर्वर्चो अस्मासु धत्त ।
प्रजापतेर्वो धाम्नास्मै लोकाय सादये ॥ १३ ॥

O learned men ! You are possessed of the attributes of *Pitar*, the rays. Let the celestial waters grant unto us the brilliant energy. I, the priest by the splendour of the Lord of the Creatures establish you for this World of ours.

देवस्य सवितुर्भाग स्थ अपां शुक्रमापो देवीर्वर्चो अस्मासु धत्त।
प्रजापतेर्वो धाम्नास्मै लोकाय सादये ॥ १४ ॥

O learned men ! You are possessed of the attribute of the attribute of the mighty sun. Let the celestial waters grant unto us the brilliant energy. I, the priest by the splendour of the Lord of the Creatures establish you for this World of ours.

यो व आपोऽपां भागो३ऽप्स्व१न्तर्यजुष्योऽ देवयजनः ।
इदं तमति सृजामि तं माभ्यवनिक्षि ।
तेन तमभ्यतिसृजामो यो३ऽस्मान् द्वेष्टि यं वयं द्विष्मः ।
तं वधेयं तं स्तृषीयानेन ब्रह्मणानेन कर्मणानया मेन्या ॥ १५॥

O learned men ! to him who is the embodiment of your virtues and actions among the people and is performer of

yajna and server of enlightened persons, I, the priest entrust this Kingdom. Let not you dishonour him. By him we attack on him who hates us and whom we abhor. We overthrow and slay him through this Knowledge, through this act and through this fatal weapon.

यो वं आपोऽपामूर्मिरप्स्व१न्तर्यजुष्यो३ देवयजनः ।
इदं तमति सृजामि तं माभ्यवनिक्षि ।
तेन तमभ्यतिसृजामो यो३ऽस्मान् द्वेष्टि यं वयं द्विष्मः ।
तं वधेयं तं स्तृषीयानेन ब्रह्मणानेन कर्मणानया मेन्या॥ १६॥

O learned men ! to him is the quick propagator of your virtues and actions among the people and is performer of yajna and server of enlightened persons, I, the priest entrust this Kingdom. Let not you dishonour him. By him we attack on him who hates us and whom we abhor. We overthrow and slay him through this Knowledge, through this act and through this fatal weapon.

यो वं आपोऽपां वत्सो३ऽप्स्व१न्तर्यजुष्यो३ देवयजनः ।
इदं तमति सृजामि तं माभ्यवनिक्षि ।
तेन तमभ्यतिसृजामो यो३ऽस्मान् द्वेष्टि यं वयं द्विष्मः ।
तं वधेयं तं स्तृषीयानेन ब्रह्मणानेन कर्मणानया मेन्या॥ १७॥

O learned men ! to him who is the firm holder of your virtues and actions among the people and is performer of yajna and server of enlightened persons, I, the priest entrust this Kingdom. Let not you dishonour him. By him we attack on him who hates us and whom we abhor. We overthrow and slay him through this Knowledge, through this act and through this fatal weapon.

यो वं आपोऽपां वृषभो३ऽप्स्व१न्तर्यजुष्यो३ देवयजनः ।
इदं तमति सृजामि तं माभ्यवनिक्षि ।
तेन तमभ्यतिसृजामो यो३ऽस्मान् द्वेष्टि यं वयं द्विष्मः ।

तं वधेयं तं स्तृषीयानेन ब्रह्मणानेन कर्मणानया मेन्या ॥ १८॥

O learned men ! to him who is the strong custodian of your virtues and action among the people and is performer of yajna and server of enlightened persons, I, the priest entrust this Kingdom. Let not you dishonour him. By him we attack on him who hates us and whom we abhor. We overthrow and slay him through this Knowledge, through this act and through this fatal weapon.

यो व आपोऽपां हिरण्यगर्भोऽप्स्वन्तर्यजुष्यो देवयजनः ।
इदं तमति सृजामि तं माभ्यवनिक्षि ।
तेन तमभ्यतिसृजामो योऽस्मान् द्वेष्टि यं वयं द्विष्मः ।
तं वधेयं तं स्तृषीयानेन ब्रह्मणानेन कर्मणानया मेन्या ॥ १९॥

O learned men ! to him who is the brilliant upholder of your virtues and actions among the people and is performer of yajna and server of enlightened persons, I, the priest entrust this Kingdom. Let not you dishonour him. By him we attack on him who hates us and whom we abhor. We overthrow and slay him through this Knowledge, through this act and through this fatal weapon.

यो व आपोऽपामश्मा पृश्निर्दिव्योऽप्स्वन्तर्यजुष्यो देवयजनः ॥
इदं तमति सृजामि तं माभ्यवनिक्षि ।
तेन तमभ्यतिसृजामो योऽस्मान् द्वेष्टि यं वयं द्विष्मः ।
तं वधेयं तं स्तृषीयानेन ब्रह्मणानेन कर्मणानया मेन्या ॥ २०॥

O learned men ! to him who is the unique applier and illuminator of your virutes and actions among the people and is performer of yajna and server of enlightened persons, I, the priest entrust this Kingdom. Let not you dishonour him. By him we attack on him who hates us and whom we abhor. We overthrow and slay him through this Knowledge, through this act and through this fatal weapon.

ये वं आपोऽपामग्नयोऽप्स्वन्तर्यजुष्या देवयजनाः ।
इदं तानतिं सृजामि तान् माभ्यवंनिक्षि ।
तैस्तमभ्यतिंसृजामो योऽस्मान् द्वेष्टि यं वयं द्विष्मः ।
तं वंधेयं तं स्तृंषीयानेन ब्रह्मणानेन कर्मणानयां मेन्या ॥ २१॥

O learned men ! to them who are the refulgent possessors of your virtues and actions among the people and are performers of yajna and server of the enlightened persons, I, the priest entrust the work of this Kingdom. Let not you dishonour them. By them we attack on him who hates us and whom we hate or abhor. We overthrow and slay him through this knowledge through this act and through this fatal weapon.

यदंर्वाचीनं त्रैहायणादनृंतं किं चौदिम ।
आपों मा तस्मात् सर्वस्माद् दुरितात् पान्त्वंहंसः ॥ २२ ॥

May the learned men guard me well from all miserable evils which I newly think to do through the trio of my intellect, body and speech.

समुद्रं वः प्र हिंणोमि स्वां योनिमपींतन ।
अरिष्टाः सर्वहायसो मा चं नः किं चनाममत् ॥ २३ ॥

O learned men ! I point out to you *Samudra*, All-blissful God. You attain your great refuge and you remain uninjured and with all strength secured. Let not any thing make us unwholesome.

अरिप्रा आपो अपं रिप्रमस्मत् ।
प्रास्मदेनों दुरितं सुप्रतींकाः
प्र दुःष्वप्न्यं प्र मलं वहन्तु ॥ २४ ॥

As the water washes away the dirt of other so the learned men free from all ills, remove our evils and troubles and drive away from us the tendency of bad dream.

विष्णोः क्रमोऽसि सपत्नहा पृथिवीसंशितोऽग्नितेजाः ।
पृथिवीमनु वि क्रमेऽहं पृथिव्यास्तं निर्भजामो
योऽस्मान् द्वेष्टि यं वयं द्विष्मः ।
स मा जीवीत् तं प्राणो जहातु ॥ २५ ॥

O King ! you are the representative of *Vishnu*, the All-pervading God amongst the subjects, you are the slayer of enemies, you are praised on the earth and you possess the refulgence of fire. You should think "I will play my glorious part on the earth". So that we bar from the earth that man who hates me and whom we abhor. Let him not be alive and let the vital air abondon him.

विष्णोः क्रमोऽसि सपत्नहान्तरिक्षसंशितो वायुतेजाः ।
अन्तरिक्षमनु वि क्रमेऽहमन्तरिक्षात् तं निर्भजामो
योऽस्मान् द्वेष्टि यं वयं द्विष्मः ।
स मा जीवीत् तं प्राणो जहातु ॥ २६ ॥

O King ! you are the representative of *Vishnu*, the All-pervading God amongst the subjects, you are slayer-of enemies, you are praised in the atmospheric region and you possess the vigour of wind. You should think "I will play my glorious part in the atmospheric region". So that we bar from the earth that man who hates me and whom we abhor. Let him not be alive and let the vital air abondon him,

विष्णोः क्रमोऽसि सपत्नहा द्यौसंशितः सूर्यतेजाः ।
दिवमनु वि क्रमेऽहं दिवस्तं निर्भजामो
योऽस्मान् द्वेष्टि यं वयं द्विष्मः ।
स मा जीवीत् तं प्राणो जहातु ॥ २७ ॥

O King ! you are the representative of *Vishnu,* the All-pervading God amongst the subjects, you are the slayer of enemies, you are praised in the heavenly region, i.e. the vast space and you possess the splendour of sun. You should think "I will play my glorious part in the vast space'. So that we bar from Vast space that man who hates me and whom we abhor. Let him not be alive and let the vital air abondon him.

विष्णोः क्रमोऽसि सपत्नहा दिक्संशितो मनस्तेजाः ।
दिशोऽनु वि क्रमेऽहं दिग्भ्यस्तं निर्भजामो
योऽ३स्मान् द्वेष्टि यं वयं द्विष्मः ।
स मा जीवीत् तं प्राणो जहातु ॥ २८ ॥

O King ! you are the representative of *Vishnu*, the All-pervading God amongst the subjects, you are the slayer of enemies, you are praised in the regions and you possess the strength and vigour of mind. You should think "I will play my glorious part in regions". So that we bar from regions that man who hates me and whom we abhor. Let him not be alive and let the vital air abondon him.

विष्णोः क्रमोऽसि सपत्नहाशासंशितो वाततेजाः ।
आशा अनु वि क्रमेऽहमाशाभ्यस्तं निर्भजामो
योऽ३स्मान् द्वेष्टि यं वयं द्विष्मः ।
स मा जीवीत् तं प्राणो जहातु ॥ २९ ॥

O King ! you are the representative of *Vishnu*, the All-pervading God amongst the subjects, you are slayer of the enemies, you are praised in your desirable enterprise and you possess the vigour of gusty wind. You should think "I will play my glorious part in desirable enterprises". So that we bar from such desirable enterprises that men who hates me and whom we abhor. Let him not be alive and let the vital air abondon him.

विष्णोः क्रमोऽसि सपत्नह ऋक्संशितः सामतेजाः ।
ऋचोऽनु वि क्रमेऽहमृग्भ्यस्तं निर्भजामो
योऽस्मान् द्वेष्टि यं वयं द्विष्मः ।
स मा जीवीत् तं प्राणो जहातु ॥ ३० ॥

O King ! you are the representative of *Vishnu*, the All-pervading God amongst the subjects, you are the slayer of thc enemies, you are praised in the attainment of Rigvedic Knowledge and you possess the splendour of *Samans*, you should think "I will play my glorious part in attainment of Rigvedic Knowledge." So that we bar from the attainment of Rigvedic Knowledge that man who hates me and whom we abhor. Let him not be alive and let the vital air abondon him.

विष्णोः क्रमोऽसि सपत्नहा यज्ञसंशितो ब्रह्मतेजाः ।
यज्ञमनु वि क्रमेऽहं यज्ञात् तं निर्भजामो
योऽस्मान् द्वेष्टि यं वयं द्विष्मः ।
स मा जीवीत् तं प्राणो जहातु ॥ ३१ ॥

O King ! you are the representative of *Vishnu*, the All-pervading God amongst the subjects, you are the slayer of the enemies, you are praised in the performance of Yajna and you possess the splendour of knowledge. You should think, "I will play my glorious part in the performance of yajna". So that we may bar from yajna that man who hates me and whom we abhor. Let him not be alive and let the vital air abondon him.

विष्णोः क्रमोऽसि सपत्नहौषधीसंशितः सोमतेजाः ।
ओषधीरनु वि क्रमेऽहमोषधीभ्यस्तं निर्भजामो
योऽस्मान् द्वेष्टि यं वयं द्विष्मः ।
स मा जीवीत् तं प्राणो जहातु ॥ ३२ ॥

O King ! you are the representative of the All-pervading God amongst the subjects, you are the slayer of thien emies, you are praised in the advancement of the medical affairs and you possess the vigour of *Soma*-plant. You should think "I will play my glorious part in the advancement oı medical affairs". So that we may bar from the medical advancement that man who hates me and whom we abhor. Let him not be alive and let the vital air abondon him.

विष्णोः क्रमोऽसि सपत्नहाप्सुसंशितो वरुणतेजाः ।
अपोऽनु वि क्रमेऽहमद्भ्यस्तं निर्भजामो
योऽस्मान् द्वेष्टि यं वयं द्विष्मः ।
स मा जीवीत् तं प्राणो जहातु ॥ ३३ ॥

O King'. you are the representative of the All-pervading God amongst the subject, you are the slayer of the enemies, you are praised in the waters and you possess the vigour of *Varuna*, the gas one of the component of water. You should think "I will play my part in the waters". So that we may bar from the waters that man who hates me and whom we abhor. Let him not be alive and let the vital air abondon him.

विष्णोः क्रमोऽसि सपत्नहा कृषिसंशितोऽन्नतेजाः ।
कृषिमनु वि क्रमेऽहं कृष्यास्तं निर्भजामो
योऽस्मान् द्वेष्टि यं वयं द्विष्मः ।
स मा जीवीत् तं प्राणो जहातु ॥ ३४ ॥

O King ! You are the representative of theAll-pervading God amongst the subject, you are the slayer of the enemies, you are praised in agriculture and you possess the vigour of corn. You should think "I will play my glorious part in affairs of agriculture". So that we may bar from agriculture that man who hates me and whom we abhor. Let him not be alive and let the vital air abondon him.

विष्णोः क्रमोऽसि सपत्नहा प्राणसंशितः पुरुषतेजाः ।

प्राणमनु वि क्रमेऽहं प्राणात् तं निर्भजामो
योऽस्मान् द्वेष्टि यं वयं द्विष्मः ।
स मा जीवीत् तं प्राणो जहातु ॥ ३५ ॥

O King ! You are representative of the All-pervading God amongst subjects you are the slayr of enemies, you are praised in vitality, and you possess the vigour of man. You should think, "I will play my glorious part in attaining vitality." So that we may bar from attaining vitality that man who hates me and whom we abhor. Let him not be alive and let the vital air abondon him.

जितमस्माकमुद्भिन्नमस्माकमभ्यष्ठां विश्वाः
पृतना अरातीः । इदमहमामुष्यायण-
स्यामुष्याः पुत्रस्य वर्चस्तेजः
प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि ॥ ३६ ॥

(says subject) "Whatever has been Conquered belongs to us and whatever has been attained belongs to us. '(They should realize)' I will subjugate all the enemy's army-men in battle". (The priest says) "I invest the power, vigour, life and vitality in this King who is the son of such a sire and such a mother and here do I overthrow and cast down this enemy".

सूर्यस्यावृतमन्वावर्ते दक्षिणामन्वावृतम् ।
सा मे द्रविणं यच्छतु सा मे ब्राह्मणवर्चसम् ॥ ३७ ॥

I follow the course of the sun and I adhere to the course of accomplishment and efficiency. May that bestow upon me wealth and glory of the Brahmana, the man who knows Veda and God.

दिशो ज्योतिष्मतीरभ्यावर्ते ।
ता मे द्रविणं यच्छन्तु ता मे ब्राह्मणवर्चसम् ॥ ३८ ॥

May I follow the directions full of splendour and let them give me wealth and let them become the source of making me glorious with the glory of Brahmana, the man who knows the Veda and God.

सप्तऋषीनभ्यावर्ते । ते मे द्रविणं
यच्छन्तु ते मे ब्राह्मणवर्चसम् ॥ ३९ ॥

I turn me towards seven *Rishis*, the even organs of intellection and cognition and let them bestow upon me wealth and let them give me the glory of the Brahman the man who Knows the Veda and God.

ब्रह्माभ्यावर्ते । तन्मे द्रविणं यच्छन्तु
तन्मे ब्राह्मणवर्चसम् ॥ ४० ॥

I follow the dictates of the Brahman, the Veda let this be the source of giving me wealth and let this give me the glory of Brahmana, the man who Knows the Veda and God.

ब्राह्मणाँ अभ्यावर्ते । ते मे द्रविणं यच्छन्तु
ते मे ब्राह्मणवर्चसम् ॥ ४१ ॥

I follow *Brahmanas*, the learned men who know the Veda and God. May they bestow upon me wealth and may they give me the glory of *Brahmana.*

यं वयं मृगयामहे तं वधै स्तृणवामहै ।
व्यात्ते परमेष्ठिनो ब्रह्मणापीपदाम तम् ॥ ४२ ॥

Whomsoever we hunt we beat down and destroy. We burry him in the jaws of the King who rules the subject by the law of the Veda.

वैश्वानरस्य दंष्ट्राभ्यां हेतिस्तं समधादभि ।
इयं तं प्सात्वाहुतिः समिद् देवी सहीयसी ॥ ४३ ॥

Let the shot missile catch him with the two mighty fangs of *Vaishvanara*, the law and order powers of the King. Let this missile be effective consuming him like the blazing oblation consuming the fuel becomes powerful.

राज्ञो वरुणस्य बन्धोऽसि ।
सोऽमुमामुष्यायणममुष्याः पुत्रमन्ने प्राणे बधान ॥ ४४ ॥

Let this jail which is the custody of the King who is free from all the evils. Let this keep tight, on the grain suffice to eat and the life only to live, the man who is the grandson of such a grandfather, son of such a man and such a mother.

यत् ते अन्नं भुवस्पत आक्षियति पृथिवीमनु ।
तस्य नस्त्वं भुवस्पते संप्रयच्छ प्रजापते ॥ ४५ ॥

O master of the land ! O master of the subject ! O guard of the land ! whatever corn is on the earth you give me.

अपो दिव्या अचायिषं रसेन समपृक्ष्महि ।
पयस्वानग्न आगमं तं मा सं सृज वर्चसा ॥ ४६ ॥

I seek the celestial waters mixed with other juice and I come to the fire of yajna which consumes the oblations of milk and let it bestow upon me splendid strength.

सं माग्ने वर्चसा सृज सं प्रजया समायुषा ।
विद्युर्मे अस्य देवा इन्द्रो विद्यात् सह ऋषिभिः ॥ ४७ ॥

O self-refulgent God ! please grant me the boon of splendid strength, give me progeny and give me life. All the learned men grace me with this and let the King with other seets grant me this.

यदग्ने अद्य मिथुना शपातो यद्वाचस्तृष्टं जनयन्त रेभाः ।
मन्योर्मनसः शरव्या जायते या तया
विध्य हृदये यातुधानान् ॥ ४८ ॥

O ruler ! what curse the dual in quarel utters, what rude, rough and cruel word the fighting persons use, and what arrow-like taunt and word of rage comes out from the anger of angry mind let you therewith pierce the wicked men in their heart.

परा शृणीहि तपसा यातुधानान् पराग्ने रक्षो हरसा शृणीहि ।
परार्चिषा मूरदेवाञ्छृणीहि परासुतृपः
शोशुचतः शृणीहि ॥ ४९ ॥

O King exterminate the wickeds with fervent heat of anger destroy the hypocritic persons and remove those men who are engaged day and night in their own eating and drinking and are burning with their own zeal.

अपामस्मै वज्रं प्र हरामि चतुर्भृष्टिं शीर्षभिद्याय विद्वान् ।
सो अस्याङ्गानि प्र शृणातु सर्वा
तन्मे देवा अनु जानन्तु विश्वे ॥ ५० ॥

I, the learned men hurl the deadly weapon wrought by the skilled scientists and causing burnt from four sides against the man to cleave his head asunder. Let it destroy all the limbs of body and may all the men of wisdom approve my intent and purpose.

सू० ६ ॥ ऋषिः—बृहस्पतिः ॥ देवता—वनस्पतिः, फालमणिः; ३ आपः छन्दः—१, ४, २१ गायत्री; २, ३, १८, १९, २२, २८-३०, ३२-३४ अनुष्टुप्; ५, ३१ षट्पदा जगती; ६ सप्तपदा विराट् शक्वरी; ७-९ अष्टपदाऽष्टिः; १० नवपदा धृतिः; ११, २०, २३-२७ पथ्या पङ्क्तिः; १२-१७ षट्पदा (?; सप्तपदा) शक्वरी; ३५ पञ्चपदाऽनु (त्यनु)ष्टुब्गर्भा जगती ॥

HYMN. VI.

Seer—Brihaspatih. Subject-matter—Vanaspatih ; Phalmanih ; 3 Apah. Metre—1, 4, 21, Gayatri ; 2, 3, 18, 19, 22. 28-30, 32-34 Anustup ; 5, 31, Shatpada Jagati ; 6 Saptapada Virat Shakvari : 7-9 Ashtapada Ashtih ; 10

Navapada Dhritih ; 11, 20, 23-27 Pathya Panktih ; 12-17 Shatpada Shakvari ; 35 Panchapada Anustubgarbha Jagati.

अरातीयोर्भ्रातृव्यस्य दुर्हार्दो द्विषतः शिरः ।
अपि वृश्चाम्योजसा ॥ १ ॥

I with power cut the head of the enemy who is miser, with evil conscience and malignant.

वर्म मह्यमयं मणिः फालाज्जातः करिष्यति ।
पूर्णो मन्थेन मागमद् रसेन सह वर्चसा ॥ २ ॥

This medicine prepared from the citronfruit or citron-wood will prove a guarding armour for me. This has come to me full with strong gruel and juice.

यत् त्वा शिक्वः परावधीत् तक्षा हस्तेन वास्या ।
आपस्त्वा तस्माज्जीवलाः पुनन्तु शुचयः शुचिम् ॥ ३ ॥

If the skilled carpenter have cleft you, O man ! with his hand and axe let the lifegiving water prepared from citron-wood which are pure purifier purify you from that wound and make you pure from affection.

हिरण्यस्रगयं मणिः श्रद्धां यज्ञं महो दधत् ।
गृहे वसतु नोऽतिथिः ॥ ४ ॥

Let this plant having the golden-coloured chain dwell in our house like the guest possessing faith, generosity and the instinct of yajna.

तस्मै घृतं सुरां मध्वन्नमन्नं क्षदामहे ।
स नः पितेव पुत्रेभ्यः श्रेयःश्रेयश्चिकित्सतु भूयोभूयः
श्वःश्वो देवेभ्यो मणिरेत्य ॥ ५ ॥

We use to give ghee, water, honey, and palatable good to this citron'tree so that let it provide boon of medicine for us as a father provides everything for his son. Let this citronmedicine coming frequently from the hands of the leanred physicians benefit us every day.

यमबध्नाद् बृहस्पतिर्मणिं फालं घृतश्चुतमुग्रं खदिरमोजसे ।
तमग्निः प्रत्यमुञ्चत सो अस्मै दुह आज्यं भूयोभूयः
श्वःश्वस्तेन त्वं द्विषतो जहि ॥ ६ ॥

O man ! through that citron medicine, you destroy your diseases whieh hurt you. This is that citron plant which the learned man gladly accept and which the learned physician use to bind on the men like powerful, ghee-sprinkled *Khadir*, *Acacia Catechu* for gaining vigour. This plant gives to man the strength and vigour frequently from morning to morning.

यमबध्नाद् बृहस्पतिर्मणिं फालं घृतश्चुतमुग्रं खदिरमोजसे ।
तमिन्द्रः प्रत्यमुञ्चतौजसे वीर्याय कम् ।
सो अस्मै बलमिद् दुहे भूयोभूयः
श्वःश्वस्तेन त्वं द्विषतो जहि ॥ ७ ॥

O man ! through that citron medicine you destroy your diseases which hurt you. This is that citron plant which the mighty ruler gladly accepts and which the learned physician use to bind on the men like powerful ghee-sprinkled *Khadir* Acacia catechu for gaining strength and vigour. This plant gives to man strength frequently from morning to morning.

यमबध्नाद् बृहस्पतिर्मणिं फालं घृतश्चुतमुग्रं खदिरमोजसे ।
तं सोमः प्रत्यमुञ्चत महे श्रोत्राय चक्षसे ।
सो अस्मै वर्च इद् दुहे भूयोभूयः
श्वःश्वस्तेन त्वं द्विषतो जहि ॥ ८ ॥

O man! through that Citron mediciane destroy your diseases which hurt you. This is that citron plant which the man of genial temprament generous attitude accepts for generosity, for hearing and for sight and which the learned physician use to bind on the like powerful ghee-sprinkled *Khadir*, Acacia Catechu forgaining strength and vigour. This plant gives to man energy frequently from morning to morning.

यमबध्नाद् बृहस्पतिर्मणिं फालं घृतश्चुतमुग्रं खदिरमोजसे ।
तं सूर्यः प्रत्यमुञ्चत तेनेमा अजयद् दिशः ।
सो अस्मै भूतिमिद् दुहे भूयोभूयः
श्वःश्वस्तेन त्वं द्विषतो जहि ॥ ९ ॥

O man! through that citron medicine you destroy your diseases which hurt you. This is that citron-plant which the man of refulgence and active acumen gladly accepts and thereby conquer the regions of the space and which the learned physician use to bind on the man like powerful ghee-sprinkled *Khadir, Acacia* catechu for gaining strength and vigour. This plant gives to men ability frequently from morning to morning.

यमबध्नाद् बृहस्पतिर्मणिं फालं घृतश्चुतमुग्रं खदिरमोजसे ।
तं बिभ्रच्चन्द्रमा मणिमसुराणां पुरोऽजयद् दानवानां हिरण्ययीः ।
सो अस्मै श्रियमिद् दुहे भूयोभूयः
श्वःश्वस्तेन त्वं द्विषतो जहि ॥ १० ॥

O man! through that citron medicine destroy your diseases that hurt you. This is that citron plant which the man of pleasure and delicacy accepts and conquer the iron-made forts of the wicked evil-doers.

यमबध्नाद् बृहस्पतिर्वाताय मणिमाशवे ।

सो अस्मै वाजिनं दुहे भूयोभूयः
श्वःश्वस्तेन त्वं द्विषतो जहि ॥ ११ ॥

That citron medicine which the master of Vedic speech binds on the man of swift activity, gives quickness and energy to him frequently and every day. By this, O man ! destroy diseases which hurt you.

यमबध्नाद् बृहस्पतिर्वाताय मणिमाशवे ।
तेनेमां मणिना कृषिमश्विनावभि रक्षतः ।
स भिषग्भ्यां महो दुहे भूयोभूयः
श्वःश्वस्तेन त्वं द्विषतो जहि ॥ १२ ॥

That citron medicine which the master of Vedic speech binds on the man of swift activity and thereby the peasant dual protect this agriculture, gives might for the physician and surgeon frequently every day. By this, O man ! destroy diseases which hurt you.

यमबध्नाद् बृहस्पतिर्वाताय मणिमाशवे ।
तं बिभ्रत् सविता मणिं तेनेदमजयत् स्वः ।
सो अस्मै सूनृतां दुहे भूयोभूयः
श्वःश्वस्तेन त्वं द्विषतो जहि ॥ १३ ॥

That citron medicine which the master of Vedic speech binds on the man of swift activity and bearing that the man of constructive geneous win over the light and pleasure thereby, gives him good speech frequently and every day.

यमबध्नाद् बृहस्पतिर्वाताय मणिमाशवे । तमापो बिभ्रतीर्मणिं
सदा धावन्त्यक्षिताः । स आभ्योऽमृतमिद् दुहे भूयोभूयः
श्वःश्वस्तेन त्वं द्विषतो जहि ॥ १४ ॥

That citron medicine which the master of Vedic speech binds on the man of swift activity and wearing that medicine the people run uninjured, gives immortality or nectar for these people frequently and every day.

यमबध्नाद् बृहस्पतिर्वाताय मणिमाशवे ।
तं राजा वरुणो मणिं प्रत्यमुञ्चत शंभुवम् ।
सो अस्मै सत्यमिद् दुहे भूयोभूयः
श्वःश्वस्तेन त्वं द्विषतो जहि ॥ १५ ॥

That citron medicine which the master of Vedic speech binds on the man of swift activity and that pleasant which the enlightened man accepts ; gives for this man the sense of truth frequently and every day.

यमबध्नाद् बृहस्पतिर्वाताय मणिमाशवे ।
तं देवा बिभ्रतो मणिं सर्वांल्लोकान् युधाजयन् ।
स एभ्यो जितिमिद् दुहे भूयोभूयः
श्वःश्वस्तेन त्वं द्विषतो जहि ॥ १६ ॥

That citron medicine which the master of the Vedic speech binds on the man of swift activity and wearing that medicine the man of might and dexterity win all the regions by battle, gives for this man the victory frequently and every day. This, O man ! destroy diseases which hurt you.

यमबध्नाद् बृहस्पतिर्वाताय मणिमाशवे ।
तमिमं देवता मणिं प्रत्यमुञ्चन्त शंभुवम् ।
स आभ्यो विश्वमिद् दुहे भूयोभूयः
श्वःश्वस्तेन त्वं द्विषतो जहि ॥ १७ ॥

That citron medicine which the master of the Vedic speech binds on the man of swift activity and that pleasant the men of might accepts, gives them every thing frequently and

every day. By this, O man ! destroy your diseases which hurt you.

ऋतवस्तमबध्नतार्तवास्तमबध्नत ।
संवत्सरस्तं बद्ध्वा सर्वं भूतं वि रक्षति ॥ १८ ॥

The seasons bind that, the parts of season bind that and binding that the year protects all the creatures.

N. B. : Here the term binding stands for wearing. This wearing is not anyhow like the wearing of ours. As the citron tree grows in seasons, groups of seasons and through the year so they are described to wear this in natures beautiful arrangements.

अन्तर्देशा अबध्नत प्रदिशस्तमबध्नत ।
प्रजापतिसृष्टो मणिर्द्विषतो मेऽधराँ अकः ॥ १९ ॥

The regions of the heaven wear that the points that lie between them wear that and let the citron medicine created by the Lord of the Creation cast my diseases down.

अथर्वाणो अबध्नताथर्वणा अबध्नत ।
तैर्मेदिनो अङ्गिरसो दस्यूनां बिभिदुः
पुरस्तेन त्वं द्विषतो जहि ॥ २० ॥

The men of firm intention bind that, the men who are well-versed in the Knowledge of Atharvaveda bind that any by them the men of anatomy and medicine being strong break through the fort of disease-creating things the body attacked by the diseases) By this, O man ; destroy the diseases which hurt you.

तं धाता प्रत्यमुञ्चत स भूतं व्यकल्पयत् ।
तेन त्वं द्विषतो जहि ॥ २१ ॥

The Up-holder of the Universe accepts this citron tree by

faishioning it and He creates all that exhists. By that, O man ! destroy your diseases which hurt you.

यमबध्नाद् बृहस्पतिर्देवेभ्यो असुरक्षितिम् ।
स मायं मणिरागमद् रसेन सह वर्चसा ॥ २२ ॥

That citron plant which the master of Vedic speech binds on the men of Knowledge and which is the destroyer of disease-like food has come to me with sap and energy.

यमबध्नाद् बृहस्पतिर्देवेभ्यो असुरक्षितिम् ।
स मायं मणिरागमत् सह गोभिरजाविभिरन्नेन
प्रजया सह ॥ २३ ॥

That citron plant which the master of Vedic speech binds on the men of Knowledge and which is the destroyer of disease-like foes has come to me with cows, goats and sheeps and with food and progeny.

यमबध्नाद् बृहस्पतिर्देवेभ्यो असुरक्षितिम् ।
स मायं मणिरागमत् सह व्रीहियवाभ्यां महसा
भूत्या सह ॥ २४ ॥

That citron plant which the marter of Vedic speech bind on the men of learning and which is the destroyer of disease-like foes, has come to me with barley and rice and greatness and prosperity.

यमबध्नाद् बृहस्पतिर्देवेभ्यो असुरक्षितिम् ।
स मायं मणिरागमन्मधोर्घृतस्य धारया
कीलालेन मणिः सह ॥ २५ ॥

That citron plant which the mastcr of Vedic speech bind on the men of learning and which is the destroyer of disease-like

foes, has eome to me with the stream of butter, honey and with the delicious drink.

यमबध्नाद् बृहस्पतिर्देवेभ्यो असुरक्षितिम् ।
स मायं मणिमागमदूर्जया पयसा
सह द्रविणेन श्रिया सह ॥ २६ ॥

That citron plant which the master of Vedic speech bind on the men of learning and which is the destroyer of disease-like foes, has come to me with power and milk and with wealth and glory.

यमबध्नाद् बृहस्पतिर्देवेभ्यो असुराक्षितिम् ।
स मायं मणिरागमत् तेजसा त्विष्या
सह यशसा कीर्त्या सह ॥ २७ ॥

That citron plant which the master of Vedic speech bind on the men of learning and which is the destroyer of disease-like foes, has come to me with splendour and blaze of light and with honour and illustrious fame,

यमबध्नाद् बृहस्पतिर्देवेभ्यो असुराक्षितिम् ।
स मायं मणिरागमत् सर्वाभिर्भूतिभिः सह ॥ २८ ॥

That citron plant which the master of Vedic speech bind on the man of learning and which is the distroyer of disease-like foes, has come to me accompanied by all sorts of prosperities.

तमिमं देवता मणिं मह्यं ददतु पुष्टये ।
अभिभुं क्षत्रवर्धनं सपत्नदम्भनं मणिम् ॥ २९ ॥

Let the enlightened persons give that citron plant to me for gaining success and this plant is conqueror of diseases, increaser of strength and destroyer of disease-affections.

ब्रह्मणा तेजसा सह प्रति मुञ्चामि मे शिवम् ।
असपत्नः सपत्नहा सपत्नान् मेऽधराँ अकः ॥ ३० ॥

I accept for me this pleasant plant with the prophylactic method and energy and this undiseased and disease-destroying plant cast down my disease-like foes.

उत्तरं द्विषतो मामयं मणिष्कृणोतु देवजाः ।
यस्य लोका इमे त्रयः पयो दुग्धमुपासते ।
स मायमधि रोहतु मणिः श्रैष्ठ्याय मूर्धतः ॥ ३१ ॥

May this citron plant which is produced by the forces of nature and the prepared milk or juice of which the three kinds of creatures use, be fastened on my head for winning surpassing power.

यं देवाः पितरो मनुष्या उपजीवन्ति सर्वदा ।
स मायमधि रोहतु मणिः श्रैष्ठ्याय मूर्धतः ॥ ३२ ॥

The citron plant which the men of science, men of practical knowledge and people always use for their maintenance, be fastened on my head for winning surpassing power.

यथा बीजमुर्वरायां कृष्टे फालेन रोहति ।
एवा मयि प्रजा पशवोऽन्नमन्नं वि रोहतु ॥ ३३ ॥

As the seed springs up in the soil fertile, telled by the plough so let the food of many kinds, progeny and cattle spring up with me.

यस्मै त्वा यज्ञवर्धन मणे प्रत्यमुञ्चं शिवम् ।
तं त्वं शतदक्षिण मणे श्रैष्ठ्याय जिन्वतात् ॥ ३४ ॥

Let this citron plant whieh has many kinds of boons (by destroying diseases) and which sound-ness-increasing, wholsome I accept, be able to speed me to eminence and excellence.

एतमिध्मं समाहितं जुषाणो अग्ने प्रति हर्य होमैः ।
तस्मिन् विदेम सुमतिं स्वस्ति प्रजां चक्षुः
पशून्त्समिद्धे जातवेदसि ब्रह्मणा ॥ ३५ ॥

Let the fire of yajna be ablaze consuming this citron wood if it has been used as burning fuel for it, and may we attain grace good intention progeny, sight and cattle on howing fully blazed this fire which is present in all beings in form of heat etc with the method of Vedic verses.

सू० ७ ॥ ऋषिः—अथर्वा ॥ देवता—स्कम्भः, अध्यात्मम् ॥ छन्दः—१ विराड् जगती; २, ८ भुरिक् त्रिष्टुप्; ३-६, ९, ३८, ४२, ४३ त्रिष्टुप्; ७, १३ परोष्णिक्; १०, १४, १६, १८, १९ उपरिष्टाद् बृहती; ११, १२, १५, २०, २२, ३९ उपरिष्टाज्ज्योतिर्जगती; १७ षट्पदा जगती; २१ बृहतीगर्भाऽनुष्टुप २३-३०, ३७, ४० अनुष्टुप्; ३१ मध्ये ज्योतिर्जगती; ३२, ३४, ३६ उपरिष्टाद् विराड् बृहती; ३३ पराविराडनुष्टुप्; ३५ चतुष्पदा जगती; ४१ आर्षी त्रिपदा गायत्री; ४४ द्विपदाऽऽर्च्यनुष्टुप्, पञ्चपदा निचृत् पदपङ्क्तिर्वा (एकावसाना)

HYMN VII.

Seer — Atharvan. Subject-matter — Skambhah. Adhyatmam. Metre—1 Virad Jagati ; 2, 8 Bhurig Tristup ; 3-6, 9, 38, 42, 43 Tristup ; 7, 13 Paroshnik; 10, 14, 16, 18; 19, Upristed Brihati; 11, 12, 15, 20, 22, 39 Uparishtad Jyotir jagati ; Shatpada Jagati ; 21 Brihati-garbha Anustup; 23-30, 37, 40 Anustup ; 31 Madhya jyotir Jagati, 32, 34, 36 Uparistad virad Brihati ; 33 Paravirad Anustup ; 35 Chatuspada Jagati ; 41 Arshi Tripada Gayatri ; 44 Dvipada Archi Anustup.

N. B. : This hymn is concerned with spirit of the Universe. Divinity in reality has neither body in parts nor limb. He is eternal, bodiless, unbegotten, omnipresent and imperishable. He being Omniscient is not touchhd with any sort of ignorance and hence he has neither body nor nervcs, limbs etc. To discribe his part is to say the part of the nabulous mass from which the worlds came out. God is the Spirit of that nabulous mass, or golden egg or the

tenacious material whole out of which the world came into being. So part of Brahman means the part of that nabulous mass wherein the Divine Power is present as the Creator of the Universe.

कस्मिन्नङ्गे तपो अस्याधि तिष्ठति कस्मिन्नङ्ग ऋतमस्याध्याहितम्
क्व व्रतं क्व श्रद्धास्य तिष्ठति कस्मिन्नङ्गे
सत्यमस्य प्रतिष्ठितम् ॥ १ ॥

What is that part of the Spirit of Universe is which remains seated the heating power that heats thc matter. which part of this is the base of the eternal law. Where stands the vow and discipline and in which part of this has been established thc truth ?

कस्मादङ्गाद् दीप्यते अग्निरस्य कस्मादङ्गात् पवते मातरिश्वा ।
कस्मादङ्गाद् वि मिमीतेऽधि चन्द्रमा
मह स्कम्भस्य मिमानो अङ्गम् ॥ २ ॥

Out of which part of member of this glows the refulgence of fire and from which member of this proceeds the blowing of the wind. From what part of the Supreme Supporting Divinity moon measuring the destined journey measures out its path ?

कस्मिन्नङ्गे तिष्ठति भूमिरस्य कस्मिन्नङ्गे तिष्ठत्यन्तरिक्षम् ।
कस्मिन्नङ्गे तिष्ठत्याहिता द्यौः
कस्मिन्नङ्गे तिष्ठत्युत्तरं दिवः ॥ ३ ॥

What is that part of this Universal Spirit wherein the earth has been upheld, in which part rests this firmament, in which part has been plaeed the sky and in which member dwells the spacc above sky.

क्व प्रेप्सन् दीप्यत ऊर्ध्वो अग्निः क्व प्रेप्सन्

पवते मातुरिश्वा । यत्र प्रेप्संन्तीरभियन्त्यावृतः
स्कुम्भं तं ब्रूहि कतमः स्विदेव सः ॥ ४ ॥

Whitherward destined to proceed the sun shines above and with what destination to reach the wind blows ? Who out of other powers tell me, O learncd ! is that Supporting Divine Power to whom with longing to the turning pathways ?

क्वार्धमासाः क्व यन्ति मासाः संवत्सरेण सह संविदानाः ।
यत्र यन्त्यृतवो यत्रार्तवाः स्कुम्भं
तं ब्रूहि कतमः स्विदेव सः ॥ ५ ॥

Whither-ward go the half-months and months standing in conformity with the full Year ? Who out of many powers, tell me O learned ! is that Supporting Divinc Power in whom go thc seasons and the parts of the seasons ?

क्व१ प्रेप्संन्ती युवती विरूपे अहोरात्रे द्रवतः संविदाने ।
यत्र प्रेप्संन्तीरभियन्त्यापः स्कुम्भं
तं ब्रूहि कतमः स्विदेव सः ॥ ६ ॥

Whitherward destined to proceed go with speed these two different young day and night in their full concordance ? Who out of the many other powers, tell me O learned ! is that Supporting Divine Power to whom yearning waters go ?

यस्मिन्स्तब्ध्वा प्रजापतिर्लोकान्त्सर्वाँ अधारयत् ।
स्कुम्भं तं ब्रूहि कतमः स्विदेव सः ॥ ७ ॥

Who out of many powers tell me O learned ! is that Supporting Divine Power on whom *Prajapati*, the Creator of the Universe set up and firmly established the worlds ?

N. B. : Though there is no difference between *Prajapati*, and Skambha yet they seem here to be described different by the virtue of activities of the one same God. The

Supporter of the Universe is Known as the Skambha while the Creator is known as Prajapati. The question as on whom the creator of universe set up the firmly established the universe may be answered here in this way that the Creator set up and firmly established the world on Himself as He being creator is also Skambha, the main supporter of all the Worlds.

यत् परममवमं यच्चं मध्यमं प्रजापतिः ससृजे विश्वरूपम् ।
कियता स्कम्भः प्र विवेश तत्र यन्न
प्राविशत् कियत् तद् बभूव ॥ ८ ॥

In that universe, which is wearing all the forms the Lord of the Universe created in the high heavenly region, which He created in the middle region, and which he ereated in lower rigion how far the Skambha, the Supporting Divine Power portion of Him entered ? What remained which did not enter in the World ?

कियता स्कम्भः प्र विवेश भूतं कियद् भविष्यदन्वाशयेऽस्य
एकं यदङ्गमकृणोत् सहस्रधा कियता स्कम्भः
प्र विवेश तत्र ॥ ९ ॥

How much of the Skambha, the Supporting Divine Power has entcred in the past and how much of Him has reached in the future ? How much of the Supporting Divine Power did enter in that one part of him which he established in thousand places and thousand ways ?

यत्र लोकांश्च कोशांश्चापो ब्रह्म जना विदुः ।
असच्च यत्र सच्चान्तः स्कम्भं तं ब्रूहि कतमः
स्विदेव सः ॥ १० ॥

In Brahman, the Supreme Being wherein the learned men know that all the worlds and treasures are laid, are contained both the subtle matter and its gross products. Pronounce

Him to be the Pillar of Support, Verily He is the most Blissful Being.

यत्र तपः पराक्रम्यं व्रतं धारयत्युत्तरम् ।
ऋतं च यत्र श्रद्धा चापो ब्रह्म समाहिताः
स्कम्भं तं ब्रूहि कतमः स्विदेव सः ॥ ११ ॥

Pronounce Him to be the Supreme Being in whom the sacred austerity exerting in full maintains its loftiest vow or the subsequent result and where in are comprehended commic law, faith, atoms and matter. Who out of many powers, tell me O learned ! is the Supporting Divine Power.

यस्मिन् भूमिरन्तरिक्षं द्यौर्यस्मिन्नध्याहिता ।
यत्राग्निश्चन्द्रमाः सूर्यो वातस्तिष्ठन्त्यार्पिताः
स्कम्भं तं ब्रूहि कतमः स्विदेव सः ॥ १२ ॥

Wherein the earth, the atmosphere and the heaven live, Wherein the fire, the moon, the sun and the air have taken shelter ; say He is the pillar of support ; verity He is the Most Blissful Being.

यस्य त्रयस्त्रिंशद् देवा अङ्गे सर्वे समाहिताः ।
स्कम्भं तं ब्रूहि कतमः स्विदेव सः ॥ १३ ॥

Who out of many powers, tell me O learned ! is tnat Supporting Divine Power in whose member are contained the thirty-three cosmic powers.

यत्र ऋषयः प्रथमजा ऋचः साम यजुर्मही ।
एकर्षिर्यस्मिन्नार्पितः स्कम्भं तं ब्रूहि कतमः
स्विदेव सः ॥ १४ ॥

Who out of many powers, tell me O learned ! is that Supporting Divine Power in whom the first born scven *Rishis*, the cosmic elements with Riks, Yajus, Saman and Atharva abide and in whom one vital air has its maintenance.

यत्रामृतं च मृत्युश्च पुरुषेऽधि समाहिते ।

समुद्रो यस्य नाड्य१ः पुरुषेऽधि समाहिताः
स्कम्भं तं ब्रूहि कतमः स्विदेव सः ॥ १५ ॥

Who out of many powers, tell me O learned ! is that Supporting Divine Power who comprehends the death and immortality for mankind and who contains the gathered waters like his veins for mankind.

यस्य चतस्रः प्रदिशो नाड्य१स्तिष्ठन्ति प्रथमाः ।
यज्ञो यत्र पराक्रान्तः स्कम्भं तं ब्रूहि कतमः
स्विदेव सः ॥ १६ ॥

Who out of many powers, tell me O learned ! is that Supporting Divine power whose chief arteries stand as the four regions of the sky and in whom knowledge and power, integration, disintegration and balanced action have their might.

ये पुरुषे ब्रह्म विदुस्ते विदुः परमेष्ठिनम् ।
यो वेद परमेष्ठिनं यश्च वेद प्रजापतिम् ।
ज्येष्ठं ये ब्राह्मणं विदुस्ते स्कम्भमनुसंविदुः ॥ १७ ॥

Those who understand Brahman, the Supreme Beng in *Purusha*, the man's heart know the All-supporting Lord. Those including him who knows *Prajapati*, the All-supporting God, who knows the master of creation and who knows the Supreme Divinity, who knows Skambha. the Supporting Divinc Power.

यस्य शिरो वैश्वानरश्चक्षुरङ्गिरसोऽभवन् ।
अङ्गानि यस्य यातवः स्कम्भं तं ब्रूहि कतमः
स्विदेव सः ॥ १८ ॥

Who out of many powers, tell me O learned ! is that Supporting Divine Power of whom the Sun becomes head and of

whom *Angirasah*, the luminous bodies become eye and of whom the moving worlds become limbs.

यस्य ब्रह्म मुखमाहुर्जिह्वां मधुकशामुत ।
विराजमूधो यस्याहुः स्कम्भं
तं ब्रूहि कतमः स्विदेव सः ॥ १९ ॥

Who out of many powers, tell me O learned ! is that Supporting Divine Power, the mouth of whom the learned men call the Vedie speeeh and whose organ of speech is the *Madhukasha* the Vigorous power of creation and of whom the Virat is called udder.

यस्मादृचो अपातक्षन् यजुर्यस्मादपाकषन् ।
सामानि यस्य लोमान्यथर्वाङ्गिरसो
मुखं स्कम्भं तं ब्रूहि कतमः स्विदेव सः ॥ २० ॥

From Him the sages extract the *Rigveda* and from Him they get the *Yajurveda*, All-pervading like His hair are the *Samveda* and the *Atharaveda*, the essence of all knowledge is like his mouth. Who is that Supreme Being ? Proclaim Him to be the Upholding Pillar of the Universe.

असच्छाखां प्रतिष्ठन्तीं परममिव जना विदुः ।
उतो सन्मन्यन्तेऽवरे ये ते शाखामुपासते ॥ २१ ॥

Some persons comprehend the present branch of the non-manifested world as the main material cause of the Universe and some others who analyse this branch from its nearest point accept it as *sat*, the existence.

यत्रादित्याश्च रुद्राश्च वसवश्च समाहिताः ।
भूतं च यत्र भव्यं च सर्वे लोकाः प्रतिष्ठिताः
स्कम्भं तं ब्रूहि कतमः स्विदेव सः ॥ २२ ॥

Who out of many powers, tell me O learned ! is that Supporting Divine power in whom twelve *Adityas* the months of the year ; *Rudras*, the eleven vital breaths including the soul and *Vasus*, the eight localities are contained and in whom the past, future and all the worlds are firmly established.

यस्य त्रयस्त्रिंशद् देवा निधिं रक्षन्ति सर्वदा
निधिं तमद्य को वेद यं देवा अभिरक्षथ ॥ २३ ॥

Whose secret treasure the thirty-three mighty forces of world always protect who is amonget them who knows this treasure which they guard carefully.

यत्र देवा ब्रह्मविदो ब्रह्म ज्येष्ठमुपासते ।
यो वै तान् विद्यात् प्रत्यक्षं
स ब्रह्मा वेदिता स्यात् ॥ २४ ॥

There and then wherein and when the knower of Vedas worship the loftiest Divine Power, the man who distinctively knows these mighty master-minds, may be knower and chief-priest of the *yajna*.

बृहन्तो नाम ते देवा येऽसतः परि जज्ञिरे ।
एकं तदङ्गं स्कम्भस्यासदाहुः परो जनाः ॥ २५ ॥

These are the cosmic elements named as ***Brihat*** which springs up from ***Asat***, the non-manifested material cause, The born men say that one part of *Skambha* the Supporting Divine Power is non-manifested material cause.

यत्र स्कम्भः प्रजनयन् पुराणं व्यवर्तयत् ।
एकं तदङ्गं स्कम्भस्य पुराणमनुसंविदुः ॥ २६ ॥

Where *Skambha*, the All-Supporting Divine Power arranging the cosmic order gives the worldly objects of previous cycle a new shape and form that single part of *Skambha*, the

learned man recognise as *Purana*, the process in which previous objects are manifested in new shape and forms.

यस्य त्रयस्त्रिंशद् देवा अङ्गे गात्रा विभेजिरे ।
तान् वै त्रयस्त्रिंशद् देवानेके ब्रह्मविदो विदुः ॥ २७ ॥

The thirty three cosmic elements within His body are disposed as limbs and some learned men who knows about universe and it's master knows about universe and its master knows those thirty-three cosmic powers.

हिरण्यगर्भं परममनत्युद्यं जना विदुः ।
स्कम्भस्तदग्रे प्रासिञ्चद्धिरण्यं लोके अन्तरा ॥ २८ ॥

People know the *Hiranyagarbha*, the nebulous state of the world as supreme one and inexpressible but it is *Skambha*, who in the beginning pours out the gold or golden light in the form of Hiranyagarbha in the midst of the worlds.

स्कम्भे लोकाः स्कम्भे तपः स्कम्भेऽध्यृतमाहितम् ।
स्कम्भं त्वा वेद प्रत्यक्षमिन्द्रे सर्वं समाहितम् ॥ २९ ॥

All the worlds rest on Skambha, the All Supporting Divine Power. heating strength repose on Skambha and the eternal law repose on Skambha. O Skambha ! I esoterically know you as *Indra*, the Almighty God in whom all of the universe finds its base or rest.

इन्द्रे लोका इन्द्रे तप इन्द्रेऽध्यृतमाहितम् ।
इन्द्रं त्वा वेद प्रत्यक्षं स्कम्भे सर्वं प्रतिष्ठितम् ॥ ३० ॥

The Worlds rest on Indra, the Almighty God, the strength of heating the material atoms finds rest in him and the eternal law reclive in *Indra*. O Indra, the Almighty Lord ! I know you as Skambha in whom all of the universe finds its repose.

नाम नाम्ना जोहवीति पुरा सूर्यात् पुरोषसः ।

यदजः प्रथमं संबभूव स ह तत् स्वराज्यमियाय
यस्मान्नान्यत् परमस्ति भूतम् ॥ ३१ ॥

The man calls one name to explain by another name. God is present before the sun and before the down. The unbegottòn God who was manifest first of all. He obtained that nebulous form of the world. He is the only being whom no one from the cosmic order can surpass.

यस्य भूमिः प्रमान्तरिक्षमुतोदरम् ।
दिवं यश्चक्रे मूर्धानं तस्मै ज्येष्ठाय ब्रह्मणे नमः ॥ ३२ ॥

Our homage to that eternal Supreme Being whose base is this earth and bally this air and who made this sky for His head.

यस्य सूर्यश्चक्षुश्चन्द्रमाश्च पुनर्णवः ।
अग्निं यश्चक्र आस्यं तस्मै ज्येष्ठाय ब्रह्मणे नमः ॥ ३३ ॥

Our homage to that eternal Supreme Being whose eye is the Sun and the moon which becomes new everyday by change of phase, and who made this fire for His mouth.

यस्य वातः प्राणापानौ चक्षुरङ्गिरसोऽभवन् ।
दिशो यश्चक्रे प्रज्ञानीस्तस्मै ज्येष्ठाय ब्रह्मणे नमः ॥ ३४ ॥

Our homage to that eternal Supreme Being whose two life-breathings are this obvious wind, whose sight is ***Angirasas,*** the luminous worlds and who make the regions to be the means of sense.

स्कम्भो दाधार द्यावापृथिवी उभे इमे स्कम्भो
दाधारोर्वन्तरिक्षम् । स्कम्भो दाधार प्रदिशः
षडुर्वीः स्कम्भ इदं विश्वं भुवनमा विवेश ॥ ३५ ॥

God the Pillar of support is holding both the earth and the

heaven and the Pillar support is holding the vast atomosphere. The Pillar of support is holding the extensive six directions and the Pillar of support is pervading this entire universe.

यः श्रमात् तपसो जातो लोकान्त्सर्वान्त्समानशे ।
सोमं यश्चक्रे केवलं तस्मै ज्येष्ठाय ब्रह्मणे नमः ॥ ३६ ॥

Our homage to that eternal Supreme Being who is pervading all the worlds being manifest from His active toil and who makes only *Soma*, the creative power his nature.

कथं वातो नेलयति कथं न रमते मनः ।
किमापः सत्यं प्रेप्सन्तीर्नेलयन्ति कदा चन ॥ ३७ ॥

Why does wind move incessantly, why does not the mind takes rest and why do not the waters desirous of proving their real nature and operation ever repose.

महद् यक्षं भुवनस्य मध्ये तपसि क्रान्तं सलिलस्य पृष्ठे ।
तस्मिञ्छ्रयन्ते य उ के च देवा वृक्षस्य स्कन्धः
परितइव शाखाः ॥ ३८ ॥

Engaged in His tremendous activities of creation the Supreme Ordainer of the Universe is present in the vast space on the back of the *Salila*, the material cause of the Universe, the matter. In Him all the worldly forces are to take refuge as the branehes stand round the trunk of a tree.

यस्मै हस्ताभ्यां पादाभ्यां वाचा श्रोत्रेण चक्षुषा ।
यस्मै देवाः सदा बलिं प्रयच्छन्ति विमितेऽमितं स्कम्भं
तं ब्रूहि कतमः स्विदेव सः ॥ ३९ ॥

Who out of many powers, tell me O learned ! is the *Skambha*, the All-supporting Divine Power to whom the learned men pay unmeasured tribute with folded hands,

with disceplined feet, with voice, with ears and with closed eyes in the vast place of meditation.

अप तस्य हतं तमो व्यावृत्तः स पाप्मना ।
सर्वाणि तस्मिञ्ज्योतींषि यानि त्रीणि प्रजापतौ ॥ ४० ॥

Darkness is ehased away from Him, He is free from all evils, and all the three lights whatever they are physically, intellectually and spiritually abide in Him, the Lord of the Creatures.

यो वेतसं हिरण्ययं तिष्ठन्तं सलिले वेद ।
स वै गुह्यः प्रजापतिः ॥ ४१ ॥

Verily He who knows the golden World, the lustrous world woven resting in the material cause, the matter ; is the mysterious Lord of the Creation.

तन्त्रमेके युवती विरूपे अभ्याक्रामं वयतः षण्मयूखम् ।
प्रान्या तन्तूंस्तिरते धत्ते अन्या
नाप वृञ्जाते न गमातो अन्तम् ॥ ४२ ॥

Singly the two ever young twain of night and day quite different from each other weave the six-pegged (i.e. Six directions including four cornors, above and below) time in frequency. The one of the two draws out the thread and the other lays them. They do not break them and do not reach at an and in their operation.

तयोरहं परिनृत्यन्त्योरिव न वि जानामि यतरा परस्तात् ।
पुमानेनद् वयत्युद् गृणत्ति पुमानेनद्
वि जभाराधि नाके ॥ ४३ ॥

Of these two dancing ever in cycle I cannot distinguish which ranks first and which ranks after. It is only Puman the Allmighty devinity who wave this web, The Altmighty —devides it and the Almighty has stretched it to the cope of the space.

इमे मयूखा उप तस्तभुर्दिवं सामानि
चक्रुस्तसराणि वातवे ॥ ४४ ॥

These pegs, (6 directions) have held the heavenly region and the *Samans*, have turned them into shuttles for weaving.

सू० ८ ॥ ऋषिः—कुत्सः ॥ देवता—अध्यात्मम् ॥ छन्दः—१ उपरिष्टाद् विराड् बृहती; २ बृहतीगर्भाऽनुष्टुप्; ३, ४, ८, ९, १३, १६-१८, २४, २८, ३५, ३६, ४०, ४४ त्रिष्टुप्; ५ भुरिगनुष्टुप्; ६, १४, १९-२१ २३, २५, २९, ३१-३४, ३७, ३८, ४१, ४३ अनुष्टुप्; ७ पराबृहती; १० अनुष्टुब्गर्भा त्रिष्टुप्; ११ जगती; १२ पुरोबृहती त्रिष्टुब्गर्भाऽऽर्षी पङ्क्तिः; १५, २७ भुरिग्बृहती; २२ पुरउष्णिक्; २६ द्व्युष्णिग्गर्भाऽनुष्टुप्; ३० भुरिक् त्रिष्टुप्; ३९ बृहतीगर्भा त्रिष्टुप्; ४२ (त्रिपदा) विराड् गायत्री ॥

HYMN. VIII.

Seer—Kutsa. Subject-matter—Adhyatmam. Metre—1 Uparisted Virat Brihati ; 2 Brihatigarbha Anustup ; 3, 4, 8, 9;, 16-18, 24, 28, 35, 36, 40, 44 Tristup 5 Bhuriganustup ; 6, 14, 19-21, 23, 25, 29, 31-34, 37, 38, 41, 43 Anustup ; 7 Para Brihati ; 10 Anustubgarbha Tristup; 11 Jagati, 12 Pura Brihati Tristubgarbha Arshi Panktih ; 15, 27, Bhurig Brihati ; 22 Pura Ushnik ; 26 Ushnik-garbha Anustup ; 30 Bhuric Tristup ; 42 Tripada Virad Gayatri.

यो भूतं च भव्यं च सर्वं यश्चाधितिष्ठति ।
स्व१र्यस्य च केवलं तस्मै ज्येष्ठाय ब्रह्मणे नमः ॥ १ ॥

Our consecrated reverence go to the Supreme Providence who ordains whatever has been and whatever shall be, who ordains all the Universe and whose nature is only light.

स्कम्भेनेमे विष्टभिते द्यौश्च भूमिश्च तिष्ठतः ।
स्कम्भ इदं सर्वमात्मन्वद् यत् प्राणन्निमिषच्च यत् ॥ २ ॥

These two, the earth and the heavenly region standfast upheld by the All-supporting God. Whatever is here

in this world as animate and what (unanimate) whatever breaths and whatever does not breath, rest on All-supporting God.

तिस्रो ह प्रजा अत्यायमायन् न्य१न्या अर्कमभितोऽविशन्त ।
बृहन् ह तस्थौ रजसो विमानो हरितो
हरिणीरा विवेश ॥ ३ ॥

Three kinds of living creation are subjected to rising and vanishing and others (as eternal ones) are resting in the All-worshipable Divinity. The Supreme creator of the universe stands firm like the sun and pervades all the regions of the space.

द्वादश प्रधयश्चक्रमेकं त्रीणि नभ्यानि क उ तच्चिकेत ।
तत्राहतास्त्रीणि शतानि शङ्कवः
षष्टिश्च खीला अविचाचला ये ॥ ४ ॥

Who does comprehend the twelve tires the one wheel and three naves ? Three hundred spokes have been hammered thereupon and sixty pins are set firmly in their places.

N. B. : Here in the verse the year of twelve month has been mysteriously described. The year is a wheel which possesses three naves, the rainy season, autumn and spring. Three hundred and sixty nights and days pass in one complete year.

इदं सवितर्वि जानीहि षड् यमा एक एकजः ।
तस्मिन् हापित्वमिच्छन्ते य एषामेक एकजः ॥ ५ ॥

O learned man ! discern this that six are the twin (12 months of the year described in six seasons each of which contain two month's period) one is singly born (the time or the sun). They claim relationship in that among them who is singly born.

आविः सन्निहितं गुहा जरन्नाम महत् पदम् ।

तत्रेदं सर्वमार्पितमेजत् प्राणत् प्रतिष्ठितम् ॥ ६ ॥

The Being who deserves laudation is a Supreme position, manifests Himself inmost chamber of our hearts ; All that which moveth and that which moveth not and all living creatures have wholly taken shelter therein (in Him).

एकचक्रं वर्तत एकनेमि सहस्राक्षरं प्र पुरो नि पश्चा ।
अर्धेन विश्वं भुवनं जजान यदस्यार्धं क्व३ तद् बभूव ॥ ७ ॥

One-whealed, single-fellied and thousand-spoked Sun rolls from east to westward. With the one half of it makes the all worlds of the one part of the globe enlightened and where is the other half of it un-noticed.

पञ्चवाही वहत्यग्रमेषां प्रष्टयो युक्ता अनुसंवहन्ति ।
अयातमस्य ददृशे न यातं परं नेदीयोऽवरं दवीयः ॥ ८ ॥

The engine in extreme fore of the train sets in motion and pulls on the vehicle of five wheels. Other bogies joined in rear, move to-gether. The path covered and remaining to be covered by this train is not seen by any one. The distant comes nearer and the nearest becomes far-off.

N. B. : The human body is that train that has been described in the verse. Mind is engine which carries this body. There are five sheaths in the body. The path cover-ed and uncovered is not known and the soul weich is nearest becomes far off and the material world which is distant from the soul becomes nearest.

तिर्यग्बिलश्चमस ऊर्ध्वबुध्नस्तस्मिन् यशो निहितं विश्वरूपम् ।
तदासत ऋषयः सप्त साकं
ये अस्य गोपा महतो बभूवुः ॥ ९ ॥

The ladle having side holes and its bottom turned upwards—wherein is placed the omniform glory. Here sit together seven seers, the five cognitive organs including mind and

intellect who become guardians of mighty one, the human soul.

N, B. : Here the head has been described as ladle and five organs, the mind and intellect as seven Rishis. Mighty one is this human soul.

या पुरस्ताद् युज्यते या च पश्चाद् या विश्वतो युज्यते
या च सर्वतः । यया यज्ञः प्राङ् तायते
तां त्वा पृच्छामि कतमा स ऋचाम् ॥ १० ॥

I ask you, O learned one ! Which is that of all the verses which is employed is employed in opening and conclusion which is employed in each and every portion and by which *Yajna* or the world proceeds onward.

यदेजति पतति यच्च तिष्ठति प्राणदप्राणन्निमिषच्च यद् भुवत् ।
तद् दाधार पृथिवीं विश्वरूपं
तत् संभूय भवत्येकमेव ॥ ११ ॥

That which moves, that which flies, that which stands, that which breaths and breaths not and that which existing shuts the eye, upholds the entity which wearing all forms of the world upholds the earth and every thing becomes one consistent whole the matter with souls in him in the time of dissolution.

अनन्तं विततं पुरुत्रानन्तमन्तवच्चा समन्ते ।
ते नाकपालश्चरति विचिन्वन्
विद्वान् भूतमुत भव्यमस्य ॥ १२ ॥

The infinite material cause with the all-pervading presence of God therein is extended every side, the finite world and finite eternal causes are in their mutual jurisdiction. The Guardian of the space and the extending world and its

cause knowing these two and distinguishing between two exerts His energy in past and future of this world.

प्रजापतिश्चरति गर्भे अन्तरदृश्यमानो बहुधा वि जायते ।
अर्धेन विश्वं भुवनं जजान यदस्यार्धं कतमः स केतुः॥ १३॥

The Lord of Creatures exerts (His energy) with the innermost part of the Universe (and thus) makes himself manifest in various ways (although) He is unborn (in His essence). Men devoted to the practice of spiritual communion perceive this force of His Creative agency all around them, verily all the worlds are moving within Him.

ऊर्ध्वं भरन्तमुदकं कुम्भेनेवोदहार्यम् ।
पश्यन्ति सर्वे चक्षुषा न सर्वे मनसा विदुः ॥ १४ ॥

Like the bearer of water who fills and draws the water with jar all the men perceive the glory of God with the eye but they do not know Him.

दूरे पूर्णेन वसति दूर ऊनेन हीयते ।
महद् यक्षं भुवनस्य मध्ये तस्मै बलिं
राष्ट्रभृतो भरन्ति ॥ १५ ॥

The Almighty All-pervading God quite separate from the world pervades the whole of it but He is left untouched with the inflictions of this finite world. The Supreme Being is present in the inmost centre of the universe and all the learned men who protect the mankind pay their homage to Him.

यतः सूर्य उदेत्यस्तं यत्र च गच्छति ।
तदेव मन्येऽहं ज्येष्ठं तद् नात्येति किं चन ॥ १६ ॥

I know Him the eternal Supreme Being where from the sun arises and whither it goes to set and nothing in the world can surpass Him.

ये अर्वाङ् मध्यं उत वा पुराणं वेदं विद्वांसमभितो वदन्ति ।
आदित्यमेव ते परि वदन्ति सर्वे
अग्निं द्वितीयं त्रिवृतं च हंसम् ॥ १७ ॥

Those who in present time, in before time and in ancient time laudly. speaks of the Intelligent Being revealing the Veda really speaks first the Aditya, the Indivisible God, secondly Agni, the Self-refulgent God and thirdly *Hansam*, the Supreme spirit free of all inflictions and possessed of the trio of operation—the creation, subsistence and dissolution.

सहस्राह्ण्यं वियतावस्य पक्षौ हरेर्हंसस्य पततः स्वर्गम् ।
स देवान्त्सर्वानुरस्युपदद्य संपश्यन् याति
भुवनानि विश्वा ॥ १८ ॥

Like the Sun, wings of the *Hansa*, the two operation of pervasiveness and creativeness of the Blissful God are stritched and they cover in their compass the luminous space which is not to be covered in the iourney of thousands of days. He carrying all the physical forces, emancipated and nonemancipated souls on His space-like bossom exerts His energy beholding all the worlds and creations.

सत्येनोर्ध्वस्तपति ब्रह्मणार्वाङ् वि पश्यति ।
प्राणेन तिर्यङ् प्राणति यस्मिञ्ज्येष्ठमधि श्रितम् ॥ १९ ॥

The man in whom the eternal Supreme Being is established through high spiritual attainments blazes up aloft by truth, beholds down all through *Brahma*, the Knowledge and breaths in al! spheres through vitality,

यो वै ते विद्यादरणी याभ्यां निर्मथ्यते वसु ।
स विद्वाञ्ज्येष्ठं मन्येत स विद्याद् ब्राह्मणं महत् ॥ २० ॥

The learned one who knows the kindling-stick from which by attrition the wealth of fire is drawn, understands the Supreme Being and comprehend what is Supreme to all

अपादग्रे समभवत् सो अग्रे स्वऽराभरत् ।
चतुष्पाद् भूत्वा भोग्यः सर्वमादत्त भोजनम् ॥ २१ ॥

The Supreme Being having no foot was manifest first and He brought the celestial light. He becoming four-footed (i.e. penatrating four regions of the sky) and the guard of all takes into His own power the subsistence of all.

भोग्यो भवदथो अन्नमदद् बहु ।
यो देवमुत्तरावन्तमुपासातै सनातनम् ॥ २२ ॥

The man who worships the Almighty Divinity who is eternal rarest of the matter and souls, will get useful things and will attain plenty of eatables.

सनातनमेनमाहुरुताद्य स्यात् पुनर्णवः ।
अहोरात्रे प्र जायेते अन्यो अन्यस्य रूपयोः ॥ २३ ॥

The learned men call the soul eternal though it is new again (by assuming birth). The birth and death like day and night occur in the form which one and the other of them does wear.

शतं सहस्रमयुतं न्यर्बुदमसंख्येयं स्वमस्मिन् निविष्टम् ।
तदस्य घ्नन्त्यभिपश्यत एव तस्माद्
देवो रोचत एष एतत् ॥ २४ ॥

A hundred, thousand, myriad hundred million ye innumerable powers are held in Him. All the worlds aminate or imanimate attain that power from Him who beholds even all. Therefore this mighty God illuminate this world.

बालादेकमणीयस्कमुतैकं नेव दृश्यते ।
ततः परिष्वजीयसी देवता सा मम प्रिया ॥ २५ ॥

The one (i. e. the soul) is even subtler than hair (the infinitesimal of hair) and one (i. e, the matter) is invisible (in its

essence) but the subtlest and the most pervading Divinity is the only object of my love and devotion.

इयं कल्याण्य१जरा मर्त्यस्यामृता गृहे ।
यस्मै कृता शये स यश्चकार जजार सः ॥ २६ ॥

This auspicious and fair prakriti (the matter) untouched by old age is immortal and eternal in home, the world of mortality. He for whom it lies to yield the pleasure etc. and who has attachment with it, becomes old and attered.

त्वं स्त्री त्वं पुमानसि त्वं कुमार उत वा कुमारी ।
त्वं जीर्णो दण्डेन वञ्चसि त्वं जातो
भवसि विश्वतोमुखः ॥ २७ ॥

O individual soul ! in accordance with thine actions thou assument the form of a woman and that of a man, sometimes thou be comest a bachelor and sometimes thou becomest a virgin. Thou walkest with the help of a staff when thy body becomes old and frail, thou takest ......birth again and again as thy face is turned towards all directions (in accordance by thy actions).

उतैषां पितोत वा पुत्र एषामुतैषां ज्येष्ठ उत वा कनिष्ठः ।
एको ह देवो मनसि प्रविष्टः प्रथमो जातः
स उ गर्भे अन्तः ॥ २८ ॥

This individual soul sometimes becomes their father and sometimes their son too, and sometimes it even becomes their younger brother. Verily the one self-luminous soul dwelling within the mind has taken birth before and verily it again enters the womb (of the mother).

पूर्णात् पूर्णमुदचति पूर्णं पूर्णेन सिच्यते ।
उतो तदद्य विद्याम यतस्तत् परिषिच्यते ॥ २९ ॥

Infinity sprins upon from infinity and the infinity is poured by infinity. Let us now know that infinite Supreme Being who is the main source from where the stream is poured.

एषा सनत्नी सनमेव जातैषा पुराणी परि सर्वं बभूव ।
मही देव्युषसो विभाती सैकेनैकेन मिषता वि चष्टे ॥ ३० ॥

This eternal *Prakriti* (matter in subtle state) ever makes itself manifest (by assuming various shapes and figures). This eternal substance pervades all the objects of the world. This great and luminous and makes manifest all the desirable objects. If reveals itself in various ways to every active soul.

अविर्वै नाम देवतर्तेनास्ते परीवृता ।
तस्या रूपेणेमे वृक्षा हरिता हरितस्रजः ॥ ३१ ॥

Verily this Prakriti (matter in subtle state) is an illuminating substance which remains ever covered with the eternal law. The chain of these green trees are green through the vritue of this substance.

अन्ति सन्तं न जहात्यन्ति सन्तं न पश्यति ।
देवस्य पश्य काव्यं न ममार न जीर्यति ॥ ३२ ॥

Man does not abondon Him (God) as He resides near him but man does not pecive Him (God) though He lives near Him. Look on the poem of the Divinlty which neither dies nor becomes worn.

अपूर्वेणेषिता वाचस्ता वदन्ति यथायथम् ।
वदन्तीर्यत्र गच्छन्ति तदाहुर्ब्राह्मणं महत् ॥ ३३ ॥

The voices that are inspired by the Supreme Spirit before whom any thing of the world was not, describe the things as they are. These voices describing the things in their fittest manner go whitherward that is called the Divinity, the revealer of the Vedic speeches, by the seers.

यत्र देवाश्च मनुष्याश्चारा नाभाविव श्रिताः ।
अपां त्वा पुष्पं पृच्छामि यत्र तन्मायया हितम् ॥ ३४ ॥

I ask you, O learned man ! about that flower of the atoms (the world) wherein all the mighty forces of nature and mon are arranged like the spokes fitted in the nave and wherein that Supreme Being with the wisdom is hidden.

येभिर्वात इषितः प्रवाति ये दद॑न्ते पञ्च दिशः सध्रीचीः ।
य आहुतिमत्यमन्यन्त देवा अपां नेतारः
कतमे त आसन् ॥ ३५ ॥

Who are those atom-bearing mighty forces, commanded by whom this wind blows who range five united regions and who do not care for our call.

इमामेषां पृथिवीं वस्त एकोऽन्तरिक्षं पर्येको बभूव ।
दिवमेषां ददते यो विधर्ता विश्वा आशाः
प्रति रक्षन्त्येके ॥ ३६ ॥

This Agni which is one of them resides in the earth, the other one, the air pervades the atmosphere, the third one of them, the Sun which is the support of many worlds holds the heavenly region and there are some ones like moon and stars which guard all the regions.

यो विद्यात् सूत्रं विततं यस्मिन्नोताः प्रजा इमाः ।
सूत्रं सूत्रस्य यो विद्यात् स विद्याद् ब्राह्मणं महत् ॥ ३७ ॥

One who knows the All-pervading Cord wherein all these creatures are inter-woven and one who knows the cods knows the Supreme Being.

वेदाहं सूत्रं विततं यस्मिन्नोताः प्रजा इमाः ।
सूत्रं सूत्रस्याहं वेदाथो यद् ब्राह्मणं महत् ॥ ३८ ॥

I know the All-spreading Cord wherein are inter-woven all the creatures. I know the cord of the cords, hence I know the Supreme Being.

यदन्तरा द्यावापृथिवी अग्निरैत् प्रदहन् विश्वदाव्यः ।
यत्रातिष्ठन्नेकपत्नीः परस्तात्
क्वेवासीन्मातरिश्वा तदानीम् ॥ ३९ ॥

When (in the period of dissolution) the all-consuming fire passes between heaven and the earth devouring everything with flame, when all the directions remain as far as having their one lord, the fire only, where does live this wind or the soul then ?

अप्स्वासीन्मातरिश्वा प्रविष्टः प्रविष्टा देवाः सलिलान्यासन् ।
बृहन् ह तस्थौ रजसो विमानः
पवमानो हरित आ विवेश ॥ ४० ॥

The wind then remains hidden in the atoms of the worldy objects or the soul then remains hidden in material atoms. All the physical forces enter in their respective causes. There stood only one pure refulgent mighty measurer of all the world who pervaded all the regions of the space.

उत्तरेणेव गायत्रीममृतेऽधि वि चक्रमे ।
साम्ना ये साम संविदुरजस्तद् ददृशे क्व ॥ ४१ ॥

The man of intuitive geneus strides over the state of immortality and blessedness by crossing over the state of self which is above the vital energy. Those who by *saman*, the communion of God know *Saman*, the state of the supreme unity, understand as where this Unbegotten Soul is seen.

निवेशनः संगमनो वसूनां देवइव सविता सत्यधर्मा ।
इन्द्रो न तस्थौ समरे धनानाम् ॥ ४२ ॥

The All-beatitude Divinity whose laws are true and constant like the Sun is the refuge of whole world and is the uniform base of them. He is firm in the strife of His operations and results like Indra, the soul.

पुण्डरीकं नवद्वारं त्रिभिर्गुणेभिरावृतम् ।
तस्मिन् यद् यक्षमात्मन्वत् तद् वै ब्रह्मविदो विदुः ॥ ४३॥

The knower of the Brahman (The Supreme Being) knows that nine-portaled lotus-flower enclosed with the triple *Gunas* of the subtle elements wherein resides the living (individual) soul,

अकामो धीरो अमृतः स्वयंभू रसेन तृप्तो न कुतश्चनोनः ।
तमेव विद्वान् न बिभाय मृत्योरात्मानं
धीरमजरं युवानम् ॥ ४४ ॥

That Universal Soul is without desire of any worldly attainments, firm, immortal, self-existent contented with His own blessedness and He is backing nothing (for His perfection) but completely perfect. The man who knows this Universal soul as firm, undecaying and ever young or mature, does not fear death.

सू० ९ ॥ ऋषिः—अथर्वा ॥ देवता—शतौदना ॥ छन्दः—१ त्रिष्टुप्; २-११, १३-२४ अनुष्टुप्; १२ पथ्या- पङ्क्तिः; २५ द्व्युष्णिग्गर्भाऽनुष्टुप्; २६ पञ्चपदा बृहत्यनुष्टुबुष्णिग्गर्भा जगती; २७ पञ्चपदाऽति-जागताऽनुष्टुब्गर्भा शक्वरी ॥

HYMN. IX.

Seer — Atharvan. Subject-matter — Shataudana. Metre—1 Tristup ; 2-11, 13-24 Anustup ; 12 Pathyapanktih; 25 Dvishnig-garbha Anustup ; 26 Panchpada Brihati-Anustubgarbha jagati ; 27 Panchpada Atijagati Anustubgarbha Shakvari.

N. B. : In this hymn we find the description of Cow which has been called *Shataudana.* The term Shatau-

dama described the multifarious preparations of the milk of Cow. Those who think that Cow whould be prepared in hundred kinds of food are wrong. Cow is not to be killed as it is Aghnya. Its meat is not eatable as it creates tuberculosis. So to prepare hundreds of dishes from cow is absurd. *Odana* means pouring or sprinkling. In hundred ways the Cow's milk is poured or sprinkled in food etc. Milk produces curd, butter, ghee and other preparations made from them. Therefore it should be taken here correctly that hundred kinds of drinks and eatable can be prepared from the milk of cow. Cow is Shataudana because its milk is the source of hundred kinds of preparations. Cow is also Shataudana as its milk gives hundred preparations for *yajna*.

अघायतामपि नह्या मुखानि सपत्नेषु वज्रमर्पयैतम् ।
इन्द्रेण दत्ता प्रथमा शतौदना
भ्रातृव्यघ्नी यजमानस्य गातुः ॥ १ ॥

O King ! bind the mouth of the enemies and cast deadly weapon against the foes. The *Shataudana* (whose milk used in hundred kinds of preparations) first given by Indra, the Almighty Lord is the destroyer of foes-like diseases and is the pathway of *Yajmana*, the performer of *yajna*.

वेदिष्टे चर्म भवतु बर्हिर्लोमानि यानि ते ।
एषा त्वा रशनाग्रभीद् ग्रावा त्वैषोऽधि नृत्यतु ॥ २ ॥

The skin of this Cow is like *Yajna* Vedi and its hair are like the *Kusha*, the shoot of *Kusha* grass. The Cord in which this cow is bound like the cord of yajna and *gravan*, the learned priest may dance in delight around this Cow. (as they feel that they will get it as *Dakshina*).

बालास्ते प्रोक्षणीः सन्तु जिह्वा सं माष्ट्वघ्न्ये ।
शुद्धा त्वं यज्ञिया भूत्वा दिवं प्रेहि शतौदने ॥ ३ ॥

Let the hair of this cow which is not to be killed be like *Prokshanis* and the tongue be the cleaning comb (as it has thormy substance over the tongue). Let this *Shataudana* becoming theirs purely by nature and becoming the means of *yajna* with its milk and ghee send the *yajmana* to heaven, the state of light and happiness.

यः शतौदनां पचति कामप्रेण स कल्पते ।
प्रीता ह्यस्य ऋत्विजः सर्वे यन्ति यथायथम् ॥ ४ ॥

He who makes this Cow ripe and mature by good training and domestication gains all his ambitions fulfilled All the priest conducting *yajna* of this *yajmana* go completely delighted and contented.

स स्वर्गमा रोहति यत्रादस्त्रिदिवं दिवः ।
अपूपनाभिं कृत्वा यो ददाति शतौदनाम् ॥ ५ ॥

He who gives *Shataudana* in gift by making it *Apupnabhi*, the proligerous one ascends to the state of the enlightenment where in reigns the plenty of light, pleasure and painlessness.

स तांल्लोकान्त्समाप्नोति ये दिव्या ये च पार्थिवाः ।
हिरण्यज्योतिषं कृत्वा यो ददाति शतौदनाम् ॥ ६ ॥

He who gives the *Shataudana*, in gift making it shining with gold attains those worlds which are physical and which are spiritual or celestial.

ये ते देवि शमितारः पक्तारो ये च ते जनाः ।
ते त्वा सर्वे गोप्स्यन्ति मैभ्यो भैषीः शतौदने ॥ ७ ॥

Let not this *shataudana* be afraid of those persons who guard it and those persons who train and properly domesticate it as all these men will guard this cow and not hurt it.

वसवस्त्वा दक्षिणत उत्तरान्मरुतस्त्वा ।
आदित्याः पश्चाद् गोप्स्यन्ति साग्निष्टोममति द्रव ॥ ८ ॥

May Vasus, the learned who have attained knowledge by keeping up the discipline of celibacy for 24 years, guard it from south, may the *Maruth*, the learned who have attained knowledge by keeping up the discipline of celibacy for 44 years protect it form north and may *Adityas* the learned who have attained knowledge by keeping up the discipline of continent for 48 years gurad it from behind or west and let this *Shataudana*. *Shataudana* go to the place of Agnistoma where it is required for *Dakshina*.

देवाः पितरो मनुष्या गन्धर्वाप्सरसश्च ये ।
ते त्वा सर्वे गोप्स्यन्ति सातिरात्रमति द्रव ॥ ९ ॥

Devas, the learned man, Pitaras, the man of practice, men in general, Gandharva, the house-holding men and those who are *apsarases*, the females—all these may guard this *Shataudana* and let this go to *Atiratra* where it is required for Dakshina.

अन्तरिक्षं दिवं भूमिमादित्यान् मरुतो दिशः ।
लोकान्त्स सर्वानाप्नोति यो ददाति शतौदनाम् ॥ १० ॥

He who gives *Shatandana* in gift attains the knowledge and contact of firmament. heavenly region, earth, 12 months of the year, winds, regions and all the worlds.

घृतं प्रोक्षन्ती सुभगा देवी देवान् गमिष्यति ।
पक्तारमघ्न्ये मा हिंसीर्दिवं प्रेहि शतौदने ॥ ११ ॥

Let this beneficent useful cow sprinkling ghee go to men of eulightenment, Let not this *Shataudana* hurt to its trainers and domesticators and let it always remain in light.

ये देवा दिविषदो अन्तरिक्षसदश्च ये ये चेमे भूम्यामधि ।

तेभ्यस्त्वं धुंक्ष्व सर्वदा क्षीरं सर्पिरथो मधु ॥ १२ ॥

Let this cow give always sweet milk and ghee for those physical forces which are the *Devas* of yajna and who are in heaven, who are residing in atmosphere and who are residing on the earth.

यत् ते शिरो यत् ते मुखं यौ कर्णौ ये च ते हनू ।
आमिक्षां दुह्रतां दात्रे क्षीरं सर्पिरथो मधु ॥ १३ ॥

Let the head of this cow, let the mouth of it, let the ears of it and let those jaws of it pour *Amiksha*, (the curd mingled in boiling milk) and the sweet milk for the giver.

यौ त ओष्ठौ ये नासिके ये शृङ्गे ये च तेऽक्षिणी ।
आमिक्षां दुह्रतां दात्रे क्षीरं सर्पिरथो मधु ॥ १४ ॥

Let both of its lips, its nostrils, both of its horns and these two eyes of it pour *Amiksha*, and sweet milk for the giver.

यत्ते क्लोमा यद्धृदयं पुरीतत् सहकण्ठिका ।
आमिक्षां दुह्रतां दात्रे क्षीरं सर्पिरथो मधु ॥ १५ ॥

Let the heart and pericardium of this eow, let its lungs with all the bronchial tubes pour *Amiksha* and the sweet milk for the giver.

यत् ते यकृद् ये मतस्ने यदान्त्रं याश्च ते गुदाः ।
आमिक्षां दुह्रतां दात्रे क्षीरं सर्पिरथो मधु ॥ १६ ॥

Let the liver of it, let the kidneys of it, let the entrails and the Parts within pour *Amiksha* and the sweet milk for the giver.

यस्ते प्लाशिर्यो वनिष्ठुर्यौ कुक्षी यच्च चर्म ते ।
आमिक्षां दुह्रतां दात्रे क्षीरं सर्पिरथो मधु ॥ १७ ॥

Let the rectum and omentum of it and let its belly's hollow and let its skin pour *Amiksha* and sweet milk for the giver.

यस्ते मज्जा यदस्थि यन्मांसं यच्च लोहितम् ।
आमिक्षां दुह्रतां दात्रे क्षीरं सर्पिरथो मधु ॥ १८ ॥

Let the marrow of it, let the bones of it, let the flesh of it and let the blood of it pour *Amiksha* and sweet milk for the giver.

यौ ते बाहू ये दोषणी यावंसौ या च ते ककुत् ।
आमिक्षां दुह्रतां दात्रे क्षीरं सर्पिरथो मधु ॥ १९ ॥

Let both the shoulders of it, let its hump and let its fore-legs and their parts pour *Amiksha*; and the sweet milk for giver.

यास्ते ग्रीवा ये स्कन्धा याः पृष्टीर्याश्च पर्शवः ।
आमिक्षां दुह्रतां दात्रे क्षीरं सर्पिरथो मधु ॥ २० ॥

Let neck and nape and shoulder-joints of it, let the ribs and inter-costal parts of it pour *Amiksa* and the sweet milk for the giver.

यौ त ऊरू अष्ठीवन्तौ ये श्रोणी या च ते भसत् ।
आमिक्षां दुह्रतां दात्रे क्षीरं सर्पिरथो मधु ॥ २१ ॥

Let the thighs and the knee-bones of it and let its hinder quarters and hips pour *Amiksha* and sweet milk for the giver.

यत् ते पुच्छं ये ते बाला यदूधो ये च ते स्तनाः ।
आमिक्षां दुह्रतां दात्रे क्षीरं सर्पिरथो मधु ॥ २२ ॥

Let the tail and all the hair of this cow, let the udder and its teats pour *Amiksha* and the sweet milk for the giver.

यास्ते जङ्घा याः कुष्ठिका ऋच्छरा ये च ते शफाः ।
आमिक्षां दुह्रतां दात्रे क्षीरं सर्पिरथो मधु ॥ २३ ॥

Let all the legs of it, let the refuse of its feet, let the heel-ropes and hooves pour *Amiksha* and the sweet milk for the giver.

यत् ते चर्म शतौदने यानि लोमान्यघ्न्ये ।
आमिक्षां दुह्रतां दात्रे क्षीरं सर्पिरथो मधु ॥ २४ ॥

Let the skin and hair of this Shataudana, which is not to be killed pour Amiksha and the seet milk for the giver.

क्रोडौ ते स्तां पुरोडाशावाज्येनाभिघारितौ ।
तौ पक्षौ देवि कृत्वा सा पक्तारं दिवं वह ॥ २५ ॥

The two *Purodashas* of *yajna* sprinkled with molten ghee are like the two sides of this Shataudana. Let this benificent cow making them wings carry to heaven to him who is the domesticator of this.

उलूखले मुसले यश्च चर्मणि यो वा शूर्पे तण्डुलः कणः ।
यं वा वातो मातरिश्वा पवमानो
ममाथाग्निष्टद्धोता सुहुतं कृणोतु ॥ २६ ॥

Let consuming fire of the yajna accept as oblation the bit of rice which is in mortar, which is on pestle, which is on skin or in the winnowing-basket and which the wind purifying has sifted out.

अपो देवीर्मधुमतीर्घृतश्चुतो ब्रह्मणां हस्तेषु प्रपृथक् सादयामि ।
यत्काम इदमभिषिञ्चामि वोऽहं तन्मे सर्वं सं पद्यतां
वयं स्याम पतयो रयीणाम् ॥ २७ ॥

I, the performer of *Yajna* separately sprinkle celestial, sweet ghee-sprinkled waters and eatables in the hands of the persons who are the knowers of the Vedas, Let that of all my wish desiring which I sprinkle you, O learned Priests ! be perfectly fulfiled and may we be the master of plentiful wealth.

सू०१० ।। ऋषिः—कश्यपः ॥ देवता—वशा ॥ छन्दः—ककुम्मत्यनुष्टुप्: २-४, ७, ९, ११-२२; २५, २८, ३०, ३३, ३४ अनुष्टुप्; ५ पञ्चपदाऽतिजागतानुष्टुभं (?) स्कन्धोग्रीवी बृहती;६, ८, १०विराडनुष्टुप्; २३ बृहती; २४ उपरिष्टाद् बृहती;२६ आस्तारपङ्क्तिः २७ शङ्कुमत्यनुष्टुप्; २९ त्रिपदा गायत्री; ३१ उष्णिग्गर्भाऽनुष्टुप्; ३२ विराट् पथ्या बृहती ॥

HYMN. X.

Seer—*Kashyapah.* Subject-matter—*Vasha.* Metre—1 Kakummati Anustup ; 2-4, 7, 9, 11-22, 25, 28, 30, 33, 34 Anustup ; 5 Panchpada Atijagai Anustubha Skamdhogrivi ; Brihati 6, 8. 10, Viradanustup ; 23 Brihati, 24 Uparistad Brihati ; 26 Astarpanktih, 27 Shankumati Anustup. 29 Tripada Virad Gayatri ; 31 Ushnigarbha Anustup ; 32 Virat Pathya Brihati.

N. B. : The subject matter of this hyman is Vasha. Vasha ordinarily means cow or barren cow. But in comprehensive sense it means cow, earth and the worldly controlling power. In nature's grand play there is a control over all the things. This energy is also meant by the term *Vasha.* This hymn collectively gives the description of all these things for which the term *Vasha* stands. In dealing with the verses of this hymn one should be very cautious in avoiding misunderstanding, He should always depend on the *Yaugika* sense of the Word.

नमस्ते जायमानायै जातायां उत ते नमः ।
बालेभ्यः शफेभ्यो रूपायाघ्न्ये ते नमः ॥ १ ॥

Due care to the Cow when it is springing and respect to it when it is born and there should be due care for its hair-

preservation, form-protection and hoof-protection, Very proper caution should be taken in keeping up the Cow.

यो विद्यात् सप्त प्रवतः सप्त विद्यात् परावतः ।
शिरो यज्ञस्य यो विद्यात् स वशां प्रति गृह्णीयात् ॥ २ ॥

The man who knows the seven worlds and knows the seven vital winds and who knows the head or brain of the vajna or the worldly structure may reeeive the Cow.

वेदाहं सप्त प्रवतः सप्त वेद परावतः ।
शिरो यज्ञस्याहं वेद सोमं चास्यां विचक्षणम् ॥ ३ ॥

I, the priest or the domesticator know the seven world and know even seven vital winds ......and I also know the brain of the *yajna* or the worldly structure. I know the power of nature shining in the form of this *Vasha*..

यया द्यौर्यया पृथिवी ययापो गुपिता इमाः ।
वशां सहस्रधारां ब्रह्मणाच्छावदामसि ॥ ४ ॥

With the knowledge of the Veda we describe the nature of *Vasha*, the nature's controlling energy which possesses hundreds of waps and by which has been preserved heavenly realm, by which has been preserved this earth and by which are preserved thcse waters.

शतं कंसाः शतं दोग्धारः शतं गोप्तारो अधि पृष्ठे अस्याः ।
ये देवास्तस्यां प्राणन्ति ते वशां विदुरेकधा ॥ ५ ॥

Those nature's forces which find their liviug force in this controlling energy receive this *Vasha*, the controlling energy. There are hundreds of keeping forces, hundreds of retaining objects, hundreds of receiving things behind this *Vasha*, the controlling energy.

यज्ञपदीराक्षीरा स्वधाप्राणा महीलुका ।

वशा पर्जन्यपत्नी देवाँ अप्येति ब्रह्मणा ॥ ६ ॥

This mighty *Vasha*, the natnre's controlling energy has the aspects of *yajna*. the integration and disintegration, it is *irakshira* as it has the self-controlling existence, it is the preserver of clouds and rain and this comes to the physical objects through *Brahman*, the vast space or through the Supreme Being.

अनु त्वाग्निः प्राविशदनु सोमो वशे त्वा ।
ऊधस्ते भद्रे पर्जन्यो विद्युतस्ते स्तना वशे ॥ ७ ॥

The fire or heat enters the grass bodies in conformity to this energy, being in concordance with this the wind enters in the sphere of the world, the cloud is like the udder of this energy and lightenings are like its teats.

अपस्त्वं धुक्षे प्रथमा उर्वरा अपरा वशे ।
तृतीयं राष्ट्रं धुक्षेऽन्नं क्षीरं वशे त्वम् ॥ ८ ॥

This *Vasha*, nature's energy pours waters, this is the first proliferous quite apart from the Cow, this thirdly produces the light of the worldly bodies and this pours grain and juicy substances.

यदादित्यैर्हूयमानोपातिष्ठ ऋतावरि ।
इन्द्रः सहस्रं पात्रान्त्सोमं त्वापाययद् वशे ॥ ९ ॥

When this water-containing *Vasha*; nature's energy rests fostered by twelve *Adityas*, the twelve months of the year and the Sun throughout the year give it to drink thousands bowls of watery substance.

यदनूचीन्द्रमैरात् त्वं ऋषभोऽह्वयत् ।
तस्मात् ते वृत्रहा पयः क्षीरं क्रुद्धोऽहरद् वशे ॥ १० ॥

When this *Vasha*, the nature's energy follows the way of Indra, the air, the rainful cloud wants to have it. But if this does not cooperate with the rainful cloud the cloud-destroying heat of the sun scorched highly takes away the water and vapour of this *Vasha*.

यत् ते क्रुद्धो धनपतिरा क्षीरमहरद् वशे ।
इदं तदद्य नाकस्त्रिषु पात्रेषु रक्षति ॥ ११ ॥

As the Sun, which is the preserver of the wealth in scorching heat takes away the water of this earth so it is that very drawn away vapour which the sun protect in the three localities—the earth, the atmosphere and the heavenly region.

त्रिषु पात्रेषु तं सोममा देव्यहरद् वशा ।
अथर्वा यत्र दीक्षितो बर्हिष्यास्त हिरण्यये ॥ १२ ॥

Mighty Vasha, the natures energy draws up the watery substance in three localities where the tremendous heat setting itself in the resplendent sky takes its seat.

सं हि सोमेनागत समु सर्वेण पद्वता ।
वशा समुद्रमध्यष्ठाद् गन्धर्वैः कलिभिः सह ॥ १३ ॥

This earth is accompanied with water, this is accompanied with footed animals and this rests with sea with cloud and winds,

सं हि वातेनागत समु सर्वैः पतत्रिभिः ।
वशा समुद्रे प्रानृत्यदृचः सामानि बिभ्रती ॥ १४ ॥

This *Vasha* nature's energy is accompanied by wind, it has with it all the winged—creatures and this bearing the earth and the worlds plays its roles in the space.

सं हि सूर्येणागत समु सर्वेण चक्षुषा ।
वशा समुद्रमत्यख्यद् भद्रा ज्योतींषि बिभ्रती ॥ १५ ॥

This *Vasha* nature's energy is accompanied with the Sun and has the company of the eyesights of all. This bearing the auspicious luminous worlds shines in the space.

अभीवृता हिरण्येन यदतिष्ठ ऋतावरि ।
अश्वः समुद्रो भूत्वाध्यस्कन्दद् वशे त्वा ॥ १६ ॥

As this earth having water stands held firm sorrunded by the light of luminous bodies so the fire becoming the and mounts over it.

तद् भद्राः समगच्छन्त वशा देष्ट्र्यथो स्वधा ।
अथर्वा यत्र दीक्षितो बर्हिष्यास्त हिरण्यये ॥ १७ ॥

Where the priest free from all sorts of violent spirit inspired with sense of yajna takes his seat in the *yajna* whercin gold is given as gift, all the benevolent men participate and come there the Cow, learned lady and grain.

वशा माता राजन्यस्य वशा माता स्वधे तव ।
वशाया यज्ञ आयुधं ततश्चित्तमजायत ॥ १८ ॥

The earth is the mother of *Kshatriyas* the men defending and governing the country the earth is the mother of this *Svadha*, Corn, from this earth comes out various means in the *Yajna* and there comes out the intention of good deed from *Vasha* the earth.

ऊर्ध्वो बिन्दुरुदचरद् ब्रह्मणः ककुदादधि ।
ततस्त्वं जज्ञिषे वशे ततो होताजायत ॥ १९ ॥

From the summit of the material cause there went forth the infinitesimal part and it mounted up on high in the space and from this was produced this earth and thence came out the cognitive object with body which enjoy this world.

आस्नस्ते गाथा अभवन्नुष्णिहाभ्यो बलं वशे ।
पाजस्याज्जज्ञे यज्ञ स्तनेभ्यो रश्मयस्तव ॥ २० ॥

The *gathas* come out from the mouth of the Cow-formed nabulous mass of matter and the strength springs from the nape of its neck, *Yajna*, the Sun comes into existence from its flauks and comes into being the rays of this sun from its teats.

ईर्माभ्यामयनं जातं सक्थिभ्यां च वशे तव ।
आन्त्रेभ्यो जज्ञिरे अत्रा उदरादधि वीरुधः ॥ २१ ॥

The motion was generated from the fore-quarters and its thighs, the eatables were produced from its entrails and from its belly came out the plants.

यदुदरं वरुणस्यानुप्राविशथा वशे ।
ततस्त्वा ब्रह्मोदह्वयत् स हि नेत्रमवेत् तव ॥ २२ ॥

When in the state of dissolution this finds its place in the belly of *Varuna*, the All-worshipped Divinity, the Divinity being the Supreme Creator raises this up from there as only He knows the method of guiding and leading this.

सर्वे गर्भादवेपन्त जायमानादसूस्वः ।
ससूव हि तामाहुर्वशेति ब्रह्मभिः क्लृप्तः
स ह्यस्या बन्धुः ॥ २३ ॥

All tremles from the effect-form of the world coming out from the causal matter which is treated as unproligerous (without God). The learned call this *Vasha*, material cause as *Sasuva*, as proligerous as the effect form of World comes-out from it, because the God equipped with all the supreme powers is its cooperating and binding force,

युध एकः सं सृजति यो अस्या एक इद् वशी ।
तरांसि यज्ञा अभवन् तरसां चक्षुरभवद् वशा ॥ २४ ॥

Only he who is alone its controlling power joins the bettle of worldly creation and in this tremendous force becomes *Yajna*, the source of integraiion and disintegration and the *Vasna*, the nature's controlling energy becomes the illuminator of them,

वशा यज्ञं प्रत्यगृह्णाद् वशा सूर्यमधारयत् ।
वशायामन्तरविशदोदनो ब्रह्मणा सह ॥ २५ ॥

This Vasha, natute's controlling energy accepts *yajna*, the Watery substance, this Vasha holds the Sun, and has been contained inside the Vasha, the cloud with corn.

वशामेवामृतमाहुर्वशां मृत्युमुपासते ।
वशेदं सर्वमभवद् देवा मनुष्या३ असुराः
पितर ऋषयः ॥ २६ ॥

The learned cali *Vasha*, the controlling energy of the nature as immortal and also treat it decaying and destructible, This Vsha has become this univcrse mighty forces,men, clouds, rays and shining objects,

य एवं विद्यात् स वशां प्रति गृह्णीयात् ।
तथा हि यज्ञः सर्वपाद् दुहे दात्रेऽनपस्फुरन् ॥ २७ ॥

He who knows receives *Vasha*, the Cow, the earth and the nature's energy and in this manner of *yajna*, good performance entirely pours nice result for the giver without any obstacle and hinderanee.

तिस्रो जिह्वा वरुणस्यान्तर्दीद्यत्यासनि ।
तासां या मध्ये राजति सा वशा दुष्प्रतिग्रहा ॥ २८ ॥

In the mouth of Varuna, Divine Power i.e. in the realm of Divinity,s consuming activity there glitter three tongues and among them which shines midmost, is this *Vasha*, which is most difficult to hold.

चतुर्धा रेतो अभवद् वशायाः ।
आपस्तुरीयममृतं तुरीयं यज्ञस्तुरीयं पशवस्तुरीयम् ॥ २९ ॥

The prolific seed of Vasha, the material energy parted in four, one fourth of them become moulding matter, one fourth become immortals sub-cause—intellect, ego. live rare-elements etc., one fourth becume *yajna* and one fourth become the group of animels.

वशा द्यौर्वशा पृथिवी वशा विष्णुः प्रजापतिः ।
वशाया दुग्धमपिबन्त्साध्या वसवश्च ये ॥ ३० ॥

According to law of cause and effect this *Vasha* is heaven, *Vasha* is earth, *Vasha* is Sun and *Vasha* is year's time, and the men of austerity and men drink milk, the strength from Vasha.

वशाया दुग्धं पीत्वा साध्या वसवश्च ये ।
ते वै ब्रध्नस्य विष्टपि पयो अस्या उपासते ॥ ३१ ॥

Those who are men of austerity those who are ordinary men drinking the power of this Vasha engage themselves in adoration in the sphere illuminated by the Sun.

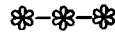
सोममेनामेके दुह्रे घृतमेक उपासते ।
य एवं विदुषे वशां ददुस्ते गतास्त्रिदिवं दिवः ॥ ३२ ॥

Some persons milk out medicinal products from *Vasha*, the earth and some ones obtain oily materials from it. Those who give land to man possessing such a kind of knowledge become the receipients of the three kinds of lights, the physical. intellectual and spiritual.

ब्राह्मणेभ्यो वशां दत्त्वा सर्वाँल्लोकान्त्समश्नुते ।
ऋतं ह्यस्यामार्पितमपि ब्रह्माथो तपः ॥ ३३ ॥

The man giving the land for those persons who are the masters of the Vedas and Knowers of Brahman, the Supreme Spirit attains all the Worlds as the water, eatables, and austerity are set on it.

वशां देवा उप जीवन्ति वशां मनुष्या उत ।
वशेदं सर्वमभवद् यावत् सूर्यो विपश्यति ॥ ३४ ॥

The men of learning depend for life on *Vasha*, the earth, men depend for life on the earth and *Vasha*, the earth becomes all that which the Sun surveys i.e. the earth spreads upto the full global circle surveyed by the Sun.

ओ३म्

ATHARVA VEDA

(ENGLISH TRANSLATION WITH COMMENTARY)

VOLUME

MAHARISHI DAYANAND SARASWATI

THE ATHARVA VEDA

Translated by

Acharya Vaidya Nath Shastri

VOLUME II

Sarvadeshik Arya Pratinidhi Sabha
(International Aryan Leauge)
Dayanand Bhawan, Ramlila Ground
New Delhi-11002

पश्य देवस्य काव्यम्,
न ममार न जीर्यति

अथर्व १०-८

Publisher's Notes

I feel immense pleasure in presenting the first volume of the English translation of the Atharva Veda to the English-knowing public in India and abroad who are desirous to have study of the Vedas and Vedic teachings. The Vedic gospel is out of bonds to a particular period or place in the history. Nor it is the narration of some events or way of life of a particular section of the mankind. In fact like the other Vedas, Atharva Veda also encompasses the universal and eternal divine truth and knowledge gifted by God (OM) for the peremniel benefit and welfare of the entire humnity.

This volume is a part of the publication of the Vedic literature, particularly of the Vedas, being brought out by the Sabha (International Aryan League). It is just a galloping step towards achieving that goal. The text of the Mantras here have been retained with the Svaras (tunes) in the original form in Devanagari script.

I extend my sincere gratitude to Acharya Shri Vaidyanath Shastri for his great contribution in making this translation, available to this Sabha, and his valuable cooperation. He is Dharmadhikari of this body and is a great Vedic scholar. I also thank the Union Education Ministry of India for extending monetary help to achieve this cherished goal and thus help in making this Project move further. This volume is published in the chain of similar other works, which have been taken in hand by the Sabha during the Dayanand Death Centenary (1983-85).

It is again a milestone towards the spread of the Vedic knowledge ; hence this monumental work is dedicated to Him with reverence.

RAMGOPAL SHAWLWALE
President
International Aryan League
(Sarvadeshik Arya Pratinidhi Sabha)

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Introductory Minutiae

Atharva Veda is the fourth of the four Vedas. The four Vedas are treated to be the revelation of omniseient God. They were given to mankind by All-creating God in the primitive state of the creation of the universe. Almighty Divinity is not only the creator of the universe but. He is also the ultimate primal ground of knowledge. He creates the universe as an efficient cause of it and reveals the knowledge in the form of thought and language as an primeaval eternal preceptor. No thought is ever thinkable without language rnd no language without thonght. This complexity of the problem of language and thought may be solved by arriving at this convincible con- viction that inward language is thought and outward thought is language. Both can not be separated. To solve the problem of the origin of thought and speech the best way has been adopted as the theory of revelation. Revelation is that process in which thought and speech are revealed by God, Thus the Vedic language and thought, in exact expression—the Vedic knowledge is revealed by Divinity Himself. Vadic language was never a spoken language of any people at any time and clime. It will ever remain as the same. This is the exact status of the Veda.

Now, this is the English commentary of the Atharva Veda, Herein attempt has been made to make the English knowing readers accessible to the mysterious meanings with which the verses are enclothed. Wherever any possibility of unintelligibility appears it has been removed by giving necessary notes on the words,, verses and hymns coucerned. Human understanding, working and perseverance suffer from certain inadequacies by nature but in spite of all that, every careful caution has been

taken, to make the translation faithful and meaning of the verses crystal clear.

Some people cherish the prejudices that Atharva Veda is full of charms, superstitious things and magic. An intelligent scrutiny of the verses of Atharva Veda gives no room for such things which are of the foreign imagination and operation. In some cases it happens that the idea of the commentators itself falls within the ambit of the ignotum ignotius. Such things have been carefully avoided.

In Kuntap hymn a reflection of enigma or meaninglessness strikes to some scholars. But in this commentary the hymn has been very correctly and exactly dealt with and the theme has been made eery clearly understandable.

Here it should be borne in mind that Kigveda deals with the knowledge of substances and qualities. This knowledge may be called pure science. Yajurveda deals with all sorts of movements including process and performance of delibrate actions. Samveda is concerned with communion, contemplation and concentration. This is purely Upasana Kanda. Atharva Veda deals entirely with the knowledge experienced and intuitive. Atharvan i.e. Atha+Arvan means that one should see inside and behind the scenes of the world. In this way this fourth Veda is concerned with the knowledge of wordly phenomena and noumena.

I on my own initiative unnertook the work of writing this commentary into English to make it befitting in implementing the scheme of publishing the English commentaries of the four Vedas chalked out by the Sarvadeshik Arya Pratinidhi Sabha, New Delhi, The office-bearers namely Shri Ramgopal Shalwale and Shri O. P. Tyagi, respectively the President and Secretary of the said Sabha by their cooperation made it convenient for me that I could complete this tremendous task. Shri Ramgopal Shalwale and Shri Prithviraj Shastri, as I am informed, are taking more interest in publishing the commentaries on the four Vedas.

As the Author of this commentary, I am entirely and exclusively responsible for omissions and commissions in this great performance.

I am pleased to accept that Shri Ramesh Chandra Shastri M. A. is doing his best in reading the proof, arranging in order the material lor Offset printing. Shri Rombhul Sharma is tackling press-work with great zeal.

May the light of the Veda spread through out the world and mankind be amply benefited.

Messors, Janashakti Mudrana Yantralaya, K-17, Navin Shahdara, Delhi-1100032 and Prince Offset Press Daryaganj New Delhi deserve appreciation in performing their respective jobs satisfactorily.

Dayanand Bhawan

VAIDYANATH SHASTRI

17.1.1984.

Biodata

Acharya Vaidyanath Shastri.	(An educationist and scholar of International repute).
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Served as the Acharya and Principal of Arya Kanya Maha Vidyalaya and College at Porbandar.

Edited 'Vedic Degest' and 'Vedic Light' as their Editor-in-chief.

Guided many Ph.ds. in India and Abroad for their thises on various subjects.

Toured also foreign countries for Vaidic lecturs.

Took active part in the Indian Freedom struggle from 1929-1947 and suffered imprisonment and arrest for seven times. Serving thc country, society and culture in various capacity.

Authorship

Acharya Vaidynath Shastri has an authorship of sixty books of outstanding merits. Some of them as under :—

1.	Commentary on Rigvedic Xth Book	(Hindi)
2.	Commentary on complete Samveda	"
3.	Commentary on complete Atharva Veda	(English)
4.	Karm-Mimansas	(Hindi)
5.	Vedic Jyoti	"
6.	Shikshan Tarangeni	"
7.	Dayanand Sidhanta Prakash	"
8.	Arya Siddanta Sagar	"
9.	Vedic-Itihasa Vimarsha	"
10.	Vedic Vijnam Vimarasha	"
11.	Vedic Yuga Aur Adi Manava	"
12.	Tatvarthadarsha	"
13.	Darshana Tattva Viveka	"
14.	Vedic Yajna Darshana	"
15.	Kalah	"
16.	Sankhya Sampradayanveshanam	Sanskrita
17.	Vedikam Vagvijnanam	"
18.	Sadacharah	"
19.	The Arya Samaj Its Cult and Creed	English
20.	Sciences In the Vedas	"
21.	Sanskarvidhi English Translation	"
22.	Gems of Aryan Wisdom	"
23.	Vedic Marriage Ceremony	"
24.	Vedic Sandhya	"
25.	Havan Mantras	"

Atharva Veda, Part II

CONTENTS

ओ३म

Om

Atharva Veda

Book (Kanda) XI

सू० १ ॥ ऋषिः—ब्रह्मा ॥ देवता—ब्रह्मौदनः ॥ छन्दः—१ अनुष्टुब्गर्भा भुरिक् पङ्क्तिः; २, ५ बृहतीगर्भा विराट् त्रिष्टुप्; ३ चतुष्पदा शाक्वरगर्भा जगती; ४, १५, १६, ३१ भुरिक् त्रिष्टुप्; ६ उष्णिक्; ७, १२-१४, १९, २२, २३, २८, ३०, ३२-३४ त्रिष्टुप्; ८ [त्रिपदा] विराड् गायत्री; ९ शाक्वरातिजागतगर्भा जगती; १० पुरोतिजगती विराड् जगती; ११ जगती; १७, २१, २४-२६, ३७ विराड् जगती; १८ अतिजागत-गर्भा परातिजागती विराडतिजगती; २० अतिजागतगर्भा पराशक्वरा चतुष्पदा भुरिग् जगती; २७ अतिजागतगर्भा भुरिग् जगती; २९ भुरिग् जगती; ३५ चतुष्पदा ककुम्मत्युष्णिक्; ३६ पुरोविराट् त्रिष्टुप् ॥

HYMN-I

Seer—Brahman; Subject matter--Brahmaudan; Metres 1. Anustubgarbha Bhurik Panktih; 2,5 Brihatigarbha Virat Tristup ; 3 Chatuspada Shakvarigarbha Jagati ; 4, 15, 16, 31 Bhurik Tristup ; 6 Ushnik ; 7, 12-14, 19, 22, 23, 28, 30, 32-34 Tristup ; 8 (Tripada) Virat Gayatri ; 9 Shakvarati Jagatgarbha Jagati ; 10, Purotijagati, Virad Jagati ; 11 Jagati ; 17, 21, 24-26, 37 Virad Jagati ; 18 Atijagatgarbha Paratijagati Virodatigati; 20 Atijagatagarbha Parashakvara Chatuspada Bhurig Jagati; 27 Atijagatagarbha Bhurig Jagati, 29 Bhurig Jagati ; 35 Chatuspada Kakummatyushnik ; 36 Purovirat Tristup.

अग्ने जायस्वादितिर्नाथितेयं ब्रह्मौदनं पचति पुत्रकामा ।
सप्तऋषयो भूतकृतस्ते त्वा मन्थन्तु प्रजया सहेह ॥ १ ॥

This igneous element or all—pervading heat is created (by God). This indivisible material cause under the providence of Divine (Adit) like a woman desiring progeny prepares the (Brahmaudanam) i.e. makes its homogenous substance transmuted in the subtle luminous whole

(Virat) which contains all the forms of the world in it. The seven world-creating elements Churn this firy element to various purpose with the Jivas or the worldly objects in this state of creation.

कृणुत धूमं वृषणः सखायोऽद्रोघाविता वाचमच्छं ।
अयमग्निः पृतनाषाट् सुवीरो येन देवा
असहन्त दस्यून् ॥ २ ॥

O friends ! hold belief in the dictate of Vedic speech and pouring butter etc. in this fire create smokes of vapour. This is the protector of all without being malignant and hostile to any one. This fire is powerful and means of destroying enemies and is such a thing through which the wise men defeat the enemies and the celestial foces destroy the coluds.

अग्नेऽजनिष्ठा महते वीर्याय ब्रह्मौदनाय पक्तवे जातवेदः ।
सप्तऋषयो भूतकृतस्ते त्वाजीजनन्नस्यै
रयिं सर्ववीरं नि यच्छ ॥ ३ ॥

The igneous element is ment for more powerful works. Pervading all the created objects. It is this fire which in heat form is created by Divinity for preparing the luminous whole of all worldly objects. The seven world—creating elements produce this. This fire gives it (Aditi) the wealth full of all the effect forms.

समिद्धो अग्ने समिधा समिध्यस्व विद्वान् देवान्
यज्ञियाँ एह वक्षः । तेभ्यो हविः
श्रपयञ्जातवेद उत्तमं नाकमधि रोहयेमम् ॥ ४ ॥

This fire enkindled (in the Vedi) blazes high by the fuel-sticks and reaching all the physical forces concerned with Yajna make them present in the Yajna, This fire, present in all the objects, cooks the oblation for all these (Yajna

devas) the forces concerned with Yajna and through this performance makes the performer of Yajna rise to the highest state of happines.

त्रेधा भागो निहितो यः पुरा वो देवानां पितृणां मर्त्यानाम् ।
अंशाञ्जानीध्वं वि भजामि तान् वो यो देवानां
स इमां पारयाति ॥ ५ ॥

The three division which has been made prior is intended for *Deva, Pitar* and *Martya,* i.e. the creation has been classified in these three classes. O Ye *Jivas'* You know these divisions I (God) give to you and that whatever is for the *Devas* make happy to this subject.

अग्ने सहस्वानभिभूरभीदसि नीचो न्युब्ज द्विषतः सपत्नान् ।
इयं मात्रा मीयमाना मिता च सजातांस्ते
बलिहृतः कृणोतु ॥ ६ ॥

This *Agni,* fire is most powerful. It crushes down all the foes and let it destroy those enemies who attack us to ruin us. Let the proportion of this fire to be effective (if used) be measured by the scientific measure and let it make all the mankind take its share properly.

साकं सजातैः पयसा सहैध्युदुब्जैनां महते वीर्याय ।
ऊर्ध्वो नाकस्याधि रोह विष्टपं स्वर्गो
लोक इति यं वदन्ति ॥ ७ ॥

O' Man become strong through preservence and means of prosperity with your fellew human beings and raise the status of this worldly subject to attain great power. You (in time) rise to that highest state and atmo sphere of happiness which is called *Svarga* (the state of hppiness) by the learned.

इयं मही प्रति गृह्णातु चर्म पृथिवी देवी सुमनस्यमाना ।
अथ गच्छेम सुकृतस्य लोकम् ॥ ८ ॥

This worldly subject enjoying all grandeur, merits and thinking the good of all may attain all the sciences on the earth. May we walk in the world of virtues.

एतौ ग्रावाणौ सयुजा युङ्ग्धि चर्मणि निर्भिन्ध्यंशून् यजमानाय साधु । अवघ्नती नि जहि य इमां पृतन्यव
ऊर्ध्वं प्रजामुद्भरन्त्युदूह ॥ ९ ॥

O Yajna—priest, You fix these two joined stones on work in scientific way and crush skilfully the herbs cte. for the sake of the performer of Yajna. May the army of men be seiging them kill the foes who invades the subject and lift up it to plea sure and plenty.

गृहाण ग्रावाणौ सकृतौ वीर हस्त आ ते देवा यज्ञिया यज्ञमगुः
त्रयो वरा यतमांस्त्वं वृणीषे तास्ते
समृद्धीरिह राधयामि ॥ १० ॥

O braved priest. hold these two stones which work together in your hand. The learned men and the other physical forces concerned with Yajna come to your Yajna. There are three kinds of virtuos happiness, the spiritual, mundane and ultramundane, which you elect for yourself. I, the head priest make you avail of all these prosperities.

इयं ते धीतिरिदमु ते जनित्रं गृह्णातु त्वामदितिः शूरपुत्रा ।
परा पुनीहि य इमां पृतन्यवोऽस्यै
रयिं सर्ववीरं नि यच्छ ॥ ११ ॥

O Jiva, this earth is the field or place of your actions, this isthe place of your emergence, Aditi, the material cause of the universe which has grand and powers of creation holds fast you (in its lustures); you remeve all thoes obstacles which come in your way due to this (Aditi), and restore to it the wealth full of knowledge, resignation and emancipation.

उपश्वसे द्रुवये सीदता यूयं वि विच्यध्वं यज्ञियासस्तुषैः ।
श्रिया समानानति सर्वान्त्स्यामाधस्पदं
द्विषतस्पादयामि ॥ १२ ॥

O Ye performers of Yajna you place your self in this world for living a good life, you remove all sorts of pomposness and superflousness from your acts and knowledge. May we surpass in glory all our rivals and crush down all the hatred, arrogance and enemity beneath our feet.

परेहि नारि पुनरेहि क्षिप्रमपां त्वा गोष्ठोऽध्यरुक्षद् भराय
तासां गृह्णीताद् यतमा यज्ञिया असन् विभाज्य
धीरीतरा जहीतात् ॥ १३ ॥

O Woman; go on with your work, return back quickly to your normal routines, may the store of action and knowledge rise upon you for your affordlng and supportings. You differentiating thoroughly accept whatever of these actions are good, leave the rest as rejected.

एमा अगुर्योषितः शुम्भमाना उत्तिष्ठ नारि तवसं रभस्व ।
सुपत्नी पत्या प्रजया प्रजावत्या त्वागन् यज्ञः
प्रति कुम्भं गृभाय ॥ १४ ॥

O Woman ! these ladies adorned in lustures are engaged in attaining their goals of life. You arise and seize upon your strength. May you be good wife with your husband, have good progeny and the good and virtuous dealing be with your side. You accept (Kumbha) the pitcher always foı performing Yajna.

ऊर्जो भागो निहितो यः पुरा
व ऋषिप्रशिष्टाप आ भरैताः । अयं यज्ञो गातुविन्नाथवित्

प्रजाविदुग्रः पशुविद् वीरविद् वो अस्तु ॥ १५ ॥

O Woman, you take whatever part of power and wealth has been assigned to you and strengthen those acts and wisdom which are given by the seers. May this effectual Yajna be for you the giver of the ways and means, prosperity proging, men and cattle.

अग्ने चरुर्यज्ञियस्त्वाध्यरुक्षच्छुचिस्तपिष्ठस्तपसा तपैनम् ।
आर्षेया दैवा अभिसङ्गत्य भागमिमं
तपिष्ठा ऋतुभिस्तपन्तु ॥ १६ ॥

Intended for serving the purpose of Yajna pure hot cooked offered cereal is on the flame of thy fire and this fire heats it further by its buring heat. The forces described in the Vedic verses endowed with heating power, receiving this cerial etc, heat it up with the functions of seasons to make it befitting in seasons,

शुद्धाः पूता योषितो यज्ञिया इमा आपश्चरुमव सर्पन्तु शुभ्राः ।
अदुः प्रजां बहुलां पशून् नः पक्तौदनस्य
सुकृतामेतु लोकम् ॥ १७ ॥

May the pious, pure, respectatable and wise ladies pure in thought, deed and speech obtain this cereal preparation for the performance of Yajna and give us progeny and many cattles. The person who prepares for the purpose of Yajna attain the state of heaven.

ब्रह्मणा शुद्धा उत पूता घृतेन सोमस्यांशवस्तण्डुला यज्ञिया इमे
अपः प्र विशत प्रति गृह्णातु वश्चरुरिमं पक्त्वा
सुकृतामेत लोकम् ॥ १८ ॥

O Ye performers of Yajna karman You enter in to action and take the cerial prepared for Yajna as the rice and juce of herbs which are the ingredients of this are purified with

knowledge, mixed with ghee and intended for Yajna. He who cooks this goes to heavenly happiness.

उरुः प्रथस्व महता महिम्ना सहस्रपृष्ठः सुकृतस्य लोके ।
पितामहाः पितरः प्रजोपजाहं पक्ता
पञ्चदशस्ते अस्मि ॥ १९ ॥

O Man expand yourself in all your greatness with thousands of admirations in the world of meritorious deeds. Yonr expansion contain grandfathers, fathers, children, their desendants and you, the cook of the cereal of Yajna, be able to say "that I am the fifteenth of it."

सहस्रपृष्ठः शतधारो अक्षितो ब्रह्मौदनो देवयानः स्वर्गः ।
अमूंस्त आ दधामि प्रजया रेषयैनान्
बलिहाराय मृडतान्मह्यमेव ॥ २० ॥

The luminous whole (Brahmaudana) of the universal cosmos is described and praised in various ways, it has various kinds of supporting enexgies, it is inexhaustible, it has its place in spatial void and is the jumble of all physical and non-physical forces and elements. I, the knower of this bring, into your control all the foes, O Man'. you punish them with their children and make me happy.

उदेहि वेदिं प्रजया वर्धयैनां नुदस्व रक्षः प्रतरं धेह्येनाम् ।
श्रिया समानानति सर्वान्त्स्यामाधस्पदं
द्विषतस्पादयामि ॥ २१ ॥

O performer of Yajna, rise to, the altar of Yajna (Vedi) and keep it prepare perpetuated by all the human subject. Drive away all the ill wills form you and through this. I, the priest may also surpass in glory all our rivals. May I cast beneath my feet all the hatred and miseries which troubles the mankind.

अभ्यावर्तस्व पशुभिः सहैनां प्रत्यङेनां देवताभिः सहैधि ।
मा त्वा प्रापच्छपथो माभिचारः
स्वे क्षेत्रे अनमीवा वि राज ॥ २२ ॥

O performer of Yajna. You find this earth enriched with the multitude of cattles, walk forward on it with all the earned men and with all the virtues. Let not curse and abusive words of people come to you. There be no injury to you from othars and you live in your land free from disease,

ऋतेन तष्टा मनसा हितैषा ब्रह्मौदनस्य विहिता वेदिरग्रे ।
अंसद्रीं शुद्धामुप धेहि नारि
तत्रौदनं सादय दैवानाम् ॥ २३ ॥

The dimension and form of this luminous whole of the cosmos at first, is fashioned by the law eternal and appointed in existence and positoin by the wisdom and desire (of Divinity). O Wise Woman You develop in you the pure knowledge and attain therein the whereabouts of the luminous whole of cosmos. the jumble of physical and non-physical forces.

अदितेर्हस्तां स्रुचमेतां द्वितीयां सप्तऋषयो भूतकृतो यामकृण्वन्
सा गात्राणि विदुष्योदनस्य दर्विर्वेद्यामध्येनं चिनोतु ॥ २४ ॥

This is that motivated motive (Hastamsrucham) which the world producing seven elements make second of this material cause. This enveloping all the parts of the luminous whole of cosmos arranges all in their proper place and position.

शृतं त्वा हव्यमुप सीदन्तु दैवा निःसृप्याग्नेः
पुनरेनान् प्र सीद । सोमेन पूतो जठरे सीद
ब्रह्मणामार्षेयास्ते मा रिषन् प्राशितारः ॥ २५ ॥

The learned men give this cooked cereal of *Homa* to fire and this in turn makes happy to them. This mixed and purified with juice of herbs finds its place in bellies of wise-men and the wise eaters of this do not develop any trouble.

सोमं राजन्त्संज्ञानमा वंपेभ्यः सुब्राह्मणा यतमे त्वोपसीदान् ।
ऋषीनार्षेयांस्तपसोऽधि जातान् ब्रह्मौदने
सुहवा जोहवीमि ॥ २६ ॥

Le this powerful soma harb expand the understanding of those learned men who obtain it for their use. I, the Brahman priest respectfully call these auster, seers, and the masters of vaidic knowledge (to play their roles) in preparing this (Brahmaudona) preparation for Yajna.

शुद्धाः पूता योषितो यज्ञिया इमा ब्रह्मणां
हस्तेषु प्रपृथक् सादयामि । यत्काम इदमभिषिञ्चामि
वोऽहमिन्द्रो मरुत्वान्त्स ददादिदं मे ॥ २७ ॥

I, the performer of Yajna seat these pious, righteous, morally pure ladies separately (On the vedi of Yajna) under the control of learned pricsts. May the almighty divinity grant me that desirous for which I appoint you, O learned priests.

इदं मे ज्योतिरमृतं हिरण्यं पक्वं क्षेत्रात् कामदुघा म एषा ।
इदं धनं नि दधे ब्राह्मणेषु कृण्वे
पन्थां पितृषु यः स्वर्गः ॥ २८ ॥

Here is my shining (medically) immortal, gold, here is my ripened grain from the field and here is this my cow which fulfil all desires. All this wealth of mine I surrender to the learned men and make that path which gives happiness among the persons of profession and practice.

अग्नौ तुषाना वप जातवेदसि परः कम्बूकाँ अप मृड्ढि दूरम्
एतं शुश्रुम गृहराजस्य भागमथो
विद्म निर्ऋतेर्भागधेयम् ॥ २९ ॥

O Man ! drop the chaff of grain the fire which is present in all the created objects. Throw away the husks. That we here, is the protection of the fire which is known as the master of the house and we also know the protection allotted to destruction.

श्राम्यतः पचतो विद्धि सुन्वतः पन्थां स्वर्गमधि रोहयैनम् ।
येन रोहात् परमापद्य यद् वय उत्तमं
नाकं परमं व्योमि ॥ ३० ॥

O learned man ! Please know those men who do great labour, who look the cereal etc and who crush herbacious plants for performing Yajnas. Make this Yajmana tread the path of happiness and through which attaining long life he rise to the highest ascedency of loftist status above all that is the state of salvation.

बभ्रेरध्वर्यो मुखमेतद् वि मृड्ढ्याज्याय लोकं कृणुहि प्रविद्वान्
घृतेन गात्रानु सर्वा वि मृड्ढि कृण्वे
पन्थां पितृषु यः स्वर्गः ॥ ३१ ॥

O Adhvaryupriest cleans the mouth of Babhri pot, knowing well (the procedure of Yajna) make space for the molten butter, purify all the limbs with ghee and I, the performer of Yajna make that path of happincss which is ment for the persons of knowledge and practice.

बभ्रे रक्षः समदमा वपेभ्योऽब्राह्मणा यतमे त्वोपसीदान् ।
पुरीषिणः प्रथमानाः पुरस्तादार्षेयास्ते
मा रिषन् प्राशितारः ॥ ३२ ॥

O protector of Yajna, drive away the arrogant feeling from those wisemen who serve and protect you. The eaters, possessors of grain amongst you who are disseminating knowledge and are the masters of the Vedic speeches, may not be in trouble.

आर्षेयेषु नि दध ओदन त्वा नानार्षेयाणामप्यस्त्यत्र ।
अग्निर्मे गोप्ता मरुतश्च सर्वे विश्वे
देवा अभि रक्षन्तु पक्वम् ॥ ३३ ॥

I, the performer of Yajna set and arrange the procedure of this preparation (Odana) for the Yajna among the persons of Vedic wisdom and actions. Now there is also in to the part of those who are not the masters of vedic speeches. Let Agni as my protector, all the priests and learned men guard to continuity the method of cooking preparation.

यज्ञं दुहानं सदमित् प्रपीनं पुमांसं धेनुं सदनं रयीणाम् ।
प्रजामृतत्वमुत दीर्घमायू रायश्च पोषैरुप त्वा सदेम ॥ ३४ ॥

May we perform this Yajna which (performed) always gives strong man, cow, home full of all riches, immortality of children and long life blessed with increasing prosperity.

वृषभोऽसि स्वर्ग ऋषीनार्षेयान् गच्छ ।
सुकृतां लोके सीद तत्र नौ संस्कृतम् ॥ ३५ ॥

This *Yajna* showers all sorts of pleasure and plenty on the performer, it is the giver of happiness, it gives seers of high spiritiual attainments, it finds its proper place amid persons apt and engaged to perform good acts and let there remain this Yajna as the good and refined action of us the priest and perfomer of Yajna.

समाचिनुष्वानुसंप्रयाह्यग्ने पथः कल्पय देवयानान् ।
एतैः सुकृतैरनु गच्छेम यज्ञं नाके तिष्ठन्तमधि सप्तरश्मौ ॥ ३६ ॥

O learned man, arrange and perform Yajnas, follow this action deliberately and expand and maintain the paths of persons of wisdom. By these excellant acts we may follow the performance of Yajna which carries the substance of oblations to the sun having seven rays and stationed in the sky.

येन॑ दे॒वा ज्योति॑षा॒ द्यामु॒दाय॑न् ब्रह्मौद॒नं प॒क्त्वा
सु॑कृ॒तस्य॑ लो॒कम् । तेन॑ गेष्म सुकृ॒तस्य॑ लो॒कं
स्व॒रा॒रोह॑न्तो अ॒भि नाक॑मुत्त॒मम् ॥ ३७ ॥

May we, cooking the (Odana) preparations for the purpose of Yajna, ascending to the state obtainable by good action, full of light reach the highest summit of salvation by dint of that shining knowledge through which the men of enlightened wisdom attain the state of happiness and reach the stage of highest enlightenment.

सू० २ ॥ ऋषिः—अथर्वा ॥ देवता—भवादयो मन्त्रोक्ताः ॥ छन्दः—१ परातिजागता विराड् जगती; २ अनुष्टुब्गर्भा पञ्चपदा पथ्या जगती ३ चतुष्पदा स्वराडुष्णिक्; ४, ५, ७, १३, १५, १६, २१ अनुष्टुप्; ६ आर्षी गायत्री; ८ महाबृहती; ९ आर्षी त्रिष्टुप्; १० पुरःकृतिः त्रिपदा विराट् त्रिष्टुप्; ११ पञ्चपदा जगतीगर्भा विराट् शक्वरी; १२ भुरिक् त्रिष्टुप्; १४, १७-१९, २३, २६, २७ [त्रिपदा] विराड् गायत्री; २० भुरिक् गायत्री; २२ विषमपादलक्ष्मा त्रिपदा महाबृहती; २४, २९ जगती; २५ पञ्चपदातिशक्वरी; २८ त्रिष्टुप्; ३० चतुष्पदा उष्णिक्; ३१ विपरीतपादलक्ष्मा षट्पदा त्रिष्टुप् ॥

HYMN II

Seer—Atharvan; Sucject matter-Bhava etc. Metre—1 Paratijagati Viradjagati; 2 Anustubgarbha panchapada Pathyajagati; 3 Chatuspada Svaradusnik; 4, 5, 6, 7, 13, 15, 16, 21 Anustup; 6 Arshi Gayatri, 8 Mahabrihati; 9 Arshi Tristup; 10 Purakritih Tripada Viratristup; 11 Panchpada Jagatigarbha Viratshakvari; 12 Bhuriktristup; 14, 17-19, 23, 26, 27 (Tripada) viradgayatri, 20 Bhurik Gayatri; 22 Vishampad-

laksma Tripada Mahabrihati; 24, 29, Jagati; 25 Panchpadatishakvari 28 Tristup; 30 Chatuspada ushnik; 3 Viparit Padlaksma Shatpaada Trustup.

भवाशर्वौ मृडतं माभि यातं भूतपती पशुपती नमो वाम् ।
प्रतिहितामायतां मा वि स्राष्टं मा नो हिंसिष्टं
द्विपदो मा चतुष्पदः ॥ १ ॥

Let (Bhavasarvau) these two kinds of powers of igneous substance constructive and destructive be the means of our happiness. Let not them be aggressive upon us. These two are the protectors of creatures and cattlees and we have all praise for them. Let not they use their lethal power upon us let not they kill our bipeds and let not our quadruped.

शुने क्रोष्ट्रे मा शरीराणि कर्तमलिक्लवेभ्यो गृध्रेभ्यो
ये च कृष्णा अविष्यवः । मक्षिकास्ते पशुपते वयांसि
ते विघसे मा विदन्त ॥ २ ॥

Let not this cattle-protecting fire make our bodies to be eaten by dog, jackal, carrion-kites or valtures, and black crows. Its ies and flits birds let not obtain them (the bodies) as their eatables.

क्रन्दाय ते प्राणाय याश्च ते भव रोपयः ।
नमस्ते रुद्र कृण्मः सहस्राक्षायामर्त्य ॥ ३ ॥

We express our great appreeiation for the vital air producting voice caused by this immortal dreadful fire which may be scientifically used in thousand ways. All so we accept the effective powers of this fire.

पुरस्तात् ते नमः कृण्म उत्तरादधरादुत ।
अभीवर्गाद् दिवस्पर्यन्तरिक्षाय ते नमः ॥ ४ ॥

We express our appreciation for this fire coming from east,

coming ırom north and coming from beneath. We praise it coming from the void of space and atmospheric region.

मुखा॑य ते पशुपते॒ यानि॒ चक्षू॑षि ते भव ।
त्वचे॑ रू॒पाय॑ सं॒दृशे॑ प्र॒तीचीना॑य ते॒ नमः॑ ॥ ५ ॥

We express our praises for this cattle-protecting fire for its that power which works in the mouth of all, for its that power which works in the eyes of all, which works in skin, which makgs all see the forms and which works in the back.

अङ्गे॑भ्यस्त उ॒दरा॑य जि॒ह्वाया॑ आ॒स्या॒य ते ।
द॒द्भ्यो ग॒न्धाय॑ ते॒ नमः॑ ॥ ६ ॥

We praise and describe with appreciation the fire for its that power which works in our mouth, in our limbs, in our belly, in our organ of speech and also for the power which works in our teeth and nose.

अस्त्रा॒ नील॑शिखण्डेन सहस्रा॒क्षेण॑ वा॒जिना॑ ।
रु॒द्रेणा॑र्धकघा॒तिना॒ तेन॒ मा सम॑रामहि ॥ ७ ॥

We, the scientists can never wage war against this dreadful fire which emits out flames, creates blue flames has multifarious effect, is most eflective, and is the destroyer of mortifying forces.

स नो॑ भ॒वः परि॑ वृणक्तु वि॒श्वत॒ आप॑इवा॒ग्निः
परि॑ वृणक्तु नो भ॒वः । मा नो॒ऽभि
मां॑स्त॒ नमो॑ अस्त्वस्मै ॥ ८ ॥

Let this constructive fire save us from all sides like waters surrounding fire. Let it save us and let it not destroy us. Praisworthy is this fire.

च॒तुर्नमो॑ अष्ट॒कृत्वो॑ भ॒वाय॒ दश॒कृत्वः॑ पशुपते॒ नम॑स्ते ।

तवे॒मे पञ्च॑ प॒शवो॒ विभ॑क्ता॒ गावो॒ अश्वाः॒
पुरु॑षा अ॒जाव॑यः ॥ ९ ॥

Our four time praises are due to this constructive fire the protector of cattle, our eight time and ten times appreciation is due its properties. It is the master of creatures and cattle therefore five categories these PASHUS are generally known; cows, horses, human beings, goat and sheep.

तव॒ चत॑स्रः प्र॒दिश॒स्तव॒ द्यौस्तव॑ पृथि॒वी तवे॒दमु॑ग्रो॒र्वन्तरि॑क्षम् ।
तवे॒दं सर्व॑मा॒त्मन्व॒द् यत् प्रा॒णत् पृ॑थि॒वीमनु॑ ॥ १० ॥

The four directions are within the control of this fire and similarly are within the its control the solar system and grand earth. within its control exists vast tremendous firmament and fall within the jurisdiction of its control all that is conscious and that which breathes life on this earth.

उ॒रुः कोशो॑ वसु॒धान॒स्तवा॒यं यस्मि॑न्नि॒मा विश्वा॒ भुव॑नान्य॒न्तः ।
स नो॑ मृड पशुपते॒ नम॑स्ते प॒रः क्रो॒ष्टारो॑ अ॒भिभाः॒ श्वानः॑
प॒रो य॑न्त्वघ॒रुदो॑ विके॒श्यः॑ ॥ ११ ॥

This vast universe haveing all the creatures inhabited therein is under the control of the fire. It is that in which these all the worlds find their (respective) place. My praise is due to this cattle-protecting fire and may it be source of our happiness. Let jackals, wild beasts, dogs and crying women with opened hair to be way from us.

धनु॑र्बिभर्षि॒ हरि॑तं हिर॒ण्ययं॑ सहस्र॒घ्नि श॒तव॑धं शिखण्डिन् ।
रु॒द्रस्येषु॑श्चरति देवहे॒तिस्तस्यै॒ नमो॑ यत॒मस्यां॑ दि॒शी॒३॒तः ॥ १२ ॥

The all-pervading fire (Shikhandin) holds by it they inflictious power which may kill hundreds and thousands which is endowed with most scorching fatal heat. this weapon of fire known as the weapon of natural physical forces (if used) consume all. We accept its effectivity where ever be it working.

यो॑ऽभियातो नि॒लय॑ते॒ त्वां रु॑द्र नि॒चिकी॑र्षति ।
प॒श्चाद॑नु॒प्रयु॑ङ्क्षे॒ तं वि॒द्धस्य॑ प॒दनी॑रिव ॥ १३ ॥

This fire (used as fatal weapon) followes to overpower the weapon which attacked by it moves away and wants to make it ineffective like the tracing of food prints of wounded one.

भ॒वारु॒द्रौ स॒युजा॑ संविदा॒नावु॒भावु॒ग्रौ च॑रतो वी॒र्या॑य ।
ताभ्यां॒ नमो॑ यत॒मस्यां॑ दि॒शी॒३॑तः ॥ १४ ॥

These constructive fire and destrictive fires and accoruant and allied in their operations. Both are powerful and function for great performances. We praise both of them where ever they be carrying out their functions.

नम॑स्तेऽस्त्वाय॒ते नमो॑ अस्तु पराय॒ते ।
नम॑स्ते रुद्र॒ तिष्ठ॑त॒ आसी॑नायो॒त ते॒ नमः॑ ॥ १५ ॥

We the scientist praise them working out their function better and carrying out it there. We describe their working when they are at start and when they are at rest.

नमः॑ सा॒यं नमः॑ प्रा॒तर्नमो॒ रात्र्या॒ नमो॒ दिवा॑ ।
भ॒वाय॑ च श॒र्वाय॑ चो॒भाभ्या॑मकरं॒ नमः॑ ॥ १६ ॥

We praise these two constructive and destructive igneous substances in the evening, at down, in night and day.

स॒ह॒स्रा॒क्षम॑तिप॒श्यं पु॒रस्ता॑द् रु॒द्रमस्य॑न्तं बहु॒धा वि॑प॒श्चित॑म् ।
मोपा॑राम जि॒ह्वये॑यमानम् ॥ १७ ॥

We do not use any bad word with our toungue for this fire which possesses thousand powers, which is the object of analytical investigation which tremendously luminouse and which obviously the source of eyesight.

श्वावाश्वं कृष्णमसितं मृणन्तं भीमं रथं केशिनः पादयन्तम् ।
पूर्वे प्रतीमो नमो अस्त्वस्मै ॥ १८ ॥

We, the scientists foremost investigate (into the properties of the fire), which is all-pervading, possessing magnetic power, and having no string to its effectivity. This has the power of infliction and it is that dreadful substance which operates in spreading the rays of shining sun.

मा नोऽभि स्रा मत्यं देवहेतिं मा नः क्रुधः पशुपते नमस्ते ।
अन्यत्रास्मद् दिव्यां शाखां वि धूनु ॥ १९ ॥

May not (by God's grace) this fire protecting creating cast its uniques mortifying weapon or power to destroy or set at rest our activities. May not it do our harm and may it employ its wonderful power elesewhere besides us needed to be used. We praise this power of fire.

मा नो हिंसीरधि नो ब्रूहि परि णो वृङ्ग्धि मा क्रुधः ।
मा त्वया समरामहि ॥ २० ॥

This constructive ignious substance does not do any harm to us, this make us to speak, protects us and does make us angry. We cau not fight against this fire.

मा नो गोषु पुरुषेषु मा गृधो नो अजाविषु ।
अन्यत्रोग्र वि वर्तय पियारूणां प्रजां जहि ॥ २१ ॥

May not this fire tend towards our cows and men to destroy them and may not towards our goats and sheep. Let this fierce fire take its course towards those other things and let it destroy the bulk of biting diseases and their germs.

यस्य तक्मा कासिका हेतिरेकमश्वस्येव वृषणः क्रन्द एति ।
अभिपूर्वं निर्णयते नमो अस्त्वस्मै ॥ २२ ॥

We use to praise the properties of this fire which previously make its way and whose fatal weapon is fever and cough like the neighing of a strong stallion this assails one.

यो३ऽन्तरिक्षे तिष्ठति विष्टभितोऽयज्वनः प्रमृणन् देवपीयून् ।
तस्मै नमो दशभिः शक्वरीभिः ॥ २३ ॥

We utilize by ten time strength of ours this fire which destroying integrating disintegrating forces of physical bodies and elements stands established in firmament.

तुभ्यमारण्याः पशवो मृगा वने हिता हंसाः सुपर्णाः
शकुना वयांसि । तव यक्षं पशुपते
अप्स्व१न्तस्तुभ्यं क्षरन्ति दिव्या आपो वृधे ॥ २४ ॥

It is due to the power of this fire that wild beasts and sylvan creatures placed in the forest and small birds, swans and eagles are living established. The substance of this fire is protecting creatures, found in the waters. The showers from sky come down to prove its glory.

शिंशुमारा अजगराः पुरीकया जषा मत्स्या रजसा
येभ्यो अस्यसि । न ते दूरं न परिष्ठास्ति ते भव सद्यः
सर्वान् परि पश्यसि भूमिं पूर्वस्माद्धं-
स्युत्तरस्मिन् समुद्रे ॥ २५ ॥

Porpoises enomus serpent, tortoises, fishes and other aqueic creatures on whom this fire has its control are neither for from it nor they can be aloof from it. This fire has its influence on all. It permeates its substance in the earth from atmospheric ocean to this global ocean.

मा नो रुद्र तक्मना मा विषेण मा नः सं स्रा दिव्येनाग्निना
अन्यत्रास्मद् विद्युतं पातयैताम् ॥ २६ ॥

Let not this fire trouble us with fever, let it not trouble us with poisonous effect of diseases and letit not trouble us with heat which comes down from heavenly region. Let it fall its lightning bolt elsewhere besides us.

भवो दिवो भव ईशे पृथिव्या भव आ पप्र उर्वन्तरिक्षम् ।
तस्मै नमो यतमस्यां दिशीतः ॥ २७ ॥

This constructive firy substance has its control over heavenly region, it has its control over earth and it pervades vast firmament. Our praise is due to it wherever it exists.

भवं राजन् यजमानाय मृड पशूनां हि पशुपतिर्बभूथ ।
यः श्रद्दधाति सन्ति देवा इति चतुष्पदे
द्विपदेऽस्य मृड ॥ २८ ॥

This resplendent fire gives happiness to the men who perfroms Yajna. Really it is the masterly protector of cattles. It prereserves bipeds and quadrupeds of the man who confirms this truth that natural physical forces are existant in the world (and takes use of them through knowledge of them),

मा नो महान्तमुत मा नो अर्भकं मा नो वहन्तमुत
मा नो वक्ष्यतः । मा नो हिंसीः
पितरं मातरं च स्वां तन्वं रुद्र मा रीरिषो नः ॥ २९ ॥

May not this fierce fire (by Gods grace) harm among us the elders, the youngsters our bearers and our supporters. May not it harm our father and mother and may not harm to our bodies.

रुद्रस्यैलबकारेभ्योऽसंसूक्तगिलेभ्यः ।
इदं महास्येभ्यः श्वभ्यो अकरं नमः ॥ ३० ॥

Let us utilize all effectual means against those diseases caused

by this fire which like dogs of big mouths make one talk more articulately and inarticulately.

नम॑स्ते घो॒षिणी॑भ्यो॒ नम॑स्ते के॒शिनी॑भ्यः ।
नमो॒ नम॑स्कृताभ्यो॒ नमः॑ सम्भु॒ञ्ज॒तीभ्यः॑ ।
नम॑स्ते दे॒व सेना॑भ्यः स्व॒स्ति नो॒ अभ॑यं च नः ॥ ३१ ॥

Let us appreciate the the powers of fire which are the cause of sound, let us appreciate the powers of this fire which creates rays and light, let us appreciate the powers of this fire which creates thunderbolt and let us appreciate the powers of this fire which consume all the things. Our praise be due to the powers, qualities and actions of this fire and may there be happiness and fearlessness for us.

सू० ३(१) ॥ ऋषिः—अथर्वा । देवता—बार्हस्पत्यौदनः ॥ छन्दः—१, १४ आसुरी गायत्री; २ त्रिपदा समविषमा गायत्री; ३, ६, १० आसुरी पङ्क्तिः ४; ८ साम्न्यनुष्टुप्; ५, १३, १५, २५ साम्न्युष्णिक्; ७, १९-२२ प्राजापत्यानुष्टुप्; ९, १७, १८ आसुर्यनुष्टुप्; ११ भुरिगार्च्यनुष्टुप्; १२ याजुषी जगती; १६; २३ आसुरी बृहती; २४ त्रिपदा प्राजापत्या बृहती; २६ आर्च्युष्णिक्; २७, २८ साम्नी बृहती; २९ भुरिक् साम्नी बृहती; ३० याजुषी त्रिष्टुप्; ३१ अल्पशः पङ्क्तिरुत याजुषी ॥

HYMN. 3 (1)

Seer—Atharvan, subject matter--Barhaspatyaudanah Metres;—1, 14 Asuri Gayatri; 2 Tripada, Samvisama Gayatri; 3,6,10 Asuri Panktih; 4,8 Samnyanustup; 5,13,15, Samanyusnik; 7,19,22 Prajapatyanustup; 9,17,18 Asuri Anustup; 11 Bhurigarchyanustup; 12 Yajushi Jagati; 16,23, AsuriBrihati, 24 Tripada Prajapatya Brihati; 26, Archyusnik 27,28 Samnibrihati; 29 Bhurik Samni Brihati; 30 Yajushi Tristup; 31 Alpesha panktirut Yajushi

N. B. :—In this hymn has been given an imagiation showing comparison of the parts of Virat (luminous whole of

the universe) with the various articles and thing of Yajna—Odana.

तस्यौदनस्य बृहस्पतिः शिरो ब्रह्म मुखम् ॥ १ ॥

Brihaspati, the cloud is the head of this *Odana* the luminous whole of the universe and void is the mouth of ethers.

द्यावापृथिवी श्रोत्रे सूर्याचन्द्रमसावक्षिणी सप्तऋषयः प्राणापानाः ॥ २ ॥

The heavenly region and the earth are its ears, the sun and moon like eyes, and the seven elements or stars like its vital airs in haled and exhaled.

चक्षुर्मुसलं काम उलूखलम् ॥ ३ ॥

It's eye is like pestle and its desire is like mortar.

दितिः शूर्पमदितिः शूर्पग्राही वातोऽपाविनक् ॥ ४ ॥

Dite, the disintegration is like winnowing basket and aditi, the integration is like that which holds it. The air is like sister.

अश्वाः कणा गावस्तण्डुला मशकास्तुषाः ॥ ५ ॥

Horses are like grain bits, cows are like rice and mosquitoes are like husks.

कब्रु फलीकरणाः शरोऽभ्रम् ॥ ६ ॥

Kabrus, various scenes are like peals and rain vapoors are like reeds.

श्याममयोऽस्य मांसानि लोहितमस्य लोहितम् ॥ ७ ॥

The black iron is like its flesh and the copper is like its blood.

त्रपु भस्म हरितं वर्णः पुष्करमस्य गन्धः ॥ ८ ॥

Tin is like its ashes, gold is like its colour and blue lotus flower like its scent.

खलः पात्रं स्फ्यावंसावीषे अनूक्ये ॥ ९ ॥

The threshing floor is its pot, two wooden swords are its shoulders and the two roads of the carts are its back—bones.

आन्त्राणि जत्रवो गुदा वरत्राः ॥ १० ॥

Collar bones are its entrails and straps are its intestines.

इयमेव पृथिवी कुम्भी भवति
राध्यमानस्यौदनस्य द्यौरपिधानम् ॥ ११ ॥

This earth becomes cauldron and heaven the cover of this Odana when being cooked.

सीताः पर्शवः सिकता ऊबध्यम् ॥ १२ ॥

Furrows are its ribs and sandy soils are the contents of its stomach.

ऋतं हस्तावनेजनं कुल्योपसेचनम् ॥ १३ ॥

The law eternal is its handwashing water and rivers, canals are its sprinkling—water.

ऋचा कुम्भ्यधिहितार्त्विज्येन प्रेषिता ॥ १४ ॥

The cauldron is put on the fire and has been shaken by Yajurveda

ब्रह्मणा परिगृहीता साम्ना पर्यूढा ॥ १५ ॥

This cauldron has been held by Atharva Veda and has been covered by Sama Veda.

बृहदायवनं रथन्तरं दर्विः ॥ १६ ॥

Brihat Saman is mixing rod and Rathantara saman is ladle.

ऋतवः पक्तार आर्तवाः समिन्धते ॥ १७ ॥

Seasons are the cook of it and the day of the seasons kindle the fire.

चरुं पञ्चबिलमुखं घर्मो३भीन्धे ॥ १८ ॥

The heat boils the rice of *Odana* kept in the caulabon which has five openings.

ओदनेन यज्ञवचः सर्वे लोकाः समाप्याः ॥ १९ ॥

Through this *Odana* all the worlds or states described as attainable in result of the Yajna—performance are won.

यस्मिन्त्समुद्रो द्यौर्भूमिस्त्रयोऽवरपरं श्रिताः ॥ २० ॥

This is the *Odana* in which rest the three ocean, and the heaven and earth in order of being above and below.

यस्य देवा अकल्पन्तोच्छिष्टे षडशीतयः ॥ २१ ॥

It is this *Odana* in residue of which there are gaining their powers the six times eighty worldly forces.

तं त्वौदनस्य पृच्छामि यो अस्य महिमा महान् ॥ २२ ॥

O Man of learning I ask you, the gory and magnitude of this *Odana*.

स य ओदनस्य महिमानं विद्यात् ॥ २३ ॥

This can say he who knows the magnitude of this *Odana*.

नाल्प इति ब्रूयान्नानुपसेचन इति नेदं

च किं चेति ॥ २४ ॥

The knower can not say it smal and nor can he say it devoid of moistering sauce; not this nor and anyting whatever.

यावद्द् दाताभिमनस्येत तन्नाति वदेत् ॥ २५ ॥

He can not declare it to be greater than the giver imagines it to be.

ब्रह्मवादिनो वदन्ति पराञ्चमोदनं प्राशी३ः

प्रत्यञ्चा३मिति ॥ २६ ॥

The spiritualists knowing Supreme Being say—have you averted Odana or the Odana turned hitherward?.

त्वमोदनं प्राशी३स्त्वामोदना३ इति ॥ २७ ॥

Have you eaten the Odana or the Odana has eaten you ?

पराञ्चं चैनं प्राशीः प्राणास्त्वा हास्यन्तीत्येनमाह ॥ २८ ॥

He says to one : If you have eaten this Odana averted your inward breath will leave you.

प्रत्यञ्चं चैनं प्राशीरपानास्त्वा हास्यन्तीत्येनमाह ॥ २९ ॥

If you have eaten this turned hitherward your Apana will leave you; he says to this one.

नैवाहमोदनं न मामोदनः ॥ ३० ॥

I indeed have not eaten the *Odana* nor has the *Odana* eaten me.

ओदन एवौदनं प्राशीत् ॥ ३१ ॥

Really, the *Odana* has eaten the *Odana*.

सू० ३(२) ।। ऋषिः—अथर्वा ।। देवता—मन्त्रोक्ताः ।। छन्दः—३२, ३८, ४१ (प्र०), ३२-४९ (स०) साम्नी त्रिष्टुप; ३२, ३५ ४२ (द्वि०), ३२-४९ (तृ०), ३३, ३४, ४४-४८ (पञ्च०) एकपदाऽऽसुरी गायत्री; ३२, ४१, ४३, ४७ (च०) दैवी जगती; ३८, ४४, ४६ (द्वि०), ३२, ३५-४३, ४९ (पञ्च०)एकपदाऽऽसुर्यनुष्टुप्; ३२-४९ (ष०)साम्न्यनुष्टुप; ३३-३६, ३९, ४०, ४२-४९ (प्र०) आर्च्यनुष्टुप्; ३७ (प्र०) साम्नी पङ्क्तिः; ३३, ३६, ४०, ४७, ४८ (द्वि०) आसुरी [बृहती; ३३, ४४ (च०) आसुरी] जगती; ३४, ३७, ४१, ४३, ४५ (द्वि०) आसुरी पङ्क्तिः; ३४ (च०) आसुरी त्रिष्टुप्; ३५, ४६, ४८ (च०) याजुषी गायत्री; ३६, ३७, ४० (च०) दैवी पङ्क्तिः; ३८, ३९ (चतु०) प्राजापत्या गायत्री; ३९ (द्वि०) आसुर्युष्णिक्; ४२, ४५, ४९ (च०) दैवी त्रिष्टुप्; ४९ (द्वि०) एकपदा भुरिक् साम्नी बृहती ।।

HYMN 3 (2)

Seer—Atharvan. subject matter—as described in the verses. Metre—32,38.41 (प्र), 32—49 (स) Samani Tristup; 32,35,42 (द्वि) 32,49 (तृ) 33,34,44,48 (पंच) Ekapada Asurigayatri 32,41,43,47 (च) Daivi Jagati; 38,44,46 (द्वि), 32,35,43-49 (पंच) Samanyanustup; 33, 36, 39, 40, 42, 49 (प्र) Archyanustup; 37 (प्र) Samnipanktih; 33,36,40,47,48 (द्वि) Asuri Brihati—33, 44 (च) Asurijagati; 34,37,41,43,45 (द्वि) Asuri panktih; 34 (च) Asuritristup; 35,46,48 (च) Yajusigayatri; 36;37,40 (च) Daivi Panktih; 38,39 (द्वि) Prajapatya Gayatri; 39 (द्वि) Asuryusnik; 42,45,49 (च) Daivi Tristup; 49 (द्वि) Ekapada Bhurik Samni Brihati.

ततश्चैनमन्येन शीर्ष्णा प्राशीर्येन चैतं पूर्व ऋषयः प्राश्नन् ।
ज्येष्ठतस्ते प्रजा मरिष्यतीत्येनमाह । तं वा अहं नार्वाञ्चं
न पराञ्चं न प्रत्यञ्चम् ।
बृहस्पतिना शीर्ष्णा । तेनैनं प्राशिषं तेनैनमजीगमम् ।
एष वा ओदनः सर्वाङ्गः सर्वपरुः सर्वतनूः ।

सर्वाङ्ग एव सर्वपरुः सर्वतनूः सं भवति य एवं वेद ॥ ३२ ॥

Wise man tell to one, hence you eat this Odana with a different head from that with which the Rishis celebrated with Vedic knowledge eat it, your children, recokoning from eldest will die. He replies—I do not eat this *Odana* turned downward and nor I eat it turned away, nor turned hitherward. I eat it with the head called *Brihaspati* and obtain it by the same. Therefore this *Odana* is complete in all its parts and in all its aspects. One who knows this *Odana* likewise is perfect in all his limbs, all joints and in his body.

ततश्चैनमन्याभ्यां श्रोत्राभ्यां प्राशीर्याभ्यां चैतं पूर्व ऋषयः
प्राश्नन् बधिरो भविष्यसीत्येनमाह ।
तं वा अहं नार्वाञ्चं न पराञ्चं न प्रत्यञ्चम् ।
द्यावापृथिवीभ्यां श्रोत्राभ्याम् ।
ताभ्यामेनं प्राशिषं ताभ्यामेनमजीगमम् ।
एष वा ओदनः सर्वाङ्गः सर्वपरुः सर्वतनूः ।
सर्वाङ्ग एव सर्वपरुः सर्वतनूः
सं भवति य एवं वेद ॥ ३३ ॥

Thence, the wiseman tell to one, you eat this *Odana* with a different ears from those with which the Rishis (seers) celebrated with vedic knowledge eat it, you will be deaf. Replies he, I do not eat this *Odana*...............(as in 32). I eat it with the ears called heaven and earth and obtained it by the same. Therefore this Odana etc. (as in verses 32)

ततश्चैनमन्याभ्यामक्षीभ्यां प्राशीर्याभ्यां चैतं पूर्व ऋषयः प्राश्नन्।
अन्धो भविष्यसीत्येनमाह । तं वा अहं नार्वाञ्चं न पराञ्चं
न प्रत्यञ्चम् । सूर्याचन्द्रमसाभ्यामक्षीभ्याम् ।

ताभ्यामेनं प्राशिषं ताभ्यामेनमजीगमम् ।
एष वा ओदनः सर्वाङ्गः सर्वपरुः सर्वतनूः ।
सर्वाङ्ग एव सर्वपरुः सर्वतनूः
सं भवति य एवं वेद ॥ ३४ ॥

Wise man tell to one thence you eat this *Odan*a with a different eyes from those with which the seers celebrated with vedic wisdom eat it, you will be blind. Replies he, I do not eat this Odana......... with the eyes called the sun and moon.........etc.

ततश्चैनमन्येन मुखेन प्राशीर्येन चैतं पूर्व ऋषयः प्राश्नन् ।
मुखतस्ते प्रजा मरिष्यतीत्येनमाह ।
तं वा अहं नार्वाञ्चं न पराञ्चं न प्रत्यञ्चम् ।
ब्रह्मणा मुखेन । तेनैनं प्राशिषं तेनैनमजीगमम् ।
एष वा ओदनः सर्वाङ्गः सर्वपरुः सर्वतनूः ।
सर्वाङ्ग एव सर्वपरुः सर्वतनूः
सं भवति य एवं वेद ॥ ३५ ॥

Wise man tell............ ..etc,...........with a different mouth, you offspring will die reckoning from the head...........with the mouth called Brahma.........etc.

ततश्चैनमन्यया जिह्वया प्राशीर्यया चैतं पूर्व ऋषयः प्राश्नन् ।
जिह्वा ते मरिष्यतीत्येनमाह । तं वा अहं नार्वाञ्चं
न पराञ्चं न प्रत्यञ्चम् ।
अग्नेर्जिह्वया । तयैनं प्राशिषं तयैनमजीगमम् ।
एष वा ओदनः सर्वाङ्गः सर्वपरुः सर्वतनूः । सर्वाङ्ग एव
सर्वपरुः सर्वतनूः सं भवति य एवं वेद ॥ ३६ ॥

Wise man etc............with different tongue...............your tongue will die. Replies he etc.........with the tongue of Agni (the fire)............

ततश्चैनमन्यैर्दन्तैः प्राशीर्येश्चैतं पूर्व ऋषयः प्राश्नन् ।
दन्तास्ते शत्स्यन्तीत्येनमाह । तं वा अहं नार्वाञ्चं
न पराञ्चं न प्रत्यञ्चम् ।
ऋतुभिर्दन्तैः । तैरेनं प्राशिषं तैरेनमजीगमम् ।
एष वा ओदनः सर्वाङ्गः सर्वपरुः सर्वतनूः ।
सर्वाङ्ग एव सर्वपरुः सर्वतनूः
सं भवति य एवं वेद ॥ ३७ ॥

Wise man etc............with different teeth.........your teeth will fall out.........with teeth called season......

ततश्चैनमन्यैः प्राणापानैः प्राशीर्येश्चैतं पूर्व ऋषयः प्राश्नन् ।
प्राणापानास्त्वा हास्यन्तीत्येनमाह । तं वा अहं नार्वाञ्चं
न पराञ्चं न प्रत्यञ्चम् ।
सप्तऋषिभिः प्राणापानैः । तैरेनं प्राशिषं तैरेनमजीगमम् ।
एष वा ओदनः सर्वाङ्गः सर्वपरुः सर्वतनूः ।
सर्वाङ्ग एव सर्वपरुः सर्वतनूः
सं भवति य एवं वेद ॥ ३८ ॥

Wise man etc......with different vital airs......your vital airs will leave you.........with the vital airs called seven Rishis.

ततश्चैनमन्येन व्यचसा प्राशीर्येन चैतं पूर्व ऋषयः प्राश्नन् ।
राजयक्ष्मस्त्वा हनिष्यतीत्येनमाह । तं वा अहं नार्वाञ्चं
न पराञ्चं न प्रत्यञ्चम् ।

अन्तरिक्षेण व्यचसा । तेनैनं प्राशिषं तेनैनमजीगमम् ।
एष वा ओदनः सर्वाङ्गः सर्वपरुः सर्वतनूः ।
सर्वाङ्ग एव सर्वपरुः सर्वतनूः
सं भवति य एवं वेद ॥ ३९ ॥

Wise man etc......with different expanse......tuberculosis will destroy you......with the expanse known as firmament.........

ततश्चैनमन्येन पृष्ठेन प्राशीर्येन चैतं पूर्व ऋषयः प्राश्नन् ।
विद्युत् त्वा हनिष्यतीत्येनमाह । तं वा अहं नार्वाञ्चं
न पराञ्चं न प्रत्यञ्चम् ।
दिवा पृष्ठेन । तेनैनं प्राशिषं तेनैनमजीगमम् ।
एष वा ओदनः सर्वाङ्गः सर्वपरुः सर्वतनूः ।
सर्वाङ्ग एव सर्वपरुः सर्वतनूः सं भवति य एवं वेद ॥ ४० ॥

Wise man etc...with different back......lightning will kill you......with back konwn as heaven.........

ततश्चैनमन्येनोरसा प्राशीर्येन चैतं पूर्व ऋषयः प्राश्नन् ।
कृष्या न रात्स्यसीत्येनमाह । तं वा अहं नार्वाञ्चं
न पराञ्चं न प्रत्यञ्चम् ।
पृथिव्योरसा । तेनैनं प्राशिषं तेनैनमजीगमम् ।
एष वा ओदनः सर्वाङ्गः सर्वपरुः सर्वतनूः ।
सर्वाङ्ग एव सर्वपरुः सर्वतनूः
सं भवति य एवं वेद ॥ ४१ ॥

Wise man etc...with different breast...you will now grow in strength with agriculture......with breast known as earth....

ततश्चैनमन्येनोदरेण प्राशीर्येन चैतं पूर्व ऋषयः प्राश्नन् ।
उदरदारस्त्वा हनिष्यतीत्येनमाह । तं वा अहं नार्वाञ्चं
न पराञ्चं न प्रत्यञ्चम् ।
सत्येनोदरेण । तेनैनं प्राशिषं तेनैनमजीगमम् ।
एष वा ओदनः सर्वाङ्गः सर्वपरुः सर्वतनूः ।
सर्वाङ्ग एव सर्वपरुः सर्वतनूः
सं भवति य एवं वेद ॥ ४२ ॥

Wise man etc., with different belly...colic will destroy you... ...with belly known as truth......

ततश्चैनमन्येन वस्तिना प्राशीर्येन चैतं पूर्व ऋषयः प्राश्नन् ।
अप्सु मरिष्यसीत्येनमाह । तं वा अहं नार्वाञ्चं
न पराञ्चं न प्रत्यञ्चम् ।
समुद्रेण वस्तिना । तेनैनं प्राशिषं तेनैनमजीगमम् ।
एष वा ओदनः सर्वाङ्गः सर्वपरुः सर्वतनूः ।
सर्वाङ्ग एव सर्वपरुः सर्वतनूः
सं भवति य एवं वेद ॥ ४३ ॥

Wise man etc....with different abdomen....you will die in water...with the abdomen called as sea......

ततश्चैनमन्याभ्यामूरुभ्यां प्राशीर्याभ्यां चैतं पूर्व ऋषयः प्राश्नन्।
ऊरू ते मरिष्यत इत्येनमाह । तं वा अहं नार्वाञ्चं
न पराञ्चं न प्रत्यञ्चम् ।
मित्रावरुणयोरूरुभ्याम् । ताभ्यामेनं प्राशिषं ताभ्यामेनमजीगमम्
एष वा ओदनः सर्वाङ्गः सर्वपरुः सर्वतनूः ।
सर्वाङ्ग एव सर्वपरुः सर्वतनूः सं भवति य एवं वेद ॥ ४४ ॥

Wise man etc...with different thighs...the most of you will perish...with thighs known as Mitra—varuna, the hydrogen and oxygen...

ततश्चैनमन्याभ्यामष्ठीवद्भ्यां प्राशीर्याभ्यां चैतं पूर्व ऋषयः
प्राश्नन् । स्रामो भविष्यसीत्येनमाह । तं वा अहं नार्वाञ्चं
न पराञ्चं न प्रत्यञ्चम् ।
त्वष्टुरष्ठीवद्भ्याम् । ताभ्यामेनं प्राशिषं ताभ्यामेनमजीगमम् ।
एष वा ओदनः सर्वाङ्गः सर्वपरुः सर्वतनूः ।
सर्वाङ्ग एव सर्वपरुः सर्वतनूः
सं भवति य एवं वेद ॥ ४५ ॥

Wise man etc,...with different knees...you will become lame... with the kness of Tvastar, the sun......

ततश्चैनमन्याभ्यां पादाभ्यां प्राशीर्याभ्यां चैतं पूर्व ऋषयः
प्राश्नन् । बहुचारी भविष्यसीत्येनमाह ।
तं वा अहं नार्वाञ्चं न पराञ्चं न प्रत्यञ्चम् ।
अश्विना पादाभ्याम् । ताभ्यामेनं प्राशिषं ताभ्यामेनमजीगमम् ।
एष वा ओदनः सर्वाङ्गः सर्वपरुः सर्वतनूः ।
सर्वाङ्ग एव सर्वपरुः सर्वतनूः
सं भवति य एवं वेद ॥ ४६ ॥

Wise man etc....with different feet....you will become a wanderer...with the feet of Ashvina, the Prana and Apana...

ततश्चैनमन्याभ्यां प्रपदाभ्यां प्राशीर्याभ्यां चैतं पूर्व ऋषयः
प्राश्नन् । सर्पस्त्वा हनिष्यतीत्येनमाह ।
तं वा अहं नार्वाञ्चं न पराञ्चं न प्रत्यञ्चम् ।

सवितुः प्रपदाभ्याम् । ताभ्यामेनं प्राशिषं ताभ्यामेनमजीगमम्
एष वा ओदनः सर्वाङ्गः सर्वपरुः सर्वतनूः ।
सर्वाङ्ग एव सर्वपरुः सर्वतनूः
सं भवति य एवं वेद ॥ ४७ ॥

Wise man etc...with different fore—parts of the feet.........a snake will kill you....with the fore—parts of the feet of sun ....

ततश्चैनमन्याभ्यां हस्ताभ्यां प्राशीयाभ्यां चैतं पूर्व ऋषयः
प्राश्नन् । ब्राह्मणं हनिष्यसीत्येनमाह ।
तं वा अहं नार्वाञ्चं न पराञ्चं न प्रत्यञ्चम् ।
ऋतस्य हस्ताभ्याम् । ताभ्यामेनं प्राशिषं ताभ्यामेनमजीगमम् ।
एष वा ओदनः सर्वाङ्गः सर्वपरुः सर्वतनूः ।
सर्वाङ्ग एव सर्वपरुः सर्वतनूः
सं भवति य एवं वेद ॥ ४८ ॥

Wise man etc....with different hands...you will kill the Brahman, the master of the Vedic speech....with the hands of eternal law.........

ततश्चैनमन्यया प्रतिष्ठया प्राशीयया चैतं पूर्व ऋषयः प्राश्नन् ।
अप्रतिष्ठानोऽनायतनो मरिष्यसीत्येनमाह ।
तं वा अहं नार्वाञ्चं न पराञ्चं न प्रत्यञ्चम् । सत्ये प्रतिष्ठाय ।
तयैनं प्राशिषं तयैनमजीगमम् । एष वा ओदनः
सर्वाङ्गः सर्वपरुः सर्वतनूः । सर्वाङ्ग एव सर्वपरुः सर्वतनूः
सं भवति य एवं वेद ॥ ४९ ॥

Wise man etc...with different stamina or basis...you will die loosing your stamina or with out place to stand or rest.... with firm stand in truth I eat this *Odana*. And obtain it

throgh the same. Therefore this Odana is complete in all its parts and in all its aspects, one who knows this Odana likewise is perfect in all his limbs, all his joints and in his body.

सू० ३(३) ॥ ऋषिः—अथर्वा ॥ देवता—मन्त्रोक्ताः ॥ छन्दः—५० आसुर्यनुष्टुप्; ५१ आर्च्युष्णिक्; ५२ त्रिपदा भुरिक् साम्नी त्रिष्टुप्; ५३ आसुरी बृहती; ५४ द्विपदा भुरिक् साम्नी बृहती; ५५ साम्न्युष्णिक्; ५६ प्राजापत्या बृहती ॥

HYMN 3(3)

Seer—Atharvan. Subjeet matter—same as described in the verses; Metres. 50 Asuryanustup 51 Archyusnik ; 52 Tripada Bhurik Samni Tristup, 53 Asuri Brihati, 54 Dvipada Bhurik Samani Brihati; 55 Samnyusnik; 56 Prajapatyabrihati.

एतद् वै ब्रध्नस्य विष्टपं यदोदनः ॥ ५० ॥

Whatever is this Odana, it is the whole of the earth, the sun and other great worlds.

ब्रध्नलोको भवति ब्रध्नस्य विष्टपि श्रयते
य एवं वेद ॥ ५१ ॥

He who knows like-wise he comes like the sun and get shelter in the place or body of light and happiness.

एतस्माद् वा ओदनात् त्रयस्त्रिंशतं लोकान्
निरमिमीत प्रजापतिः ॥ ५२ ॥

Prajapatih, the Lord of the Universe creates 33 *Devas* the luminous physical forces of the universe.

तेषां प्रज्ञानाय यज्ञमसृजत ॥ ५३ ॥

The Lord of the universe reveals the method of Yajna for the knowledge of these devas.

स य एवं विदुषं उपद्रष्टा भवति प्राणं रुणद्धि ॥ ५४ ॥

One who finds fault with the man who is compitent in knowing this *Odana*, stops his own life—breath.

न च प्राणं रुणद्धि सर्वज्यानिं जीयते ॥ ५५ ॥

He not merely stops his life breath but he ruin his whole life.

न च सर्वज्यानिं जीयते पुरैनं जरसः प्राणो जहाति ॥ ५६ ॥

He not only ruins his life but becomes deprived of his vital airs before the arrival of old age.

N. B. :—The hymns concerned with *Odana* are very mysterious. To explode the mystery enclothed in the verses requires serious thinking over them as well as a keen sight into their interior treasure of knowledge. These hymn are pregnant with spiritual knowledge with a special reference to the plan, creation and purpose of this Cosmos. Cosmic order is itself full of many complexities. These are augmented with the equal tedium of the Yajna procedure. Without knowing the Yajna form and its procedure one cannot know the knowledge described in the verses. Equally without knowing the Cosmic order one cannot be able to know the real form of Yajna. Spiritual intention is also required to drive deep in the heart of the verses. Here in these hymns there is no reflection of the unity or oness of the *Bhoktar* and BHOGA. Nor there is the oneness of God, world and the observer of the world of the jivas.

The enjoyment of the world should be enjoyed very carefully and intelligently. Undue indulgence and absorption in it is injurious and it spoil the organs and enjoying capacity of enjoyer. This *Odana* is the *Odana* for whose importance and magnitude Divinity is responsible exclusevely. The Odana can not be eaten by the eaters, it eats out itself and ruins the laters if they eat it indiscriminately. This Odana the heterogeneous whole—complex of

universe consumes itself to return to the homogeneous primal state of material cause—the Prakriti.

The last verses of hymns give the clue to penetrate the mystery. In them it has been unequivocally and distinctly described—"the Lord of the Universe creates the 33 elements of the world from this Odana and he reveals the procedure of Yajna for attaining the knowledge of them."

सू० ४ ।। ऋषिः—भार्गवो वैदर्भिः ।। देवता—प्राणः ।। छन्दः—१ शङ्कुमत्यनुष्टुप्; २-७, ९-१३, १६-१९; २३-२५ अनुष्टुप्; ८ पथ्या पङ्क्तिः; १४ निचृदनुष्टुप्; १५ भुरिगनुष्टुप्; २० अनुष्टुब्गर्भा त्रिष्टुप्, २१ मध्येज्योतिर्जगती; २२ त्रिष्टुप्, २६ बृहतीगर्भाऽनुष्टुप् ।।

HYMN. IV

Seer—Bhargva Vaiderbhi. Subject matter—Prana Metre.—1. Shankumatyanustup; 2-7, 9, 13, 16-19, 23-25 Anustup; 8 Pathya Panktih 14 Nichridanustup; 15 Bhuriganustup; 20 Anustubgarbha Tristup, 21 Madhyajyotirjagati, 22 Tristup; 26 Brihatigarbha Anustup.

प्राणाय नमो यस्य सर्वमिदं वशे ।
यो भूतः सर्वस्येश्वरो यस्मिन्त्सर्वं प्रतिष्ठितम् ॥ १ ॥

I describe the glory of *Prana*, the Cosmo-physical vitality which has under its jurisdiction of control the whole universe. It is the controller of all. It is that on which the whole depends.

नमस्ते प्राण क्रन्दाय नमस्ते स्तनयित्नवे ।
नमस्ते प्राण विद्युते नमस्ते प्राण वर्षते ॥ २ ॥

I describe the glory of *Prana*, the Cosmo-physical vitality for its roar, for its thunder-peal and lightning. I accept the importance of *Prana* for sending rains on the earth.

यत् प्राण स्तनयित्नुनाभिक्रन्दत्योषधीः

प्र वीयन्ते गर्भान् दधतेऽथो बह्वीर्वि जायन्ते ॥ ३ ॥

When this *Prana* through thunder roars towards the herbacious plants, the herbs gain strength, become pragnant with vitality and grow exuberantly.

यत् प्राण ऋतावागतेऽभिक्रन्दत्योषधीः ।
सर्वं तदा प्र मोदते यत् किं च भूम्यामधि ॥ ४ ॥

When, on the arrival of rainy season this *Prana* roars towards the herbs all the things upon the surface of earth are joyful.

यदा प्राणो अभ्यवर्षीद् वर्षेण पृथिवीं महीम् ।
पशवस्तत् प्र मोदन्ते महो वै नो भविष्यति ॥ ५ ॥

When this *Prana* pours down the flood of rain upon the grand earth the cattle and beasts rejoice and realize that there will be great strength to them.

अभिवृष्टा ओषधयः प्राणेन समवादिरन् ।
आयुर्वै नः प्रातीतरः सर्वा नः सुरभीरकः ॥ ६ ॥

The herbacious plants watered by the rain of *Prana* show their accordance with Prana as it increases the life of them and makes them flagrant.

नमस्ते अस्त्वायते नमो अस्तु परायते ।
नमस्ते प्राण तिष्ठत आसीनायोत ते नमः ॥ ७ ॥

We express our praise for the Prana when it comes near, and when it departs hence. Our admiration for Prana goes on when it is in stability and when at rest.

नमस्ते प्राण प्राणते नमो अस्त्वपानते । पराचीनाय ते नमः
प्रतीचीनाय ते नमः सर्वस्मै त इदं नमः ॥ ८ ॥

We accept the importance of Prana at every breath that it inhails and the breath that it exhails. We express our praise for the Prana at its functioning back and at its functioning in-front. Our praise is due to it under all its circumstances.

या ते प्राण प्रिया तनूर्यो ते प्राण प्रेयसी ।
अथो यद् भेषजं तव तस्य नो धेहि जीवसे ॥ ९ ॥

Let this *Prana* give to us its strength which is great and dear, its strengthning vigour which is dearer to all and its healing balm to make us live long.

प्राणः प्रजा अनु वस्ते पिता पुत्रमिव प्रियम् ।
प्राणो ह सर्वस्येश्वरो यच्च प्राणति यच्च न ॥ १० ॥

Prana covers with protection all the creatures like father to his son. Prana has its control on whatever breathes and whatever does not breathe.

प्राणो मृत्युः प्राणस्तक्मा प्राणं देवा उपासते ।
प्राणो ह सत्यवादिनमुत्तमे लोक आ दधत् ॥ ११ ॥

Prana is death, Prana is fever and all the organic limbs and creaturee have their contact with Prana. This Prana Places in the good and lofty state of health the man who establishes the truth, the working of Prana in him intact.

प्राणो विराट् प्राणो देष्ट्री प्राणं सर्व उपासते ।
प्राणो ह सूर्यश्चन्द्रमाः प्राणमाहुः प्रजापतिम् ॥ १२ ॥

Prana is *Virat*, it is Destri and it is why all the things have their connection with Prana. Prana is called as Sun, as Moon and Prajapati, the Protector lord of the creatures.

प्राणापानौ व्रीहियवावनड्वान् प्राण उच्यते ।
यवे ह प्राण आहितोऽपानो व्रीहिरुच्यते ॥ १३ ॥

The inhaling and exhaling breath are called rice and barley. Prana is called *Anadwan*, the most powerful thing. The Prana is laid in barley and Apana in the rice.

अपानति प्राणति पुरुषो गर्भे अन्तरा ।
यदा त्वं प्राण जिन्वस्यथ स जायते पुनः ॥ १४ ॥

The jiva in mothers womb draws vital breath and sends it out. When this Prana quickens the babe in womb it comes out of the womb (takes birth).

प्राणमाहुर्मातरिश्वानं वातो ह प्राण उच्यते ।
प्राणे ह भूतं भव्यं च प्राणे सर्वं प्रतिष्ठितम् ॥ १५ ॥

The enlightened persons call *Matrishvan*, the air spreading in firmament, as Prana, Vat, the air is also called Prana. The past and present are based on this Prana and on it depends everything.

आथर्वणीराङ्गिरसीर्दैवीर्मनुष्यजा उत ।
ओषधयः प्र जायन्ते यदा त्वं प्राण जिन्वसि ॥ १६ ॥

All the herbacious plants knownas Atharvana Angirasa Daiva and Manushyaja grow luxuriairtly when Prana quicknes them.

N. B. :—These names are given to these plants according to their effectual qualities, nature and action. Atharvan and Angiras is not proper name. They are the name of air and fire etc.

यदा प्राणो अभ्यवर्षीद् वर्षेण पृथिवीं महीम् ।
ओषधयः प्र जायन्तेऽथो याः काश्च वीरुधः ॥ १७ ॥

When this Prana pours down the water on the grand earth

through rain the herbs, and all those plants and creepers which grow on the earth spring and grow.

यस्ते प्राणेदं वेद यस्मिंश्चासि प्रतिष्ठितः ।
सर्वे तस्मै बलिं हरानमुष्मिंल्लोक उत्तमे ॥ १८ ॥

One who knows this power of the Prana, and in whom this Prana is well established (through the forces and practice of Yoga) has his presents and felicitations from all the people.

यथा प्राण बलिहृतस्तुभ्यं सर्वाः प्रजा इमाः ।
एवा तस्मै बलिं हरान् यस्त्वा शृणवत् सुश्रवः ॥ १९ ॥

As all the creatures present their parts and tributes to this Prana so, well they present their tributes to him to bring into action the qualitiees of Prana and is the master of its science.

अन्तर्गर्भश्चरति देवतास्वाभूतो भूतः स उ जायते पुनः ।
स भूतो भव्यं भविष्यत् पिता पुत्रं
प्र विवेशा शचीभिः ॥ २० ॥

This Prana which plays its parts in the organs etc. operates its functions in the embryo. It is that which cxisted in past and same to same it exists in present and in future. As father enters the form of his son by his potentialities so this Prana (in the bodies coming out in future).

एकं पादं नोत्खिदति सलिलाद्धंस उच्चरन् ।
यदङ्ग स तमुत्खिदेन्नैवाद्य न श्वः स्यान्न रात्री नाहः
स्यान्न व्युच्छेत् कदा चन ॥ २१ ॥

This Prana as the sun rising (on earth) from the sky does not withdraw its one foot of rays from it. O People ! If it withdraw that also there will no today and tomorrow, no day and no night and no dawn to shine.

अष्टाचक्रं वर्तत एकनेमि सहस्राक्षरं प्र पुरो नि पश्चा ।
अर्धेन विश्वं भुवनं जजान यदस्यार्धं कतमः स केतुः॥ २२ ॥

This Prana as Prajapati, the cosmo-psysic energy eightwheeled single-fellied, thousand poked moves forward and backward. With its half it creates the whole cosmos, what sign is to let us know the other half.

N. B. :—Eight plexuses in the body are called eight wheals. One single body is one felly and there are many forces working in body and mind. This similarity is also traced in the world. Eight Prakriti Vikriti are the eight wheels while one material cause is one felly. Hundreds and thousands of causes and forces are working in the world in which this Prana moves The one half of it is known while other is inexplicable.

यो अस्य विश्वजन्मन ईशे विश्वस्य चेष्टतः ।
अन्येषु क्षिप्रधन्वने तस्मै प्राण नमोऽस्तु ते ॥ २३ ॥

Our praise is due to the Prana whlch possesses very quick movements among others and which has control over all that is born in this world and that which moves.

यो अस्य सर्वजन्मन ईशे सर्वस्य चेष्टतः ।
अतन्द्रो ब्रह्मणा धीरः प्राणो मानु तिष्ठतु ॥ २४ ॥

The Prana who rules over this universe of varied sorts that stirs and moves and which remains stable with soul always alert and firm.

ऊर्ध्वः सुप्तेषु जागार ननु तिर्यङ् नि पद्यते ।
न सुप्तमस्य सुप्तेष्वनु शुश्राव कश्चन ॥ २५ ॥

This Prana straight among sleepers always wakes and never is laid at length. No one has ever heard that this Prana has been a sleep while other sleep.

प्राण मा मत् पर्यावृतो न मदन्यो भविष्यसि ।
अपां गर्भमिव जीवसे प्राण बध्नामि त्वा मयि ॥ २६ ॥

Let not this Prana ever be separate from me. Let it not be strange to me. I bind this Prana on myself for life like water's germ the fire in the mid of waters.

सू० ५ ॥ ऋषिः—ब्रह्मा ॥ देवता—ब्रह्मचारी ॥ छन्दः—१ पुरोऽतिजागता विराड् गर्भा त्रिष्टुप्; २ पञ्चपदा बृहतीगर्भा विराट् शक्वरी; ३ उरोबृहती; ४, ५, २४ त्रिष्टुप्; ६ शाक्वरगर्भा चतुष्पदा जगती७ विराड्-गर्भा त्रिष्टुप्; ८ पुरोऽतिजागता विराड् जगती; ९ बृहतीगर्भा त्रिष्टुप्; १० भुरिक् त्रिष्टुप् ११, १३ जगती; १२ शाक्वरगर्भा चतुष्पदा विराडतिजगती; १४, १६-२२ अनुष्टुप्; १५ पुरस्ता- ज्ज्योतिस्त्रिष्टुप्; २३ पुरोबार्हता तिजागतगर्भा त्रिष्टुप्; २५ आर्च्युष्णिक् (एकावसाना); २६ मध्येज्यो तिरुष्णिग् गर्भा त्रिष्टुप् ॥

HYMN V

Seer—Brahman. Subject matter—Brahmachari, one who observes continence. Metre: 1 Purotejagati Viradgarbha Tristup ; 2 Panchpada Brihatigarbha Virat Shakvari ; 3 Urobrihati 4, 5, 24 Tristup; 6 Shakvarigarbha Chatuspadajagati ; 7 Viradgarbha Tristup; 8 Purotijagati Viradjagati ; 9 Brihatigarbha Tristup; 10 Bhurik Tristup; 11,13 Jagati ; 12 Shakvargarbha Chatuspada Virad Jagati; 14,16-22 Anustup; 15 Purastajyoti Tristup; 23 Purobarhatatitjagat garbha Tristup; 25 Archyusnik; (Ekavasana) 26 Madhyajagati Usnikgarbha Tristup.

ब्रह्मचारीष्णंश्चरति रोदसी उभे तस्मिन् देवाः
संमनसो भवन्ति । स दाधार पृथिवीं दिवं
च स आचार्यं१ तपसा पिपर्ति ॥ १ ॥

The Vedic student observing the vow of perfect chastity goes about exploring the earth and the hcavens. All beneficent objects and forces of nature unite in ministering to him. He makes the earth and heaven (by his explorations) more and

more useful to humanity. With the power of his austere and disciplined life be fulfils the aspirations of his precepter.

ब्रह्मचारिणं पितरो देवजनाः पृथग् देवा अनुसंयन्ति सर्वे ।
गन्धर्वा एनमन्वायन् त्रयस्त्रिंशत् त्रिशताः
षट्सहस्राः सर्वान्त्स देवांस्तपसा पिपर्ति ॥ २ ॥

Protectors of human society, men wishing for success in life, and those well-versed in the affairs of the world have always in different ways to follow the man of subdued passions given to the pursuit of Vedic learning. May, the diligent six thousand three hundred and thirty three supporters also allow themselves to be led by him, for, he fulfils, by his mortified and regulated life, (the wishes of) all those aspire after success,

आचार्य उपनयमानो ब्रह्मचारिणं कृणुते गर्भमन्तः ।
तं रात्रीस्तिस्र उदरे बिभर्ति तं जातं
द्रष्टुमभिसंयन्ति देवाः ॥ ३ ॥

The preceptor admits him to his college and keeps him in his shelter and watchful attention for three days and three nights. When his course of study is completed the learned eagerly assemble to see him.

इयं समित् पृथिवी द्यौर्द्वितीयोतान्तरिक्षं समिधा पृणाति ।
ब्रह्मचारी समिधा मेखलया श्रमेण
लोकांस्तपसा पिपर्ति ॥ ४ ॥

This first stick stands for earth, the second for heaven and he fills the firmament with third. The Vedic student with this fuel for the *Havana*, with his girdle, his hard work and his austerity renders all the worlds perfect.

N. B. :—These sticks give the idea that through them the Brahmachari attain the knowledge of these three regions which include all the spheres of knowledge.

पूर्वो जातो ब्रह्मणो ब्रह्मचारी घर्मं वसानस्तपसोदतिष्ठत् ।
तस्माज्जातं ब्राह्मणं ब्रह्म ज्येष्ठं देवाश्च
सर्वे अमृतेन साकम् ॥ ५ ॥

The Vedic student by his studies, becomes renowned in good time and putting off lustre attain high esteem among men, From him springs the most excellent celestial lore of interpreting the Veda, the Eternal revealed law, and ever increasing wealth. All the wise also attain eternal bliss through his help.

ब्रह्मचार्येति समिधा समिद्धः कार्ष्णं वसानो
दीक्षितो दीर्घश्मश्रुः । स सद्य एति पूर्वस्मादुत्तरं समुद्रं
लोकान्त्संगृभ्य मुहुराचरिक्रत् ॥ ६ ॥

Shining with the brilliency of true learning (though) elad in dark-coloured (and coarse) garments, having taken the vows of an initiate (a full fledged graduate) with a flowing beard and moustaches, the student of the ternal Vedic lore, now lanches at once upon his life's voyage on the vast and deep sea of the house—halding stage, having before, successfully come out of the equally unfathomable student stage. By his virtuous life he brings together all the worlds in his own person, and always challanges the attention of all (both by his sane advice and exemplary life).

ब्रह्मचारी जनयन् ब्रह्मापो लोकं प्रजापतिं परमेष्ठिनं विराजम् ।
गर्भो भूत्वामृतस्य योनाविन्द्रो ह भूत्वासुरांस्ततर्ह ॥ ७ ॥

Revealing by his life and teaching the principles of Vedic lore the science of the vital airs, the sciences, regarding the world of creatures, the science which treats of the nature of God, the Revealer of all the worlds and the Lord of all creatures in his Highest Beatific state, the Vedic Student, lying hidden and growing day by day as a foetus in knowledge of God, the source of salvation, becomes most brilliant like the Sun and supperesses all that are heretically inclined,

आचार्य॑स्ततक्ष नभ॑सी उभे इमे उर्वी ग॑म्भीरे पृथिवीं दिवं॑ च
ते र॑क्षति तप॑सा ब्रह्मचारी तस्मिन् देवाः
संम॑नसो भवन्ति ॥ ८ ॥

The master renders more useful both these vast and profound regions which are united with each other. namely, the earth and the heavens. The Vedic student by his austerities protects them and all beneficent forces of nature cooperate in him (towards his good).

इमां भूमिं पृथिवीं ब्रह्मचारी भिक्षामा जभार प्रथमो दिवं च ।
ते कृत्वा समिधावुपास्ते तयोरार्पिता
भुवनानि विश्वा ॥ ९ ॥

It is the Brahmacharin who is the first to get this spacious earth and the heavens as his alms which he offers as two sticks in the Yajna fire and worships God, (As) all the worlds are established in these two (they also fall to his share).

अर्वागन्यः परो अन्यो दिवस्पृष्ठाद् गुहा निधी
निहितौ ब्राह्मणस्य । तौ रक्षति तप॑सा ब्रह्मचारी
तत् केवलं कृणुते ब्रह्म विद्वान् ॥ १० ॥

The two treasuries of divine lore kept concealed, one this side and the other beyond the other side of the heavens (Ether). The Vedic student, with his fervour protects the two and knowing the Supreme being make him alone the object to serve.

अर्वागन्य इतो अन्यः पृथिव्या अग्नी समेतो नभ॑सी अन्तरेमे।
तयोः श्रयन्ते रश्मयोऽधि दृढास्ताना
तिष्ठति तप॑सा ब्रह्मचारी ॥ ११ ॥

The heats proceding from these two fires, one here on the

earth and the other far way from it. meet between two inter-related regions the earth and the heavens. Their rays firmly resort to earthly objects, and the continent Vedic student by his austere life, benefits himself by them as well as makes them more useful to others.

अभिक्रन्दन् स्तनयन्नरुणः शितिङ्गो बृहच्छेपोऽनु भूमौ जभार ।
ब्रह्मचारी सिञ्चति सानौ रेतः पृथिव्यां तेन
जीवन्ति प्रदिशश्चतस्रः ॥ १२ ॥

Like brown cloud that roaring noisily moves about between light and darkness and pouring down rain on mountains and plains brings great fertility to the earth the Vedic student going about on summits of the mountains and low land wherever there are people—preaching at the top of his voice pours down true knowledge everywhere and like the sun dispelling the darkness of ignorance imparts great strength to the earth whereby creatures in all the quarters live.

अग्नौ सूर्ये चन्द्रमसि मातरिश्वन् ब्रह्मचार्य१प्सु
समिधमा दधाति । तासामर्चींषि पृथगभ्रे चरन्ति
तासामाज्यं पुरुषो वर्षमापः ॥ १३ ॥

(God the sustainer of the universeis) the Divine Brahmachari (who) puts heat, energy everywhere-in fire, in the Sun, in the Moon, in the atmosphere, in the waters. The spreading flames of these waters are seen in moving in the clouds in various ways and their essence appears ultimately in the form of rain, human beings and other creatures.

आचार्यो मृत्युर्वरुणः सोम ओषधयः पयः ।
जीमूता आसन्त्सत्वानस्तैरिदं स्व१राभृतम् ॥ १४ ॥

God ordains everything for the good of the creatures, rain, moonlight, death etc, accordidg, as thc universe, in His Ommi-science, needs. The Preceptor also should assume a similar role in discharging his duty towards those under

him, sometimes putting down evil with the severity of death, sometimes imparting peace and dealing leniently like the cool and charming moon, as circumstances demand.

अमा घृतं कृणुते केवलमाचार्यो भूत्वा वरुणो
यद्यदैच्छत् प्रजापतौ । तद् ब्रह्मचारी प्रायच्छत्
स्वान्मित्रो अध्यात्मनः ॥ १५ ॥

A man of parts himself a former Brahmacharin, having an insight into human nature, assuming the role of the preceptor, should impart to his own circle (of pupils and friends) for use of whatever he desires he desires in God, the protector of creatures. This, his student of subdued passions, with due authority hands on in a friendly manner to his own friends.

आचार्यो ब्रह्मचारी ब्रह्मचारी प्रजापतिः ।
प्रजापतिर्वि राजति विराडिन्द्रोऽभवद् वशी ॥ १६ ॥

The preceptor is continent and continent is lord of the house. Through this continence the man in house-holding life shines throughout and the shining soul, the master of organs become powerful to subdue all passions.

ब्रह्मचर्येण तपसा राजा राष्ट्रं वि रक्षति ।
आचार्यो ब्रह्मचर्येण ब्रह्मचारिणमिच्छते ॥ १७ ॥

The king through the practice and strict discepline of continence or having restraints on sexsual pursuit rules his realms to safety. The preceptor desires to keep the pupil under his control through practice and discepline of continence or chastity.

ब्रह्मचर्येण कन्या३ युवानं विन्दते पतिम् ।
अनड्वान् ब्रह्मचर्येणाश्वो घासं जिगीषति ॥ १८ ॥

A maidenliving in chastity by controlling her senses wins for her husbandship a young bachelor of similar qualifications. Even bulls, horses and beasts nourish themselves with fodder and keep their sexual appetit in control.

ब्रह्मचर्येण तपसा देवा मृत्युमपाघ्नत ।
इन्द्रो ह ब्रह्मचर्येण देवेभ्यः स्व१राभरत् ॥ १९ ॥

Through the practice and discipline . continence the wise men overcome the causes of early death. The soul, who is the master of limbs and organs, through restraints on hunting after senses brings light and happiness for the limbs of the body.

ओषधयो भूतभव्यमहोरात्रे वनस्पतिः ।
संवत्सरः सहर्तुभिस्ते जाता ब्रह्मचारिणः ॥ २० ॥

Herbs and plants, the stages of the world that are past and those that are yet to come, day and night, trees, the year all follow the law of seasonal succession, change and fructification and are therefore, the observer of the law of restraint.

पार्थिवा दिव्याः पशव आरण्या ग्राम्याश्च ये ।
अपक्षाः पक्षिणश्च ये ते जाता ब्रह्मचारिणः ॥ २१ ॥

Animals winged and wingless, those that fly in the air and those that live on land, those that be-take themselves to the forest and those that live in a domesticated state in human habitations, all observe the law of restraint in sexual matters.

पृथक् सर्वे प्राजापत्याः प्राणानात्मसु बिभ्रति ।
तान्त्सर्वान् ब्रह्म रक्षति ब्रह्मचारिण्याभृतम् ॥ २२ ॥

All the creatures created by God, the protector of creation, hold in themselves, the vital airs separately, and Divine knowledge stored in man observing continence and sexsual pursuits protects them all.

देवानामेतत् परिषूतमनभ्यारूढं चरति रोचमानम् ।
तस्माज्जातं ब्राह्मणं ब्रह्म ज्येष्ठं देवाश्च
सर्वे अमृतेन साकम् ॥ २३ ॥

The resplendent Vedic Lore obtaining everywhere and never overpowered impels all the luminous worlds. From the man of restraint Supreme Divine Knowledge and ever increasing wealth spring and all the wise attain immortiality.

ब्रह्मचारी ब्रह्म भ्राजद् बिभर्ति तस्मिन् देवा अधि
विश्वे समोताः । प्राणापानौ जनयन्नाद्
व्यानं वाचं मनो हृदयं ब्रह्म मेधाम् ॥ २४ ॥

When the continent Vedic student acquires vedic learning, all good qualities fully intermingle in him and he become resplendent. He reveals perfect mastery of his inhalation and exhalation of the vital airs in his person, good eloquence, a powerful mind, pure heart, true knowledge of God and marvel wisdom.

चक्षुः श्रोत्रं यशो अस्मासु धेह्यन्नं
रेतो लोहितमुदरम् । ॥ २५ ॥

To such an accomplished continent man people should approach and request him thus; Oh sir ! you are will-versed in these matters help us to attain a good power of sight and hering fame, food, virility, (purity of) blood, and power of disgestion.

तानि कल्पद् ब्रह्मचारी सलिलस्य पृष्ठे तपोऽतिष्ठत्
तप्यमानः समुद्रे । स स्नातो बभ्रुः
पिङ्गलः पृथिव्यां बहु रोचते ॥ २६ ॥

Standing on the surface of the waters of learning in the unfathomable sea of the stage of Brahmacharya, exerting

himself to control his senses and performing the duties assigned to him, the vedic student plunges himself (in the sea of learning), so to say, and bathing therein comes out having stored in himself immense knowledge and shines most brilliantly in the world.

सू० ६ ॥ ऋषिः—शन्तातिः ॥ देवता—अग्न्यादयो मन्त्रोक्ताः ॥ छन्दः—१-२२ अनुष्टुप्; २३ बृहतीगर्भाऽनुष्टुप् ॥

HYMN. VI

Seer—Shantatih. Subject—matter—Agni etc. as described in the verse. Metre—1-22 Anustup; 23 Brihatigarbha Anustup.

अग्निं ब्रूमो वनस्पतीनोषधीरुत वीरुधः ।
इन्द्रं बृहस्पतिं सूर्यं ते नो मुञ्चन्त्वंहसः ॥ १ ॥

We describe and take to our use the fire, trees, herbacious plants, plants electricity, cloud and sun, let them make us free from diseases.

ब्रूमो राजानं वरुणं मित्रं विष्णुमथो भगम् ।
अंशं विवस्वन्तं ब्रूमस्ते नो मुञ्चन्त्वंहसः ॥ २ ॥

We describe and take to our use the shining oxygen and hydrogen gases, all—pervading sun—light and the refulgence of the rays, dividing power of the sun and let them make us free from diseases.

ब्रूमो देवं सवितारं धातारमुत पूषणम् ।
त्वष्टारमग्रियं ब्रूमस्ते नो मुञ्चन्त्वंहसः ॥ ३ ॥

I describe and take use of the brilliant sun in rising state, the power of the sun subsisting the worlds, the sun as the protector of all creatures and vegitative plants, and first shining sun and let them make us free from disease.

गन्धर्वाप्सरसो ब्रूमो अश्विना ब्रह्मणस्पतिम् ।
अर्यमा नाम यो देवस्ते नो मुञ्चन्त्वंहसः ॥ ४ ॥

I describe and take use of Clouds, Elecricities as lightning flashes, Vital breaths causing inhalation and exhalation, the force protacting grains of the crop, and the air named Aryaman. and let them make us free from disease.

अहोरात्रे इदं ब्रूमः सूर्याचन्द्रमसावुभा ।
विश्वानादित्यान् ब्रूमस्ते नो मुञ्चन्त्वंहसः ॥ ५ ॥

I describe and take use of this property of day and night both the sun and moon and all the twelve months and let them make us free from disease.

वातं ब्रूमः पर्जन्यमन्तरिक्षमथो दिशः ।
आशाश्च सर्वा ब्रूमस्ते नो मुञ्चन्त्वंहसः ॥ ६ ॥

We describe and take use of air, raining cloud, the firmament, and the quarters, and all the regions of sky and let them make us free from disease.

मुञ्चन्तु मा शपथ्यादहोरात्रे अथो उषाः ।
सोमो मा देवो मुञ्चतु यमाहुश्चन्द्रमा इति ॥ ७ ॥

Let day and night and the dawns save us from committing any sinor bad deed and let us save from doin any harm to others the *Soma* whom learned men call as *Chandrama*, the moon making all delighted.

पार्थिवा दिव्याः पशव आरण्या उत ये मृगाः ।
शकुन्तान् पक्षिणो ब्रूमस्ते नो मुञ्चन्त्वंहसः ॥ ८ ॥

We describe and take to our use the qualities of all the creatures both of heavenly region and earth, wild beasts and

sylvan animals and powerful birds and let them make us free from disease.

भवाशर्वाविदं ब्रूमो रुद्रं पशुपतिश्च यः ।
इषूर्या एषां संविद्म ता नः सन्तु सदा शिवाः ॥ ९ ॥

We describe the properties of Bhava, the constructive fire, Sarva, the destructive fire; the dreadful heat which protects animals and creatures. We also know these mortifying forces of fire and may, by God's grace they be always auspicious to us,

दिवं ब्रूमो नक्षत्राणि भूमिं यक्षाणि पर्वतान् ।
समुद्रा नद्यो वेशन्तास्ते नो मुञ्चन्त्वंहसः ॥ १० ॥

We describe the utility of solar energy, stars the earth, mountains, the places giving health, seas, rivers, and lakes and let them make us free from disease.

सप्तऋषीन् वा इदं ब्रूमोऽपो देवीः प्रजापतिम् ।
पितॄन् यमश्रेष्ठान् ब्रूमस्ते नो मुञ्चन्त्वंहसः ॥ ११ ॥

We describe the nature and properties of seven vital airs and the qualities of rainy waters coming from heavenly regions, air in the sky, they rays spreading in firmament of which the pure light is more powerful and let them make us free from disease.

ये देवा दिविषदो अन्तरिक्षसदश्च ये ।
पृथिव्यां शक्रा ये श्रितास्ते नो मुञ्चन्त्वंहसः ॥ १२ ॥

Let those wondrous potentian forces of nature working in heavenly region, those staying in the atmospheric region; those working on the surface of the earth make us free from disease and distress.

आदित्या रुद्रा वसवो दिवि देवा अथर्वाणः ।
अङ्गिरसो मनीषिणस्ते नो मुञ्चन्त्वंहसः ॥ १३ ॥

The men of wisdom having acquired great maturity in knowledge and always active in the sphere of discrimination all the Adity as, Rudras, Vasus, Atharvans and Angirasas save us from commiting sins.

N. B. :—Aditya are those who studied 48 years with strict observance and discepline of continence. Rudras are those who studied 36 or 44 years with strict observance and discipline of continence. Vasus—are those who studied 24 yares with striet observanc and disciplines of 24 years.

Angiras—The scientists who have specilized in prana vidya and the scienc of heat.

Atharvanah—are those enlightened men who are rightly firm in deeds, thought and under standing.

यज्ञं ब्रूमो यजमानमृचः सामानि भेषजा ।
यजूंषि होत्रा ब्रूमस्ते नो मुञ्चन्त्वंहसः ॥ १४ ॥

We have all praises for the performance of Yajna, the performer of *Yajna*, Verses and knowledge of Rigveda; Samveda and Yajurveda combined with the Atharvaveda which also gives the knowledge of medicine and all the articles for oblations. Let them be source of saving us from commiting sins.

पञ्च राज्यानि वीरुधां सोमश्रेष्ठानि ब्रूमः ।
दर्भो भङ्गो यवः सहस्ते नो मुञ्चन्त्वंहसः ॥ १५ ॥

Of five broad grups of herbs from which the *Soma* is most powerful, we, speak—*Darbha*, *Bhanga*—hemp *barley* and *Saha*. Let them save us from disease,

अरायान् ब्रूमो रक्षांसि सर्पान् पुण्यजनान् पितॄन् ।
मृत्यूनेकशतं ब्रूमस्ते नो मुञ्चन्त्वंहसः ॥ १६ ॥

We describe the characteristics of those who possess nothing and desires athers to have nothing, those who do harm to others, the venomous reptiles, those preting highly, those who protect people like parent and hundred one klnds of deadly mortalities. Let all these make us free from diseases.

ऋतून् ब्रूम ऋतुपतीनार्तवानुत हायनान् ।
समाः संवत्सरान् मासांस्ते नो मुञ्चन्त्वंहसः ॥ १७ ॥

We describe the where—abouts of all the seasons, the masters of seasons like fire etc; growth caused in seasons, the year and the sections of the year, months and half—months. Let them make us free from evil ideas.

एतं देवा दक्षिणतः पश्चात् प्राञ्च उदेत ।
पुरस्तादुत्तराच्छक्रा विश्वे देवाः समेत्य
ते नो मुञ्चन्त्वंहसः ॥ १८ ॥

O learned man come to us from the south, rise to the occasion and come forward to us from the west, gather togather all, Ye mighty *Ones* from east and north. May they all save us from commiting sins.

विश्वान् देवानिदं ब्रूमः सत्यसंधानृतावृधः ।
विश्वाभिः पत्नीभिः सह ते नो मुञ्चन्त्वंहसः ॥ १९ ॥

This we speak to all the learned men who maintain truth and promote the cause of truth, that they come with all their protecting powers and potentialities to us. May they save us from committing sins.

N. B, :—This verse concerned with Vishvedevas and 20 th is concerned with learned men in general.

सर्वान् देवानिदं ब्रूमः सत्यसंधानृतावृधः ।
सर्वाभिः पत्नीभिः सह ते नो मुञ्चन्त्वंहसः ॥ २० ॥

This we address to men of learning in general, who maintain the integrity of truth and grow to strength throgh natures law that they with all their protective forces come to us and save us from committing evil deeds.

भूतं ब्रूमो भूतपतिं भूतानामुत यो वशी ।
भूतानि सर्वा संगत्य ते नो मुञ्चन्त्वंहसः ॥ २१ ॥

We describe the qualitihs of creatures, the Lord of all the creatures; and controller of the creatures, that all they togather make us free from discase,

या देवीः पञ्च प्रदिशो ये देवा द्वादशर्तवः ।
संवत्सरस्य ये दंष्ट्रास्ते नः सन्तु सदा शिवाः ॥ २२ ॥

Let the five shining quarters, and the twelve months of the seasons which are full of wondrous qualities, and thoes days and nights of year which are like its jaws make us free from disease.

यन्मातली रथक्रीतममृतं वेद भेषजम् ।
तदिन्द्रो अप्सु प्रावेशयत् तदापो दत्त भेषजम् ॥ २३ ॥

Let waters give us that immortal balm which Matali, the cloud got from *Ratha* the sun-rays and electricity there after placed it into waters of atomosphere.

सू०७ ॥ ऋषिः—अथर्वा ॥ देवता—उच्छिष्टः, अध्यात्मम् ॥ छन्दः—१-५, ७-२०, २३-२७ अनुष्टुप्; ६ पुरउष्णिग् बार्हतपराऽनुष्टुप्; २१ स्वराडनुष्टुप्; २२ विराट् पथ्या बृहती ॥

HYMN VII

Seer—Atharvan, subject-matter—Uchshitha, the spirituality. Metre—1-5, 7-20, 23-27 Anustup; 6 Purah Usnik barhtpara Anustup; 21 Swarad Anustup; 22 Virat Pathya Brihati

N. B, :—This hymn is mysterious in meaning though very simple in literal constructive. The whole hymn is concerned with *Uchchhista*. The literarary meaning of the word is Residue, or the things remanent. But here this term does not denote this meaning. Here it is at all peculiar. *Uchchhist* is really *Utshist* meaning" remaning over, above and after of all. Thus, *Uchchhist*, signifies that thing which estblishes its impact over and above all and remains unaffected after all that becomes affected. Almighty Divinity remains unaffected when the matter is turned into the phenomenality of all the objects of the universe. When time of dissolution comes the whole of the world becomes dissolved. God remains unaffected when every thing of the world becomes created. He also remains unaffected when everything of the world becomes victim of the dissolution. Therefore, God is called *Uchchhist* and this is the main theme of the hymn urder question.

उच्छिष्टे नाम॑ रूपं चोच्छिष्टे लोक आहितः ।
उच्छिष्ट इन्द्रश्चाग्निश्च विश्वमन्तः समाहितम् ॥ १ ॥

The name and forms of this universe are regulariy held in Uchchhisi, All controlling and All-sustaining Divinity; the world is held in God; the all-pervading electricity, the effulgent and impelling heat are heald God, and thus is held therein the whole universe.

उच्छिष्टे द्यावापृथिवी विश्वं भूतं समाहितम् ।
आपः समुद्र उच्छिष्टे चन्द्रमा वात आहितः ॥ २ ॥

The heaven and the earth are held in Almighty God and all

the creatures find their persistance in Him. Waters, sea the moon and air find them held in Him.

सन्नुच्छिष्टे असंश्चोभौ मृत्युर्वाजः प्रजापतिः ।
लौक्या उच्छिष्ट आयत्ता व्रश्च द्रश्चापि श्रीर्मयि ॥ ३ ॥

In this *Uchchhist* remain both the world—the manifest and unmanifest and without affecting remain therein death, grains and the sun. All the subjects of the worldly creation the space overcast with clouds etc. and the most fleeting, time depend on it. Whatever glory and beauty is me, the soul is also from it.

दृढो दृंहस्थिरो न्यो ब्रह्म विश्वसृजो दश ।
नाभिमिव सर्वतश्चक्रमुच्छिष्टे देवताः श्रिताः ॥ ४ ॥

The firm the firmly established, knowledge, the ten elements creating all the worldly objects and all the forces working in the universe are dependent on the *Uchchhista* like a wheel about its nave.

ऋक् साम यजुरुच्छिष्ट उद्गीथः प्रस्तुतं स्तुतम् ।
हिङ्कार उच्छिष्टे स्वरः साम्नो मेडिश्च तन्मयि ॥ ५ ॥

The Rigveda, Samveda and Yajurveda are finding their places in *Uchchhista*, the Suprem Being and *Udgitha*, *Prastuta* and *Stuta*, *Hinkar*, *Svar Medi*, the tone of Saman-all these remain in *Uchchhista* may the *Uchchhista* be in me.

ऐन्द्राग्नं पावमानं महानाम्नीर्महाव्रतम् ।
उच्छिष्टे यज्ञस्याङ्गान्यन्तर्गर्भइव मातरि ॥ ६ ॥

Like the foetus in the womp of mother; the *Samans* known as *Aindragna*, *pavaman*, *Mahanamnih*, *Mahavrata*, and the parts of *Yajna* are present within *Uchchhista*.

राजसूयं वाजपेयमग्निष्टोमस्तदध्वरः ।
अर्काश्वमेधावुच्छिष्टे जीवबर्हिर्मदिन्तमः ॥ ७ ॥

The *Yajnas* named as *Rajsuya*, *Vajpeya*, *Agnistom;* Other *Yajnas* in which there is no act of any violence, *Arka*, *Ashvamedba* and the Yajna which gives happiness, pleasures etc. to jivas..............are taking refuge in *Uchchhsta.*

अग्न्याधेयमथो दीक्षा कामप्रश्छन्दसा सह ।
उत्सन्ना यज्ञाः सत्त्राण्युच्छिष्टेऽधि समाहिताः ॥ ८ ॥

Agnyadhana, *Diksha*, the good performances (Yajna) which fufil the wishes of preformers and are performed with the vedic metric verses, *Upasanayajna* (Brahmayajna) etc. and *Sattra* all these are contained in *Uchchhista.*

अग्निहोत्रं च श्रद्धा च वषट्कारो व्रतं तपः ।
दक्षिणेष्टं पूर्तं चोच्छिष्टेऽधि समाहिताः ॥ ९ ॥

Agnihotra, faith, *Uasatkara*, vews, austerity, *Daksina*, *Ista-purta*-all these are present in *Uchchhista.*

एकरात्रो द्विरात्रः सद्यः क्रीः प्रक्रीरुक्थ्यः ।
ओतं निहितमुच्छिष्टे यज्ञस्याणूनि विद्यया ॥ १० ॥

Ekratra,Dviratra, Sadyahkri, Prakrih, Ukthya, the parts of *Yajna* with knowledge are found woven in *Uchchhista.*

चतूरात्रः पञ्चरात्रः षड्रात्रश्चोभयः सह ।
षोडशी सप्तरात्रश्चोच्छिष्टाज्जज्ञिरे
सर्वे ये यज्ञा अमृते हिताः ॥ ११ ॥

Chaturatra, Pancharatra, Sadratra and respectively of doubled period as Astratra, Dashartra, Dvadshratra Sodashi

and Saptaratra and other Yajnas which are in immortality, Yajnas have got rise from Uchchhista.

प्रतीहारो निधनं विश्वजिच्चाभिजिच्च यः ।
साह्नातिरात्रावुच्छिष्टे द्वादशाहोऽपि तन्मयि ॥ १२ ॥

Pratihara, *Nidhana*, *Vishvajit*, and that which is Abhijit, Sahna and Atiratra and *Dvadshah* are remaining in *Uchchhista.* Let them be fruitful in me.

सूनृता संनतिः क्षेमः स्वधोर्जामृतं सहः ।
उच्छिष्टे सर्वे प्रत्यञ्चः कामाः कामेन तातृपुः ॥ १३ ॥

Sweet truthful speech, reverence, peace, power or grain, strength, vigour and immortality and all the wishes which transcend the physical ones and are felt by soul are dependent on this Uchchhista.

नव भूमीः समुद्रा उच्छिष्टेऽधि श्रिता दिवः ।
आ सूर्यो भात्युच्छिष्टेऽहोरात्रे अपि तन्मयि ॥ १४ ॥

Nine places of abodes for jivas. all the Oceans and the vast sky is held in Uchchhista God. The sun shines being held in Uchchhista and day and nights which visit on us are dependent on Uchchhista.

उपहव्यं विषूवन्तं ये च यज्ञा गुहा हिताः ।
बिभर्ति भर्ता विश्वस्योच्छिष्टो जनितुः पिता ॥ १५ ॥

Uphavya differently named as Somayaga, Vishuvan, verily known as Gavamayana, other Yajnas which are hidden in conscience or mind are revealed into practice and knowledge by the Uchchhista, Almighty God who is thc father of fathers and the sustainer of the universe,

पिता जनितुरुच्छिष्टोऽसोः पौत्रः पितामहः ।

स क्षियति विश्वस्येशानो वृषा भूम्यामतिघ्न्यः ॥ १६ ॥

He is the father of all fathers, he is the most powerful protector vital energy. He is the grandfather of all grandfathers. He is the administrator of whole universe. He is the giver of all pleasures and prosperities. He is not to be overpowered by anyone and he pervades the earth.

ऋतं सत्यं तपो राष्ट्रं श्रमो धर्मश्च कर्म च ।
भूतं भविष्यदुच्छिष्टे वीर्यं लक्ष्मीर्बलं बले ॥ १७ ॥

Laws eternal, truth, instinct of austerity, kingdom, labour, righteousness (Dharma), good deed past, future, power, prosperity, vigour—all these find their base in the powerful Uchchhista.

समृद्धिरोज आकूतिः क्षत्रं राष्ट्रं षडुर्व्यः ।
संवत्सरोऽध्युच्छिष्ट इडा प्रैषा ग्रहा हविः ॥ १८ ॥

Welfare, energy, resolve, defence, kingdom six directions (expanses), year, grain, the *Praisha* verses, Yajna—grahas and oblation have their existence in Uchchhista.

चतुर्होतार आप्रियश्चातुर्मास्यानि नीविदः ।
उच्छिष्टे यज्ञा होत्राः पशुबन्धास्तदिष्टयः ॥ १९ ॥

The four *Hotars*, *Apriya* hymns, *Chaturmasya*, *Nivid* verses; *Yajna*, seven priests-hotar etc; *Pashubanda*, the Yajna for protection and preservation of animals, and the other *Ishtis* remain in the Uchchhista.

अर्धमासाश्च मासाश्चार्तवा ऋतुभिः सह ।
उच्छिष्टे घोषिणीरापः स्तनयित्नुः श्रुतिर्मही ॥ २० ॥

Half months, months, luxuriant products of the respective seasons with the seasons, resonant waters, thunder and the

vedic speech and knowledge enjoying all respect and reverence are in the *Uchchhista.*

शर्कराः सिकता अश्मान ओषधयो वीरुधस्तृणा।
अभ्राणि विद्युतो वर्षमुच्छिष्टे संश्रिता श्रिता ॥ २१ ॥

Sand, pebbles, stones, herbs, creeping plants, grass. clouds, lightning, and rain are dependent and based on the (working and desire of) *Uchchhista.*

राद्धिः प्राप्तिः समाप्तिर्व्याप्तिर्मह एधतुः।
अत्याप्तिरुच्छिष्टे भूतिश्चाहिता निहिता हिता ॥ २२ ॥

Success, acquisition and success-fulness complete prosperity, greatness, progress, grain in obundance and wealth are placed, held and stored in Uchchhista.

यच्च प्राणति प्राणेन यच्च पश्यति चक्षुषा।
उच्छिष्टाज्जज्ञिरे सर्वे दिवि देवा दिविश्रितः ॥ २३ ॥

All that breath through vital breath, all that see with eye, all the luminous forces having their stations in the wonderous space of sky are created by the Uchchhista.

ऋचः सामानि च्छन्दांसि पुराणं यजुषा सह।
उच्छिष्टाज्जज्ञिरे सर्वे दिवि देवा दिविश्रितः ॥ २४ ॥

Rigvedic verses, Saman verses, Atharvadvedic verses and the verses containing science of creation with that Yajurvedic verses which are concerned with rites, rituals and *Yajnas* were revealed by Uchchhista. Rest is like previous one.

प्राणापानौ चक्षुः श्रोत्रमक्षितिश्च क्षितिश्च या।
उच्छिष्टाज्जज्ञिरे सर्वे दिवि देवा दिविश्रितः ॥ २५ ॥

In-breath and out-breath, eye and ear the earth and those

regions which are besides earth were created by God (Uchchhista). Rest is like previous one.

आनन्दा मोदाः प्रमुदोऽभीमोदमुदश्च ये ।
उच्छिष्टाज्जज्ञिरे सर्वे दिवि देवा दिविश्रितः ॥ २६ ॥

All pleasure and enjoyments, all sorts of delight, and reptu-rous ecstacies came from Uchchhista, God. Rest is like previous one.

देवाः पितरो मनुष्या गन्धर्वाप्सरसश्च ये ।
उच्छिष्टाज्जज्ञिरे सर्वे दिवि देवा दिविश्रितः ॥ २७ ॥

The men of wisdom, men of practical experiments and actions, human-beings, clouds and electricities and all the luminous forces having their stations in wonderous space of sky are created by Uchchhista, God who is over and above all physical and non-physical forces.

सू० ८ ॥ ऋषिः—कौरुपथिः ॥ देवता—मन्युः, अध्यात्मम् ॥ छन्दः—१-३२, ३४ अनुष्टुप्; ३३ पथ्या पङ्क्तिः ॥

HYMN VIII

Seer—Kaurupathih. Subject-matter Manyu-spirituality Metre—1-32, 34 Anustup 33 Pathya Panktih.

यन्मन्युर्जायामावहत् संकल्पस्य गृहादधि ।
क आसं जन्याः के वराः
क उ ज्येष्ठवरोऽभवत् ॥ १ ॥

When ardour (the most powerful heat and motion) brings the material cause (Jayam) producing all from the abode of resolution (Divinity) what were there other causes by the side of material cause what were the covering causes by the side of this Ardour and what was the chief cause to cover all the activities.

तपश्चैवास्तां कर्म चान्तर्महत्यर्णवे ।
त आसं जन्यास्ते वरा ब्रह्म ज्येष्ठवरोऽभवत ॥ २ ॥

In the vast space or ocean (of the atoms or tenacious matter) there were heat and the action. They were the other causes by the side of material cause and these were also the covering causes. Brahman, the Supreme Spirit was the chief cause (Efficient cause) covering all the realm.

दश साकमजायन्त देवा देवेभ्यः पुरा ।
यो वै तान् विद्यात् प्रत्यक्षं
स वा अद्य महद् वदेत् ॥ ३ ॥

The ten luminous elements or forces, at the first state of creation, came out together from their most powerful causes. Exclusively he who certainly knows these elements directly can speak of the great Supreme spirit.

प्राणापानौ चक्षुः श्रोत्रमक्षितिश्च क्षितिश्च या ।
व्यानोदानौ वाङ् मनस्ते वा आकूतिमावहन् ॥ ४ ॥

Inhalation and Exhalation, eye, ear that which are immortality and mortality, vital winds known as *Vyana* aud *Udana*. voice, mind are the things wnich brings forth the wish and plan.

अजाता आसन्नृतवोऽथो धाता बृहस्पतिः ।
इन्द्राग्नी अश्विना तर्हि कं ते ज्येष्ठमुपासत ॥ ५ ॥

In the beginning of the creation when seasons, sun and air. all-pervading cosmic electricity and fire, day and night are unborn whom they accept as Supreme Power.

तपश्चैवास्तां कर्म चान्तर्महत्यर्णवे ।

तपो ह जज्ञे कर्मणस्तत् ते ज्येष्ठमुपासत ॥ ६ ॥

There are first heat and action in the vast space full of cosmic dust. This heat springs out from the action and this action (originated by divinity) which they accept as Supreme Power.

येत आसीद् भूमिः पूर्वा यामद्धातय इद् विदुः ।
यो वै तां विद्यान्नामथा
स मन्येत पुराणवित् ॥ ७ ॥

He, who certainly knows categorically as that what was the primeval cause of the world prior to this state, which is known by the learned men only, is called, accepted as knower of the science of cosmic order.

कुत इन्द्रः कुतः सोमः कुतो अग्निरजायत ।
कुतस्त्वष्टा समभवत् कुतो धाताजायत ॥ ८ ॥

Whence does spring Indra, all-pervading electricity, whence does spring Soma, the watery substance, whence does spring Agni, heat and refulgence; whance come into existence airy motions, and whence does come to its origin, the cloudy envelop ?

इन्द्रादिन्द्रः सोमात् सोमो अग्नेरग्निरजायत ।
त्वष्टा ह जज्ञे त्वष्टुर्धातुर्धाताजायत ॥ ९ ॥

Indra springs up from *Indra*, *Soma* takes origin from soma; *Agni* comes to rise from Agni, cloudly envelops comes out from cloud and *Dhatar*, the airy motions from Dhatar. In which sphere and region and form stay.

ये त आसन् दश जाता देवा देवेभ्यः पुरा ।
पुत्रेभ्यो लोकं दत्त्वा कस्मिंस्ते लोक आसते ॥ १० ॥

Those ten elements which are created prior to these physical forces, handing over the work of expansion and proliferation to these created forces.

यदा केशानस्थि स्नावं मांसं मज्जानमाभरत् ।
शरीरं कृत्वा पादवत् कं लोकमनु प्राविशत् ॥ ११ ॥

The agency which brings together hair, bone, sinew flash and marrow and adds foot to the body, what world or place does go thereafter.

कुतः केशान् कुतः स्नाव कुतो अस्थीन्याभरत् ।
अङ्गा पर्वाणि मज्जानं को मांसं कुत आभरत ॥ १२ ॥

Whence does it brings together hair, whence does sinew and whence does bones. What is that agency which does bring together and whence does brings together limbs, joints marrow and flash.

संसिचो नाम ते देवा ये संभारान्त्समभरन् ।
सर्वं संसिच्य मर्त्यं देवाः पुरुषमाविशन् ॥ १३ ॥

The forces of nature named as *Sansich*, the casters are those very luminous and wonderous elementary forces which bring together these elemeuts of body. They having filled or having cast all that is mortal, in the body, enter into Purush, the soul holding body.

ऊरू पादावष्ठीवन्तौ शिरो हस्तावथो मुखम् ।
पृष्टीर्बर्जह्ये पार्श्वे कस्तत् समदधादृषिः ॥ १४ ॥

What is that most brilliant power which joins together, the things, the feet the knee bones, the head, the mouth and both the hands the ribs, the back-joints and the sides.

शिरो हस्तावथो मुखं जिह्वां ग्रीवाश्च कीकसाः ।

त्वचा प्रावृत्य सर्वं तत् संधा समदधान्मही ॥ १५ ॥

This great brilliant power is *Sandha* the conjoining power of God, which conjoins the head, both the hands, mouth tongue, neck and inter costal parts. It investing all this with skin conjoins with bond and tie.

यत्तच्छरीरमशयत् संधया संहितं महत् ।
येनेदमद्य रोचते को अस्मिन् वर्णमाभरत् ॥ १६ ॥

When this gorgeous body conjoined by the conjoining force (Sandha) remains lying what power does provide it with colour and transparency through which this shines now always.

सर्वे देवा उपाशिक्षन् तदजानाद् वधूः सती ।
ईशा वशस्य या जाया सास्मिन् वर्णमाभरत् ॥ १७ ॥

All the natural forces and elements which materialize the the form of body give their mite of cooperation and that becomes retained by the resolution (Mahatatava) which the first effect of matter and is the subsisting power in the body. The All-controlling power of God which is of creative nature provides this with colour and transparency.

यदा त्वष्टा व्यतृणत् पिता त्वष्टुर्य उत्तरः ।
गृहं कृत्वा मर्त्यं देवाः पुरुषमाविशन् ॥ १८ ॥

When *Tvastar*, Divinity engineer who is the engineer of all engineers makes holes in this body, the forces of nature making their abode enter into the mortal body of soul.

स्वप्नो वै तन्द्रीर्निर्ऋतिः पाप्मानो नाम देवताः ।
जरा खालत्यं पालित्यं शरीरमनु प्राविशन् ॥ १९ ॥

Sleep, laziness, trouble, which are known as sins, the good

qualities, old age, boldness and hoary hair make their way into the body.

स्तेयं दुष्कृतं वृजिनं सत्यं यज्ञो यशो बृहत् ।
बलं च क्षत्रमोजश्च शरीरमनु प्राविशन् ॥ २० ॥

Intention of stealing, evil-doing, deciet, truth Yajna, exalted fame, strength and princely power enter the body.

भूतिश्च वा अभूतिश्च रातयोऽरातयश्च याः ।
क्षुधश्च सर्वास्तृष्णाश्च शरीरमनु प्राविशन् ॥ २१ ॥

Those which are prosperity and poverty, altruism and avarice, hunger and all kind of thirsts make their place in the body.

निन्दाश्च वा अनिन्दाश्च यच्च हन्तेति नेति च ।
शरीरं श्रद्धा दक्षिणाश्रद्धा चानु प्राविशन् ॥ २२ ॥

Reproaches, freedom from reproach, blemishes and non-blemishes, belief and disbelief and bounty enter the body.

विद्याश्च वा अविद्याश्च यच्चान्यदुपदेश्यम् ।
शरीरं ब्रह्म प्राविशदृचः सामाथो यजुः ॥ २३ ॥

All-knowledge and all-ignorance and whatever else is to be learnt, Rigveda, Yajurved, Samveda and Atharvaved enter the body.

आनन्दा मोदाः प्रमुदोऽभीमोदमुदश्च ये ।
हसो नरिष्टा नृत्तानि शरीरमनु प्राविशन् ॥ २४ ॥

Enjoyments, pleasures, delights, gladness and whatever are the repturous ecstacies, laughter, merriment and dance enter into the body.

आलापाश्च प्रलापाश्चाभीलापलपश्च ये ।
शरीरं सर्वे प्राविशन्नायुजः प्रयुजो युजः ॥ २५ ॥

Discourse and conversations, shrilling, the motive, purpose and plans—all these enter the body.

प्राणापानौ चक्षुः श्रोत्रमक्षितिश्च क्षितिश्च या ।
व्यानोदानौ वाङ्मनः शरीरेण त ईयन्ते ॥ २६ ॥

Inhalation and exhalation, eye end ear, decay and indestructibility, vital airs called *Prana* and *Udana* voice and mind perform their actions with the body.

आशिषश्च प्रशिषश्च संशिषो विशिषश्च याः ।
चित्तानि सर्वे संकल्पाः शरीरमनु प्राविशन् ॥ २७ ॥

Earnest desires, all commends, directions and whatever are known as admonishments, reflections and all deliberate activities entered the body.

आस्नेयीश्च वास्तेयीश्च त्वरणाः कृपणाश्च याः ।
गुह्याः शुक्रा स्थूला अपस्ता बीभत्सावसादयन् ॥ २८ ॥

Whatever are the hidden, bright and thick waters, which spring from blood in the bowels, which spring from mourning or hasty toll—all are laid down in this abhorrant frame.

अस्थि कृत्वा समिधं तदष्टापो असादयन् ।
रेतः कृत्वाज्यं देवाः पुरुषमाविशन् ॥ २९ ॥

The eight kinds of waters turning the bone to fuel come into body and physical turning forces molther butter to semen enter the body.

या आपो याश्च देवता या विराड् ब्रह्मणा सह ।

शरीरं ब्रह्म प्राविशच्छरीरेऽधि प्रजापतिः ॥ ३० ॥

All those waters, all those physical forces or elements and *virat* which is with *Brahman*, the supporting power enter the body and Prajapati, the soul administers the whole body.

सूर्यश्चक्षुर्वातः प्राणं पुरुषस्य वि भेजिरे ।
अथास्येतरमात्मानं देवाः प्रायच्छन्नग्नये ॥ ३१ ॥

The sun and the air separate the eye and vital airs of the man respectively and the other parts of his person, the physical substance handed over to Agni, the fire or heat.

तस्माद् वै विद्वान् पुरुषमिदं ब्रह्मेति मन्यते ।
सर्वा ह्यस्मिन् देवता गावो गोष्ठइवासते ॥ ३२ ॥

Therefore, the enlightened person knows this body as *Brahma*, tha abode of luminous and wondrous physical elements, as all natural forces abide in it like the cattle in their pen.

प्रथमेन प्रमारेण त्रेधा विष्वङ् वि गच्छति ।
अद एकेन गच्छत्यद एकेन
गच्छतीहैकेन नि षेवते ॥ ३३ ॥

By the first death, (i. e, leaving this first body which is gross) the soul goes to assume various species by three ways. By one he attains good lokas, by second he assumes the body of animal etc; and by one he reaps the fruit of action in this sphere of human beings.

अप्सु स्तीमासु वृद्धासु शरीरमन्तरा हितम् ।
तस्मिन्छवोऽध्यन्तरा तस्माच्छवोऽध्युच्यते ॥ ३४ ॥

In the midst of premeval moistening and growing waters body is placed to live. In that body the soul which is a

great force lives with its all rights safe, therefore this soul is called *Shava*, the highest force and vigour.

सू०९ ॥ ऋषिः—काङ्कायनः ॥ देवता—अर्बुदिः ॥ छन्दः—१ सप्तपदा विराट् शक्वरी; २, ५-८, १०, १२, १३, १८-२१ अनुष्टुप्; ३ परोष्णिक; ४ उष्णिग् बृहतीगर्भा परात्रिष्टुप् षट्पदाऽतिजगती; ९, ११, १४, २३, २६ पथ्यापङ्क्तिः; १५, २२, २४, २५ सप्तपदा शक्वरी; १६ पञ्चपदा विराडुपरिष्टाज्ज्योतिस्त्रिष्टुप्; १७ त्रिपदा गायत्री ॥

HYMN IX

Seer—Kankayanah—Subject-matter—Arbudih, Metre 1 Saptapada Virat Shakvari ; 2, 5-8, 10, 12, 13, 18, 21 Anustup; 3 Purosnik; 4, Ushnik Brihatigarbha Paratristup Shatpadajagati 9, 11, 14, 23, 26 Pathyapanktih; 15, 22, 24, 25 Saptapada Shakvari 16 Panchpada Viraduparistajyotis Tristup; 17 Tripada Gayatri.

N. B. :—In this hymn two words are of such a nature that they have attracted the controversy of some scholars. Words, if taken grammatically or etemologically are very clear. They do not suscept any ambiguity but the scholars who themselves are not compitent in dealing with the vedic terminology create controversies. Here the words under consideration are Arbudi and Nyarbudi. To arrive at their meaning they should be taken from the root 'Arb' and 'N', 'Arb' respectively. The root denotes the sense of violences Therefore they also mean the person killing or destroying, foes. The Arbudi and Nyarbudi are the venomous reptiles and story invented on that ground is entirely baseless. Here the number of the personals of army should not be taken as a point to interpret the words. They have no connection with some sorts of imaginary fancies. Here the terms mean respectively Commander and Sub-Commander

ये बाहवो या इषवो धन्वनां वीर्याणि च ।
असीन् परशूनायुधं चित्ताकूतं च यद्धृदि ।
सर्वं तदर्बुदे त्वममित्रेभ्यो दृशे
कुरूदारांश्च प्र दर्शय ॥ १ ॥

O Commanding Chief, the arms of yours, whatever arms, whatever arrows of bows, whatever power and vigour you possess, the weapons to be used in wars like swords, axes, whatever plan and purpose (not strategy) You have in your heart—all this let be made visible to your enemies and also show them (to throw into fear) all mighty destructive and effective weapons.

उत्तिष्ठत सं नह्यध्वं मित्रा देवजना यूयम् ।
संदृष्टा गुप्ता वः सन्तु या नो मित्राण्यर्बुदे ॥ २ ॥

O friends of the nation, O wonderful amongst people ! You all arise and prepare, with all drop of your might, your selves (in your undertakings). O Commanding Chief ! let your mysterious nature be seen by them who are the friends of us, the subjects.

उत्तिष्ठतमा रभेथामादानसंदानाभ्याम् ।
अमित्राणां सेना अभि धत्तमर्बुदे ॥ ३ ॥

O Commanding Chief and sub-Commanding Chief, you both arise and start your work with fettering and binding fast (the enemies) O Arbudi ! You assail the armies of our enemies.

अर्बुदिर्नाम यो देव ईशानश्च न्यर्बुदिः ।
याभ्यामन्तरिक्षमावृतमियं च पृथिवी मही ।
ताभ्यामिन्द्रमेदिभ्यामहं जितमन्वेमि सेनया ॥ ४ ॥

The most wonderful amongst people who is named Arbudi, the destroyer, and good administrator of the army affairs named as Nyarbudi; the slaughterer of foes, are two unique powers with the infulence of both of whom the space and this grand earth are encompassed and enveloped. With them who are the friend of the king I, the chief of ministers go to the country subjugated by the army

उत्तिष्ठ त्वं देवजनार्बुदे सेनया सह ।
भञ्जन्नमित्राणां सेनां भोगेभिः परि वारय ॥ ५ ॥

O Arbudi, the wonderful amongst all, you rise with the army and breaking the hosts of the enemies surround them as a snake surrounds the prey with its winding coils.

सप्त जातान् न्यर्बुद उदाराणां समीक्षयन् ।
तेभिष्ट्वमाज्ये हुते सर्वैरुत्तिष्ठ सेनया ॥ ६ ॥

O Nyarbudi, the sub-commanding chief ! You seeing the seven kinds of the explosive weapons, after the molten butter having been offered (as oblations in the fire of Yajna) with the army equipped with all these arms, stand up (to invade).

प्रतिघ्नानाश्रुमुखी कृधुकर्णी च क्रोशतु ।
विकेशी पुरुषे हते रदिते अर्बुदे तव ॥ ७ ॥

O Arbudi Let the wife of the man killed in your attack, with tearful face, eyes, with wild hair, deprived of ornaments in the ears, beating her breast shrick loudly.

संकर्षन्ती करूकरं मनसा पुत्रमिच्छन्ती ।
पतिं भ्रातरमात् स्वान् रदिते अर्बुदे तव ॥ ८ ॥

O Arbudi, in your slaughter, let the wife of foe (killed) rubbing her hands and feet, desiring son in her thought, remembering her husband, brother and kin, cry and shrick aloud.

अलिक्लवा जाष्कमदा गृध्राः श्येनाः पतत्रिणः ।
ध्वाङ्क्षाः शकुनयस्तृप्यन्त्वमित्रेषु
समीक्षयन् रदिते अर्बुदे तव ॥ ९ ॥

Let vultures, ravens, kites, crows and carrion-eating birds

feast on our foes, in your slaughter, O Arbudi, and you go on showing your adventures.

अथो सर्वं श्वापदं मक्षिका तृप्यतु क्रिमिः ।
पौरुषेयेऽधि कुणपे रदिते अर्बुदे तव ॥ १० ॥

In your slaughter (caused on enemies) O Arbudi, let all the beasts of prey, fly and worm regale on the human corpse.

आ गृह्णीतं सं बृहतं प्राणापानान् न्यर्बुदे ।
निवाशा घोषाः सं यन्त्वमित्रेषु
समीक्षयन् रदिते अर्बुदे तव ॥ ११ ॥

O Arbudi and Nyarbudi, in your furious slaughter, you attack the enemies and take away their vital breaths from them and let mingled shouts and echoing cries of woe-prevail in the rank of foemen. You go on seeing all this.

उद् वेपय सं विजन्तां भियामित्रान्त्सं सृज ।
उरुग्राहैर्बाह्वङ्कैर्विध्यामित्रान् न्यर्बुदे ॥ १२ ॥

O Nyarbudi, you shake the foes, make them run away, create fear in them and with widely grasping bend of arms crush down these enemies.

मुह्यन्त्वेषां बाहवश्चित्ताकूतं च यद्धृदि ।
मैषामुच्छेषि किं चन रदिते अर्बुदे तव ॥ १३ ॥

In your slaughter, O Arbudi, let the arms of those men grow faint, let be weak and dull the purpose and plan in their hearts. Let not any one of them be left.

प्रतिघ्नानाः सं धावन्तूरः पटूरावाघ्नानाः ।
अघारिणीर्विकेश्यो रुदत्यः
पुरुषे हते रदिते अर्बुदे तव ॥ १४ ॥

O Arbudi. In your slaughter, when you kill a man, let the women of foes left beating their breast and thighs, being shocked and aggrieved, having their hair wild and keeping them weeping and crying.

श्वन्वतीरप्सरसो रूपका उतार्बुदे ।
अन्तःपात्रे रेरिहतीं रिशां दुर्णिहितैषिणीम् ।
सर्वास्ता अर्बुदे त्वममित्रेभ्यो दृशे कुरूदारांश्च प्र दर्शय। १५ ॥

O Arbudi You make visible to enemies women beautiful and with dog like mates. who desire dirty things, who licks the cup and pots inside and who have a violent nature, who are the bitches in their cruelties. You arrange all these to show them and also show them explosive weapons.

खडूरेऽधिचङ्क्रमां खर्विकां खर्ववासिनीम् ।
य उदारा अन्तर्हिता गन्धर्वाप्सरसश्च ये ।
सर्पा इतरजना रक्षांसि ॥ १६ ॥

Make visible to them bird which is very small, and which lives in small place, flying in the sky and the hidden, explosive weapons be used. Also manage to let them see dreadful clouds, thundering lightnings, snakes, wicked men and others (to cause a great fear in their mind).

चतुर्दंष्ट्राञ्छ्यावदतः कुम्भमुष्काँ असृङ्मुखान् ।
स्वभ्यसा ये चोद्भ्यसाः ॥ १७ ॥

(Also make them see) All who are armed with four fangs and who have black teeth, who have the jug-shaped testicles, whose faces are smeared with blood, who are terrible and fearless.

उद् वेपय त्वमर्बुदेऽमित्राणाममूः सिचः ।
जयांश्च जिष्णुश्चामित्राञ्जयतामिन्द्रमेदिनौ ॥ १८ ॥

O Arbudi You make those wings of hostile armies quake with dread and fear. Let the victorious kind conquer the foemen and let both the commanding chief and sub-commanding chief who are the friend of king celebrate victory over enemies.

प्रब्लीनो मृदितः शयां हतोऽमित्रो न्यर्बुदे ।
अग्निजिह्वा धूमशिखा जयन्तीर्यन्तु सेनया ॥ १९ ॥

O Nyarbudi ! let the enemy assailed, crushed and slain below and let the wings with tongues of fire and the crest of smokes go conquerring with army.

तयार्बुदे प्रणुत्तानामिन्द्रो हन्तु वरंवरम् ।
अमित्राणां शचीपतिर्मामीषां मोचि कश्चन ॥ २० ॥

O Arbudi let the king of ours strike down each bravest warrior of the foes who are defeated by the army and let not he the master of power and wisdom have any one of them escaped.

उत्कसन्तु हृदयान्यूर्ध्वः प्राण उदीषतु ।
शौष्कास्यमनु वर्तताममित्रान् मोत मित्रिणः ॥ २१ ॥

Let their hearts burst assumder, let the vital breath fly up and pass away. Let the enemies go drymouthed and let not dryness take over friendly ones.

ये च धीरा ये चाधीराः पराञ्चो बधिराश्च ये ।
तमसा ये च तूपरा अथो बस्ताभिवासिनः ।
सर्वांस्ताँ अर्बुदे त्वममित्रेभ्यो दृशे कुरूदारांश्च प्र दर्शय॥ २२॥

O Arbudi You make visible to enemies, them who are cleverer and who are not clever them who are twisted round and them who are deaf. Show them also those men who are covered with darkness and whose voice is like the voice he-goat. Also show them explosive weapons.

अर्बुदिश्च त्रिषन्धिश्चामित्रान् नो वि विध्यताम् ।
यथैषामिन्द्र वृत्रहन् हनाम
शचीपतेऽमित्राणां सहस्रशः ॥ २३ ॥

Let Arbudi as our Commanding Chief and *Trisaudhih*, the arrows having three wings, fall upon our enemies to assail them. O slaughter of enemies, O master of might and wisdom you make them so frustrated that we kill thousands of these enemies.

वनस्पतीन् वानस्पत्यानोषधीरुत वीरुधः ।
गन्धर्वाप्सरसः सर्पान् देवान् पुण्यजनान् पितॄन् ।
सर्वांस्ताँ अर्बुदे त्वममित्रेभ्यो दृशे कुरूदारांश्च प्र दर्शय ॥ २४ ॥

O Arbudi You make the enemies see all these tall trees, the things made of trees, herbs and the creeping plants, the clouds, lightings, snakes statesman, men of good acts and men of practice. You also let them see mighty weapons.

ईशां वो मरुतो देव आदित्यो ब्रह्मणस्पतिः ।
ईशां व इन्द्रश्चाग्निश्च धाता मित्रः प्रजापतिः ।
ईशां व ऋषयश्चक्रुरमित्रेषु समीक्षयन्
रदिते अर्बुदे तव ॥ २५ ॥

O Arbudi When you attack the the enemies let the priests, enlightened wise man and the master of vedic speech have their control over you for guidence. The king the man of special effulgence in science, the man who supports your army the allied power, the leader of the people have their controlling guidance over you. May the seers of sharp vision control and guide you. You go on examining your purpose and plan.

तेषां सर्वेषामीशाना उत्तिष्ठत सं नह्यध्वं मित्रा देवजना यूयम् ।
इमं संग्रामं संजित्य यथालोकं वि तिष्ठध्वम् ॥ २६ ॥

O friends, O learned men you have your influence on all those men of power. You rise, prepare (to do your best) Celebrating victory over this battle you abide by the sphere and place (where you walk and live).

सू० १० ।। ऋषिः—भृग्वङ्गिराः ।। देवता—त्रिषन्धिः ।। छन्दः—१ विराट् पथ्याबृहती; २ षट्पदा त्रिष्टुब्गर्भा-ऽतिजगती; ३ विराडास्तारपङ्क्तिः ४ विराडनुष्टुप्; ५-७, १०, ११, १४, १५, १८-२०, २३, २४ अनुष्टुप्; ८ विराट् त्रिष्टुप्; ९ पुरोविराड् पुरस्ताज्ज्योतिस्त्रिष्टुप्; १२ पञ्चपदा पथ्यापङ्क्तिः, १३ षट्पदा जगती; १६ षट्पदा ककुम्मत्यनुष्टुप् त्रिष्टुब्गर्भा शक्वरी; १७ पथ्यापङ्क्तिः; २१ विराट् पुरस्ताद् बृहती; २५ ककुभ् [उष्णिक्]; २६ प्रस्तारपङ्क्तिः ।।

HYMN X.

Seer—Bhriguangirah. Subject matter-Trisandhih; Metre-1 Viratpathya Brihati; 2 Shatpada Tristubgarbha Atijagii 3 Viradastarpanktih; 4 Viradanustp; 5-7,10,11,14,15, 18,20,23,24 Anustup; 8 Virat Tristup; 9 Purovirad Purastajyotis Tristup; 12 Panchpada Pathya Panktih; 13 Shatpada Jagati ; 16 Shatpada Kakummati—Anustup Tristup Garbha Shakvri; 17 Pathya Panktih, 21 Tripada Gayatri; 22 Virat Purastad Brihati, 25 Kakubh (Usnik) 26 Prastarpanktih.

उत्तिष्ठत सं नह्यध्वमुदाराः केतुभिः सह ।
सर्पा इतरजना रक्षांस्यमित्राननु धावत ।। १ ।।

O brave wariors rise, with your banners waving and prepare your self for (battle). O snake-like swift warriors. O Demons-like men, O other people You charge and chase the enemies.

ईशां वो वेदराज्यं त्रिषन्धे अरुणैः केतुभिः सह ।
ये अन्तरिक्षे ये दिवि पृथिव्यां ये च मानवाः ।
त्रिषन्धेस्ते चेतसि दुर्णामान उपासताम् ।। २ ।।

O Commanding chief ! You are the holder of that lethal weapon which has three edge, three effect and effectual against enemies on earth, atmosphere and heaven. I, the priest know the paramountsy of kingdom together with your red flags. The people who are on earth, who are in air and who are in heavenly region and those who are the men of bad repute accept your will and power; O Trisandhi.

अयोमुखाः सूचीमुखा अथो विकङ्कतीमुखाः ।
क्रव्यादो वातरंहस आ सजन्त्वमित्रान्
वज्रेण त्रिषन्धिना ॥ ३ ॥

Let the weapons with iron points, the weapon having needle in their front part, the weapon which have combing instrument in their front parts and which devour the flesh of persons whom they pierce and which are as swift as the gust of wind, fall on enemies added with the thudering instrument having three cornred effect.

अन्तर्धेहि जातवेद आदित्य कुणपं बहु ।
त्रिषन्धेरियं सेना सुहितास्तु मे वशे ॥ ४ ॥

O sun-like Commanding Cihef ! You are the showerer of flames in the battle. You make may corpses of the enemies fall down on the ground. Let the army equiped with lethal weapons be well-organised under the control of mine, the king.

उत्तिष्ठ त्वं देवजनार्बुदे सेनया सह ।
अयं बलिर्व आहुतस्त्रिषन्धेराहुतिः प्रिया ॥ ५ ॥

O wonderful man You Commanding Chief you rise with your army-let this (the army of foeman) offered to the thundring weapon (Trisandhi) as oblation. This oblation is liked by Trisandhi.

शितिपदी सं द्यतु शरव्येऽयं चतुष्पदी ।
कृत्येऽमित्रेभ्यो भव त्रिषन्धेः सह सेनया ॥ ६ ॥

Let this white-footed, four-footed row of arrows destroy the enemies. Let this prove and to be artificial device for the destruction with the army equipped with thundering weapon (Trisandhi).

धूमाक्षी सं पततु कृधुकर्णी च क्रोशतु ।
त्रिषन्धेः सेनया जिते अरुणाः सन्तु केतवः ॥ ७ ॥

Let the army of foe on the ground troubled in eyes with the smoke of gasses, let it cry heaven trouble in ears and let the red flags wave high in the sky when the army equippedwith Trisandhi becomes victorious.

अवायन्तां पक्षिणो ये वयांस्यन्तरिक्षे दिवि ये चरन्ति ।
श्वापदो मक्षिकाः सं रभन्तामामादो गृध्राः
कुणपे रदन्ताम् ॥ ८ ॥

Let the birds which move wings in heaven and in the midst of air come down and let the beasts of prey flies and vultures that eat raw flesh mangle and gna the carcass.

यामिन्द्रेण संधां समधत्था ब्रह्मणा च बृहस्पते ।
तयाहमिन्द्रसंधया सर्वान् देवानिह
हुव इतो जयत मामुतः ॥ ९ ॥

By the binding treaty which the master of vedie speech and knowledge makes with a powerful ruler and with the man having mastery over all four vedas, I, the king call all the learned men here and tell them" conquer in this direction, not in other yonder side.

बृहस्पतिराङ्गिरस ऋषयो ब्रह्मसंशिताः ।
असुरक्षयणं वधं त्रिषन्धिं दिव्याश्रयन् ॥ १० ॥

The cloud created by the corching heat of sun and the airs which are described to be in the sky set in heaven this Trisandhi, the thundering elecric lethal weapon which destroys water-restaining clouds.

येनासौ गुप्त आदित्य उभाविन्द्रश्च तिष्ठतः ।
त्रिषन्धिं देवा अभजन्तौजसे च बलाय च ॥ ११ ॥

The physical forces, for the sake of maintaining energy and power take the use of that Trisandhi, the electrical weapon by which the sun and the air stand protected and preserved.

सर्वांल्लोकान्त्समजयन् देवा आहुत्यानया ।
बृहस्पतिराङ्गिरसो वज्रं यमसिञ्चतासुरक्षयणं वधम्॥ १२ ॥

The natural forces operating their functions in the world are victoreous in controlling over all the world by the same devouring electric weapon which the cloud created by the flames of celestial fire, produces as very thunderbolt highly destructive to Asuras, the clouds not yielding rainy waters.

बृहस्पतिराङ्गिरसो वज्रं यमसिञ्चतासुरक्षयणं वधम् ।
तेनाहममूं सेनां नि लिम्पामि
बृहस्पतेऽमित्रान् हन्म्योजसा ॥ १३ ॥

O Master of Vedic knowledge, I, the scientist destroy this army infrunt and with might strike the foeman, by that same electric weapon which the cloud created by celestial heat creates as thnderbolt to destroy the clouds restraining water of the rain.

सर्वे देवा अत्यायन्ति ये अश्नन्ति वषट्कृतम् ।
इमां जुषध्वमाहुतिमितो जयत मामुतः ॥ १४ ॥

May all the luminous and wonderful forces which consume the oblation offered in the Yajna (with vasat) over powers the miseries. Let them accept our oblation and conquer on hither, not that side.

सर्वे देवा अत्यायन्तु त्रिषन्धेराहुतिः प्रिया ।
संधां महतीं रक्षत ययाग्रे असुरा जिताः ॥ १५ ॥

Let all the natural forces join us and overcome our troubles. The slaughter of enemies is very favourite of Trisandhi. O Ye warriors and men strictly adhere to great vow by which the wicked are conquerred even at first stroke.

वायुरमित्राणामिष्वग्राण्याञ्चतु ।
इन्द्र एषां बाहून् प्रति भनक्तु मा शकन् प्रतिधामिषुम् ।
आदित्य एषामस्त्रं वि नाशयतु चन्द्रमा
युतामगतस्य पन्थाम् ॥ १६ ॥

Let vayu the gases destroy the front points of the arrows of enemies. Let the electricity break their arms so that they could not fix the shafts on their bows. Aditya, the heat created by scientific means destroy their armamens and let the weapon producing water bar the path of those enemies who are lingering.

यदि प्रेयुर्देवपुरा ब्रह्म वर्माणि चक्रिरे ।
तनूपानं परिपाणं कृण्वाना यदुपोचिरे
सर्वं तदरसं कृधि ॥ १७ ॥

O Commanding Chief if the enemies make strong-hold of the physical forces (agninst us) and through science produce effective means of shelter, taking all steps for the shelter of their persons and their populations and organize them, conquer them and and take these enemies under your control.

क्रव्यादानुवर्तयन् मृत्युना च पुरोहितम् ।
त्रिषन्धे प्रेहि सेनया जयामित्रान् प्र पद्यस्व ॥ १८ ॥

O Chief of Army ! keeping the devouring weapons and forces

in your application in the way that brings death at the first moment, attack enemies with army, reach them and conquer

त्रिषन्धे तमसा त्वममित्रान् परि वारय ।
पृषदाज्यप्रणुत्तानां मामीषां मोचि कश्चन ॥ १९ ॥

O Chief of army ! You encompass around the enemies with gloomy darkness and let not escape any one of them who are inspired (to take part in the battle) with butter etc. eatables.

शितिपदी सं पतत्वमित्राणाममूः सिचः ।
मुह्यन्त्वद्यामूः सेना अमित्राणां न्यर्बुदे ॥ २० ॥

Let the electrical device fall in these hosts of hostile men. O Nyarbudi let hosts of foemen bewildered and mazed.

मूढा अमित्रा न्यर्बुदे जह्येषां वरंवरम् ।
अनया जहि सेनया ॥ २१ ॥

O Nyarbudi When the enemies are mazed and confonded you be the bravest of them and kill them with this army (of ours).

यश्च कवची यश्चाकवचो३मित्रो यश्चाज्मनि ।
ज्यापाशैः कवचपाशैरज्मनाभिहतः शयाम् ॥ २२ ॥

Let all thorsefoemen, one who is wearing armour and who is not, and who is on chariot tied with the strings of bows, with the string of armour and with the sting of chariot, be low on the ground.

ये वर्मिणो ये वर्माणो अमित्रा ये च वर्मिणः ।
सर्वांस्ताँ अर्बुदे हताञ्छ्वानोऽदन्तु भूम्याम् ॥ २३ ॥

Let all the foemen clothed with armour and armourless and

clothed with the cout of armour be slain and let the dogs eat them on the ground. O Arbudi.

ये रथिनो ये अरथा असादा ये च सादिनः ।
सर्वानदन्तु तान् हतान् गृध्राः श्येनाः पतत्रिणः ॥ २४ ॥

Let birds, vultures and kites eat all those enemies slain, who are on chariot and who are without chariot, who are riding on horse and who are walking on foot.

सहस्रकुणपा शेतामामित्री सेना समरे वधानाम् ।
विविद्धा ककजाकृता ॥ २५ ॥

Let lie low on the ground thousands of corpses of the hostile army purced through and rent to piceies (with deadly weapons) where weapons rattle in the furious clash.

मर्माविधं रोरुवतं सुपर्णैरदन्तु दुश्चितं मृदितं शयानम् ॥ २६ ॥

Let the beasts of prey eat him pierced through vital parts with shafts, crushed, crying boweing and weaping, who amongst our foemen dcsires to fight aginst our slaughtering army advancing forward.

यां देवा अनुतिष्ठन्ति यस्या नास्ति विराधनम् ।
तयेन्द्रो हन्तु वृत्रहा वज्रेण त्रिषन्धिना ॥ २७ ॥

Let the king who is the killer of wicked slay our enemies with that thundering electrical weapon named Trisandhi which all the scientists desire to possess and power and effectivity of which can never be eneountered by any means.

BOOK XII

सू० १ ॥ ऋषिः—अथर्वा ॥ देवता—भूमिः ॥ छन्दः—१, ३, १७, २९, ३१, ५५, ६० त्रिष्टुप्; २ भुरिक् त्रिष्टुप्; ४-६, १०, ३८ षट्पदा जगती; ७ प्रस्तार पङ्क्तिः; ८, ११ षट्पदा विराडष्टिः; ९ परानुष्टुप्; १२, १३, १५, ३७ पञ्चपदा शक्वरी; १४ महाबृहती; १६, २१ साम्नी त्रिष्टुप्; १८ षट्पदा त्रिष्टुबनुष्टुब्गर्भातिशक्वरी; १९ उरोबृहती; २० विराडुरोबृहती; २२ षट्पदा विराडतिजगति; २३ पञ्चपदा विराडतिजगती; २४ पञ्चपदानुष्टुब्गर्भा जगती; २५ सप्तपदोष्णिगनुष्टुब्गर्भा शक्वरी; २६-२८, ३३, ३५, ३९, ४०, ५०, ५४, ५६, ५९, ६३ अनुष्टुप्; ५३ पुरोबार्हतानुष्टुप; ३० [त्रिपदा] विराड् गायत्री; ३२ पुरस्ताज्योतिस्त्रिष्टुप्; ३४ षट्पदा त्रिष्टुब्बृहतीगर्भातिजगती; ३६ विपरीतपादलक्ष्मा पङ्क्तिः; ४१ षट्पदा ककुम्मती शक्वरी; ४२ स्वराडनुष्टुप्; ४३ विराडास्तारपङ्क्तिः; ४४, ४५, ४९ जगती; ४६ षट्पदाऽ- नुष्टुब्गर्भा पराशक्वरी; ४७ षट्पदोष्णिगनुष्टुब्गर्भा परातिशक्वरी; ४८ पुरोऽनुष्टुप् त्रिष्टुप; ५१ षट्पदाऽनुष्टुब्गर्भा ककुम्मती शक्वरी; ५२ पञ्चपदाऽनुष्टुब्गर्भा परातिजगती; ५७ पुरोतिजागता जगती; ५८ पुरस्ताद् बृहती; ६१ पुरोबार्हता त्रिष्टुप्; ६२ परा विराट् (?; निचृत्) त्रिष्टुप् ॥

HYMN—1

Seer—Atharvan. Subject-matter-mother land. Metre-1, 3. 17, 29, 31, 55, 60 Tristup-2 Bhurik Tristup; 4,6,10,38 Shatpada Jagati; 7 Prastar Pankti: 8, 11, Shatpada Viradastih; 9 Paranustup Tristup; 12. 13, 15, 37 Panchpada Shakvari; 14 Mahabrihati; 16,21, Samni Tristup; 18, Shatpada Tristubanustubgarbha Atishakvari; 19 Urobrihati; 20 Viradurobrihati; 22, Shatpada Viradatjagati; 23; Panchpada Viradati Jagati; 24 Panchpada Anustubgarbhajagati 25 Saptapadosniganustubgarbha Shakveri; 26-28, 33, 35, 39,40, 50, 54, 56, 59,63 Anustup; 53 Purobarhatanstup; 30 (Tripda) viradgayatri 32 Purstajjyotistristup; 34 Shatpada Tristub Brihat Garbha Jagati; 36 Viparit Padlakshma Panktih; 41

Shatpada Kakummati Shakvari; 42 Svaradanustup; 43 Viradastarpanktih 44, 45, 49, Jagati. 46 Shatpada Anustub-garbha Parashakvari; 47 Shatpadusuink Anustvbgarbha Paratishakvari 48 Puronustup Tristup 51 Shatpada Nustub-garbha Kakumati Shakvari; 52 Panchpada Anustubgarbha Paratijagati, 57 Puroajagati Jagati; 58 Purastadbrihati; 61 Purobarhata Tristup; 62 Para Virat (Nichrit) Tristup.

सत्यं बृहदृतमुग्रं दीक्षा तपो ब्रह्म यज्ञः पृथिवीं धारयन्ति ।
सा नो भूतस्य भव्यस्य पत्न्युरुं लोकं
पृथिवी नः कृणोतु ॥ १ ॥

The truth and honesty greatness and generosity; rules and morale, natural strength austerity with industry and labour, discipline, science and arts, and orgnization and sacrifice govern the destiny of the land (nation). May this earth in wherin the whole past attinments of mankind are preserved and remain in plenty in store to be attained in future, yield us vast scope and opportunities for our life purpose.

असंबाधं मध्यतो मानवानां यस्या उद्वतः प्रवतः समं बहु ।
नानावीर्या ओषधीर्या बिभर्ति पृथिवी नः
प्रथतां राध्यतां नः ॥ २ ॥

This earth (the mother land) though herself chequered by high, and low places and many plains does remove all causes that impede the progress of the thoughtful. She stores (in her basom) herbs of multifarious powers of effectuality. May she afford us ample room for progress and accomplish our happiness.

यस्यां समुद्र उत सिन्धुरापो यस्यामन्नं कृष्टयः संबभूवुः ।
यस्यामिदं जिन्वति प्राणदेजत्
सा नो भूमिः पूर्वपेये दधातु ॥ ३ ॥

In whom exist seas, great rivers and other receptacles of

water, food and forms, and in whom this whole world endowed with breath and motion goes about its business, may she advance us to a position that deserves, to be protected by the great.

यस्याश्चतस्रः प्रदिशः पृथिव्या यस्यामन्नं कृष्टयः संबभूवुः ।
या बिभर्ति बहुधा प्राणदेजत् सा
नो भूमिर्गोष्वप्यन्ने दधातु ॥ ४ ॥

The earth (mother land) of ours has her four main (and four subordinate) quarters, in each of which food and farms abound, and she by various means supports this whole world endowed with life and motion. May that earth establish us in a plenty of (milch) cows and also of food.

यस्यां पूर्वे पूर्वजना विचक्रिरे यस्यां देवा असुरानभ्यवर्तयन् ।
गवामश्वानां वयसश्च विष्ठा भगं वर्चः
पृथिवी नो दधातु ॥ ५ ॥

May that earth (of ours) in whom, in the past our predecessors do deeds of prowes, the righteous vanquish the wicked and who in a special manner shelters cows, horses (and other domestic animals) and food, bestows on us plenty of prosperity and power.

विश्वंभरा वसुधानी प्रतिष्ठा हिरण्यवक्षा जगतो निवेशनी ।
वैश्वानरं बिभ्रती भूमिरग्निमिन्द्रऋषभा
द्रविणे नो दधातु ॥ ६ ॥

May that earth (the mother land) of ours who shelters all to her bosom, who is the receptale of wealth, who affords firm standing to all, who keeps gold and other precious metals in her interior, who imparts happiness to all that are active, who supprts men of fire-like vigorous powers in doing good to their fellow-men and who God for her controller, establish us in power and wealth.

यां रक्षन्त्यस्वप्ना विश्वदानीं देवा भूमिं पृथिवीमप्रमादम् ।
सा नो मधु प्रियं दुहामथो उक्षतु वर्चसा ॥ ७ ॥

May that earth the giver of all, the firm and spacious, whom the wise ones sleepless keep a watch over without any flaw and failure in their vegil, give us the means to enjoy the the fruit of our past actions and so help us to develop our powers.

यार्णवेऽधि सलिलमग्र आसीद् यां मायाभिरन्वचरन् मनीषिणः
यस्या हृदयं परमे व्योमन्त्सत्येनावृतममृतं पृथिव्याः ।
सा नो भूमिस्त्विषिं बलं राष्ट्रे दधातूत्तमे ॥ ८ ॥

May that mother earth, which, before the creation restain the form of vapour in the ocean of atmosphere, whom, in past, the thoghtful serve with their best abilities, whose immortal heart is established in the most supernal God and is enveloped in truth (or whose indestructible essence before the creation covered with the premordial matter exists in the paramount God) make us an excellant nattion endowed with the light of wisdom and supremacy.

यस्यामापः परिचराः समानीरहोरात्रे अप्रमादं क्षरन्ति ।
सा नो भूमिर्भूरिधारा पयो
दुहामथो उक्षतु वर्चसा ॥ ९ ॥

May that earth in whom many well-wisher of humanity of quiet nature seving mankind pass their days and nights with out any thing happining untoward, and who possesses immense power to support beings amply provide us with food and also help us to develop our power.

यामश्विनावमिमातां विष्णुर्यस्यां विचक्रमे ।
इन्द्रो यां चक्र आत्मनेऽनमित्रां शचीपतिः ।
सा नो भूमिर्वि सृजतां माता पुत्राय मे पयः ॥ १० ॥

May the Mother Earth whom the day and night measur, on whom the pervading sun places its feet in form of morning, meridiam and evening, whom for his own sake, the soul, the lord of speech (deeds and intellect) renders free from foes provide me as her child, with milk.

गिरयस्ते पर्वता हिमवन्तोऽरण्यं ते पृथिवि स्योनमस्तु ।
बभ्रुं कृष्णां रोहिणीं विश्वरूपां ध्रुवां भूमिं पृथिवीमिन्द्रगुप्ताम् ।
अजीतोऽहतो अक्षतोऽध्यष्ठां पृथिवीमहम् ॥ ११ ॥

May the hills, the snow-clad mountains and wood-lands of our motherland be pleasant to us. She the spacious earth who supports all creatures fit for agriculture, yielding various kinds of agricultural products, and having innumerabl forms of metals, who affords firm ground for our residence, and is protected by great and powerful men. May I reside in her unconquerred, unslain, un-wounded.

यत् ते मध्यं पृथिवि यच्च नभ्यं यास्त ऊर्जस्तन्वः संबभूवुः ।
तासु नो धेह्यभि नः पवस्व माता भूमिः पुत्रो अहं पृथिव्याः ।
पर्जन्यः पिता स उ नः पिपर्तु ॥ १२ ॥

To the mother earth, do all acts of justice, and the yarious' benficent deeds pertion and from her body proceed all the things that nourish and stregthen us. With these she sheltors us and purifies us completely. The earth is a mother unto me and I like a son, ward off all her calamities. The rainy clouds protect us like a father, may they fill us with plenty.

यस्यां वेदिं परिगृह्णन्ति भूम्यां यस्यां यज्ञं तन्वते विश्वकर्माणः ।
यस्यां मीयन्ते स्वरवः पृथिव्यामूर्ध्वाः शुक्रा आहुत्याः
पुरस्तात् । सा नो भूमिर्वर्धयद् वर्धमाना ॥ १३ ॥

On which earth, men proficiant in all work surround the place prepared and purified for Yajna ceremonies, on which the performances in the form of honouring the wise, associating with the righteous and succouring the needy are per-

formed, on which earth before the consummation of great *Yajnik* good works high, white trumphal pillars are built, may that earth thus prospering advance our porsperity.

यो नो द्वेषत् पृथिवि यः पृतन्याद् योऽभिदासान्मनसा
यो वधेन । तं नो भूमे रन्धय पूर्वकृत्वरि ॥ १४ ॥

Him who has hostile inclinations and designs towards us, him who may invade us with a body of troops, him, who may harass us with hostile plans in his mind, or actively with arms, may the mother earth, who is firm and does work for the righteous, destroy all such for us.

त्वज्जातास्त्वयि चरन्ति मर्त्यास्त्वं बिभर्षि द्विपदस्त्वं चतुष्पदः
तवेमे पृथिवि पञ्च मानवा येभ्यो ज्योतिरमृतं मर्त्येभ्य
उद्यन्त्सूर्यो रश्मिभिरातनोति ॥ १५ ॥

All these mortal creatures are born of the mother land and live and move in her. She supports bipeds and she supports the quadrupeds. Man having an intimate connection with the five great elements :—earth, water, light, air and ether, for which (five elements) mortal by nature as it is, the sun by means of its rays spreads immortal light all around is also connected with earth.

ता नः प्रजाः सं दुह्रतां समग्रा वाचो
मधु पृथिवि धेहि मह्यम् ॥ १६ ॥

May all these subjects unite with us, complete our society and make it perfect. May the earth give us sweetness of speech (which is essential to bring us together).

विश्वस्वं मातरमोषधीनां ध्रुवां भूमिं पृथिवीं धर्मणा धृताम् ।
शिवां स्योनामनु चरेम विश्वहा ॥ १७ ॥

May we, in all the ways follow (the natural law working in) that motherland who produces and possesses all terrestrial

objects is the mother of all herbs who affords firm stand to all creatures, who is upheld by righteousness, and who is auspicious, charming and spacious.

महत् सधस्थं महती बभूविथ महान् वेग एजथुर्वेपथुष्टे ।
महांस्त्वेन्द्रो रक्षत्यप्रमादम् ।
सा नो भूमे प्र रोचय हिरण्यस्येव संदृशि
मा नो द्विक्षत कश्चन ॥ १८ ॥

Our mother earth is great and great place of shelter does she afford for all. Her valocity, her motion and her tremoy are all immense. The great and All-powerful God protects her without any flaw. May the earth which is of this description make us shine with lustre as of gold and may no body bear us any maliae.

अग्निर्भूम्यामोषधीष्वग्निमापो बिभ्रत्यग्निरश्मसु ।
अग्निरन्तः पुरुषेषु गोष्वश्वेष्वग्नयः ॥ १९ ॥

Fire (heat-energy and electricity) is present in the earth. it thence enters the herbs (that grow upon the earth). The waters bear fire, and fire is an ingradient in the formation of the cloud (or stone). This fire is present in the human body and in different forms, it is found in the bodies of animals like the cow and horse.

अग्निर्दिव आ तपत्यग्नेर्देवस्योर्व१न्तरिक्षम् ।
अग्निं मर्तास इन्धते हव्यवाहं घृतप्रियम् ॥ २० ॥

Heat (or electricity) proceeds (originally) from the sun and then finds shelter on earth. It occupies the spacious in-termdiate region (sky) as well. Men (the mortals) light it in the form of the Yajna fire which is kept up by greasy and combustible substances and which carries the fragranace of articles burrent in the Yajna fire.

अग्निवासाः पृथिव्यसितज्ञूस्त्विषीमन्तं
संशितं मा कृणोतु ॥ २१ ॥

May this Mother Earth clothed in heat and adding unfettered voluntary effort in living creatures make me powerful (or brilliant and agile).

भूम्यां देवेभ्यो ददति यज्ञं हव्यमरंकृतम् ।
भूम्यां मनुष्याजीवन्ति स्वधयान्नेन मर्त्याः ।
सा नो भूमिः प्राणमायुर्दधातु जरदष्टिं
मा पृथिवी कृणोतु ॥ २२ ॥

In the earth men keep on a mutual refined civil inter-course for their beterment by the acquisition of good qualities, By means of their power of endurance and through food mortal men live on the earth. May that earth give us vitablity and long life and may she help me to live to a good old age.

यस्ते गन्धः पृथिवि संबभूव यं बिभ्रत्योषधयो यमापः ।
यं गन्धर्वा अप्सरसश्च भेजिरे तेन मा सुरभिं कृणु
मा नो द्विक्षत कश्चन ॥ २३ ॥

May the earth thorugh that characteristic of herbs which appears as smell, borne by herbs and waters, which ie shared in by creatures constituted of earthly particles and by creatures moving in water, make me powerful. May no body bear us any ill will.

यस्ते गन्धः पुष्करमाविवेश यं संजभ्रुः सूर्याया विवाहे ।
अमर्त्याः पृथिवि गन्धमग्रे तेन मा सुरभिं
कृणु मा नो द्विक्षत कश्चन ॥ २४ ॥

May the earth by that fragranc of herbs which has cntered in to nutrient objects, which the enterprising nobleminded men

have gathered from the diffused light of the sun, make me powerful. May no body bear us any ill will.

यस्ते गन्धः पुरुषेषु स्त्रीषु पुंसु भगो रुचिः ।
यो अश्वेषु वीरेषु यो मृगेषूत हस्तिषु ।
कन्यायां वर्चो यद् भूमे तेनास्माँ अपि
सं सृज मा नो द्विक्षत कश्चन ॥ २५ ॥

May the earth, the abode of all,by her special characteristic distinguished by fragrance which appears in leaders of men, in male and female creatures as their enjoyable qualities and lustre, in fast rnnning horses, the deer and elephant as agility and greatness, in the constellation virgo as its lustre, bestow on us also that virtue of herbs. May no body bear us any ill will.

शिला भूमिरश्मा पांसुः सा भूमिः संधृता धृता ।
तस्यै हिरण्यवक्षसे पृथिव्या अकरं नमः ॥ २६ ॥

The earth appears in the shape of small and big stones and dust, She is standing firmly held togeter only because of the qualities. I nourish my body with food provided by this earth to render her service who keeps gold in her bosom.

यस्यां वृक्षा वानस्पत्या ध्रुवास्तिष्ठन्ति विश्वहा ।
पृथिवीं विश्वधायसं धृतामच्छावदामसि ॥ २७ ॥

On whom big trees the Lords of wood evermore stand firm, that mother earth, the supporter of all and herself supported by brave men, we invoke upon and welcome,

उदीराणा उतासीनास्तिष्ठन्तः प्रक्रामन्तः ।
पद्भ्यां दक्षिणसव्याभ्यां मा व्यथिष्महि भूम्याम् ॥ २८ ॥

Whether rising up, or seated or standing or going may we not stagger on this motherland of ours either on the right foot or the left.

विमृग्वरीं पृथिवीमा वदामि क्षमां भूमिं ब्रह्मणा वावृधानाम् । ऊर्जं पुष्टं बिभ्रतीमन्नभागं घृतं त्वाभि नि षीदेम भूमे ॥ २९ ॥

I invoke-upon that mother earth who is sought after in various ways, who is able to support (all) who is firm, who grows by means of divine power, who bears strengthening, nourishing fatty things fit for food. May we establish ourselves at peace on that earth.

शुद्धा न आपस्तन्वे क्षरन्तु यो नः सेदुरप्रिये तं नि दध्मः । पवित्रेण पृथिवि मोत् पुनामि ॥ ३० ॥

May the mother earth, let flow pure waters for clearing our bodies. All evil and ruinous practices we shift on to the internal foe (aversion ect) and I sanctify my self by good and virtuous dealing.

यास्ते प्राचीः प्रदिशो या उदीचीर्यास्ते भूमे अधराद् याश्च पश्चात् । स्योनास्ता मह्यं चरते भवन्तु मा नि पप्तं भुवने शिश्रियाणः ॥ ३१ ॥

May the eastern and the northern regions ot the mother-earth, thoselying southward and those westward be propitous unto me who am living and moving in her. As long as I tread upon her ground or surface may I not stumble.

मा नः पश्चान्मा पुरस्तान्नुदिष्ठा मोत्तरादधरादुत । स्वस्ति भूमे नो भव मा विदन् परिपन्थिनो वरीयो यावया वधम् ॥ ३२ ॥

May not the mother earth drive us from before or behind from above or below, but be propitious unto us, May not she let the robbers find us, but keep the deadly weapons (of war) for away from us.

यावत् तेऽभि विपश्यामि भूमे सूर्येण मेदिना ।
तावन्मे चक्षुर्मा मेष्टोत्तरामुत्तरां समाम् ॥ ३३ ॥

May the mother earth help me so that as long as I look around with the sun for my friend, my eyesight may not fail in successive excellent and beneficent undertakings.

यच्छयानः पर्यावर्ते दक्षिणं सव्यमभि भूमे पार्श्वम् ।
उत्तानास्त्वा प्रतीचीं यत् पृष्टीभिरधिशेमहे ।
मा हिंसीस्तत्र नो भूमे सर्वस्य प्रतिशीवरि ॥ ३४ ॥

When, as I lie down I turn upon my right or left side, or when stretched at full length, we sleep upon the earth touching our ribs, may not she, then who furnishes as a bed for all, hurt us.

यत् ते भूमे विखनामि क्षिप्रं तदपि रोहतु ।
मा ते मर्म विमृग्वरि मा ते हृदयमर्पिपम् ॥ ३५ ॥

May the mother earth soon fill up whatever I dig out of her. Of her who is fit to be sought after, may I not damage those parts which are vital to vegitation, or the interior regions where she stores rare and precious things.

ग्रीष्मस्ते भूमे वर्षाणि शरद्धेमन्तः शिशिरो वसन्तः ।
ऋतवस्ते विहिता हायनीरहोरात्रे
पृथिवि नो दुहाताम् ॥ ३६ ॥

The summer, the rains, the autumn, the winter, the forest and the spring are the seasons due to (the motions of the) Earth,. On the spacious land of this mother earth may the years of our life assigned by Providential dispensation be completed by her days and nights.

याप सर्पं विजमाना विमृग्वरी यस्यामासन्नग्नयो
ये अप्स्वन्तः । परा दस्यून् ददती

देवपीयूनिन्द्रं वृणाना पृथिवी न वृत्रम् ।
शक्राय दध्रे वृषभाय वृष्णे ॥ ३७ ॥

That mother earth much to be sought after, who moves along gliding in whom the various types of heat exist that are found working in the bodies of living beings, that mother earth who casts away the wicked that revile the righteous, and who prefers virtuous man of great abilities to one who obstructs the good, is established for the powerful, manly and vigorous.

यस्यां सदोहविर्धाने यूपो यस्यां निमीयते ।
ब्रह्माणो यस्यामर्चन्त्यृग्भिः साम्ना यजुर्विदः ।
युज्यन्ते यस्यामृत्विजः सोममिन्द्राय पातवे ॥ ३८ ॥

This is that mother earth who abounds in places for assemblies for pious works and granaries on whom triumphal posts are erected at *Yajna*, on whom man versed in Vedic speech of Yajuh praise God with the hymans of Rig and Saman, on whom proficient in worship and Yoga-method and procedures of *Yajna* go into traunce to give the soul a foretaste of the state of salvation.

यस्यां पूर्वे भूतकृत ऋषयो गा उदानृचुः ।
सप्त सत्रेण वेधसो यज्ञेन तपसा सह ॥ ३९ ॥

This is that mother earth on whom the primal creating forces attain the cosmic light in the form of the sun light and the seven cognitive organs in the body of man are associated with the sentiment *Satra Yājna* and austerity.

सा नो भूमिरा दिशतु यद्धनं कामयामहे ।
भगो अनुप्रयुङ्क्तामिन्द्र एतु पुरोगवः ॥ ४० ॥

May that mother earth be source of bestowing upon us that munificence which we crave after, let fortune be ever favourable to us, and may righteous men of worth be our leaders.

यस्यां गायन्ति नृत्यन्ति भूम्यां मर्त्या व्यैलबाः ।
युध्यन्ते यस्यामाक्रन्दो यस्यां वदति दुन्दुभिः ।
सा नो भूमिः प्र णुदतां सपत्नानसपत्नं
मा पृथिवी कृणोतु ॥ ४१ ॥

May that mother earth go whom men having different views to express sing and dance, on whom they meet in battle and the war-cry and the war-drum resound, remove ourfoes (through us) and may the spacious earth rid us of them.

यस्यामन्नं व्रीहियवौ यस्या इमाः पञ्च कृष्टयः ।
भूम्यै पर्जन्यपत्न्यै नमोऽस्तु वर्षमेदसे ॥ ४२ ॥

May all praise flow from us for that mother earth on whom rice, barley and such other cereals fit for food abound, to whom belong five kinds of human beings, to whom the rains are dear and who is protected by rain-clouds.

यस्याः पुरो देवकृताः क्षेत्रे यस्या विकुर्वते ।
प्रजापतिः पृथिवीं विश्वगर्भामाशामाशां
रण्यां नः कृणोतु ॥ ४३ ॥

May God, the Lord of creature and creation make that mother earth of ours pleasant in every quarter whose cities are the work of learned men, and on whose land men do various types of their ventures.

निधिं बिभ्रती बहुधा गुहा वसु मणिं हिरण्यं पृथिवी ददातु मे
वसूनि नो वसुदा रासमाना देवी
दधातु सुमनस्यमाना ॥ ४४ ॥

May our spacious mother earth who store in her interior treasure in various ways, bestow on me riches, precious stones and gold. Giver of munificence, may she who possesses noble qualities distributing various kinds of wealth support us with a kind heart,

जनं बिभ्रती बहुधा विवाचसं नानाधर्माणं
पृथिवी यथौकसम्। सहस्रं धारा द्रविणस्य
मे दुहां ध्रुवेव धेनुरनपस्फुरन्ती ॥ ४५ ॥

Just as she, according to their deserts in various ways supports the concourse of men of various qualisies and specially endorved with the power of expressing them in various ways, may the mother earth having vast space like a constant cow that never fails pour on us a thousand streams of wealth.

यस्ते सर्पो वृश्चिकस्तृष्टदंश्मा हेमन्तजब्धो भृमलो गुहा शये
क्रिमिर्जिन्वत् पृथिवि यद्यदेजति प्रावृषि तन्नः
सर्पन्मोप सृपद् यच्छिवं तेन नो मृड ॥ ४६ ॥

May that mother earth of ours in whose holes the snake, the scorpion, chilled with winter-cold and bewildered lies hidden, the worm and whateser in the rain pleased moves about, bless us with all that is good. May not these, creeping come near us.

ये ते पन्थानो बहवो जनायना रथस्य वर्त्मानसश्च यातवे ।
यैः संचरन्त्युभये भद्रपापास्तं पन्थानं जयेमानमित्रमतस्करं
यच्छिवं तेन नो मृड ॥ ४७ ॥

There are many ways of this mother earth fitfor people to travel upon the road for and wagon to journey over by which booth the good and the bad pass together may we conquer these paths rid of the foe and the robber may she bless us with all that is good ?

मल्वं बिभ्रती गुरुभृद् भद्रपापस्य निधनं तितिक्षुः ।
वराहेण पृथिवी संविदाना सूकराय
वि जिहीते मृगाय ॥ ४८ ॥

Having the powers to support things as well as the force of gravitation, the mother earth supports the concourse of the men of virtues as well as the men of wickedness and in unison with rain-cloud she dispose herself in various ways to the pleasant rayed sun that itself is in motion.

ये त आरण्याः पशवो मृगा वने हिताः सिंहा व्याघ्राः
पुरुषादश्चरन्ति । उलं वृकं पृथिवि दुच्छुनामित
ऋक्षीकां रक्षो अप बाधयास्मत् ॥ ४९ ॥

Her beasts of the forest such as the beneficial deer, the man-eating lion and tiger roam about in the forest. May the mother earth chase away from us here, the ferocious wolf and the she-bear of the nasty gait.

ये गन्धर्वा अप्सरसो ये चारायाः किमीदिनः ।
पिशाचान्त्सर्वा रक्षांसि तानस्मद् भूमे यावय ॥ ५० ॥

May the mother earth remove from our midst those whose nature is to hurt others, those who work against others, welfare, the stingy and ignoble as well as the flesh eaters and all others injurious beings.

यां द्विपादः पक्षिणः संपतन्ति हंसाः सुपर्णाः शकुना वयांसि ।
यस्यां वातो मातरिश्वेयते रजांसि कृण्वंश्च्यावयंश्च वृक्षान् ।
वातस्य प्रवामुपवामनु वात्यर्चिः ॥ ५१ ॥

To which fly together the winged bipeds such as the swan, the high flying eagle and strong birds, on whom the wind moving in the intermediate region raises dust shakes trees and the flame of fire moves backward and forward along-with the movement of the wind.

यस्यां कृष्णमरुणं च संहिते अहोरात्रे विहिते भूम्यामधि ।
वर्षेण भूमिः पृथिवी वृतावृता सा नो दधातु भद्रया
प्रिये धामनिधामनि ॥ ५२ ॥

Let that spacious mother earth upon whom are settled joined together day and night, the ruddy and dark, who is surrounded and encompassed by rain establish us with an understanding to happiness in each delightful place.

द्यौश्च॑ म इ॒दं पृ॑थि॒वी चा॒न्तरि॑क्षं च मे॒ व्यचः॑ ।
अ॒ग्निः सू॒र्य आपो॑ मे॒धां विश्वे॑ दे॒वाश्च॒ सं द॑दुः ॥ ५३ ॥

Let the heavens the earth and the firmament afford me ample room, and Fire, Sun, Water and all the other objects endowed with good qualities join together to become the source of giving me decisive understanding.

अ॒हम॑स्मि॒ सह॑मान॒ उत्त॑रो॒ नाम॒ भूम्या॑म् ।
अ॒भी॒षाड॑स्मि वि॒श्वा॒षाडाशा॑माशां विषास॒हिः ॥ ५४ ॥

I am victorious and am called on earth the supreme. I am triumphant all overpowering and conqueror in everp direction.

अ॒दो यद् दे॑वि॒ प्रथ॑माना पु॒रस्ता॑द् दे॒वैरु॒क्ता व्यस॑र्पो महि॒त्वम्।
आ त्वा॑ सु॒भूतम॑विशत् त॒दानी॒मक॑ल्पयथाः
प्र॒दिश॒श्चत॑स्रः ॥ ५५ ॥

While the mother earth possessed of the plentiful resources beneficence, advances forward as told by the wise, expanding her maguificence still further great prosperty resorts to her and she makes the four great quarters flourish.

ये ग्रामा॒ यदर॑ण्यं याः स॒भा अधि॒ भूम्या॑म् ।
ये सं॑ग्रा॒माः स॒मित॑य॒स्तेषु॒ चारु॑ वदेम ते ॥ ५६ ॥

We should recount the glories of the mother earth in villages, in wood land, in all assemblages, in wars and meetings of the people on the earth.

अश्वइव रजो दुधुवे वि तान् जनान् य आक्षियन् पृथिवीं यादजायत । मन्द्राग्रेत्वरी भुवनस्य गोपा वनस्पतीनां गृभिरोषधीनाम् ॥ ५७ ॥

Since her birth this mother earth which is the source of all cheers and advanced marches, and which protects the whole populace, keeps the trees and plants, shakes off all those people that oppress her as a horse shakes off dust.

यद् वदामि मधुमत् तद् वदामि यदीक्षे तद् वनन्ति मा ।
त्विषीमानस्मि जूतिमानवान्यान् हन्मि दोधतः ॥ ५८ ॥

Whatever I speak, I speak honey sweet, whatever I see, Divine laws serve it out to me. I am brilliant, and quick and I strike down those enemies who are fierely disposed towards me.

शन्तिवा सुरभिः स्योना कीलालोध्नी पयस्वती ।
भूमिरधि ब्रवीतु मे पृथिवी पयसा सह ॥ ५९ ॥

May this mother earth who is spacious, the source of peace, powerfulness, happiness and has all nectar for living creatures, yields plenty of milk through kingdom of milk-giving animals, bestows on us all the eatables with juicy things.

यामन्वैच्छद्धविषा विश्वकर्मान्तरर्णवे रजसि प्रविष्टाम् ।
भुजिष्यं पात्रं निहितं गुहा यदाविर्भोगे अभवन्मातृमद्भ्यः ॥ ६० ॥

It is that mother earth in whose cavity all sorts of enjoyable things in the form of food and juice find place and these are for those young ones who have their mothers, who enters in the premitive stage in the ocean of vapors in the middle region and the man of sound knowledge and action searches her out.

त्वमस्यावपनी जनानामदितिः कामदुघा पप्रथाना ।
यत् त ऊनं तत् त आ पूरयाति प्रजापतिः
प्रथमजा ऋतस्य ॥ ६१ ॥

The mother earth, becoming very fertile is well known as the perfect observer of the vow of fulfilling the wishes of mankind, Whatever is lacking in her way the Lord of creation and creature, the first Propagator of the universal order, supply in every way.

उपस्थास्ते अनमीवा अयक्ष्मा अस्मभ्यं सन्तु पृथिवि प्रसूताः ।
दीर्घं न आयुः प्रतिबुध्यमाना
वयं तुभ्यं बलिहृतः स्याम ॥ ६२ ॥

May the shelter the mother earth affords us on her bosom, be free from consumtion and all other diseases. May we live our long life keeping oursolves wakeful and watching and paying her tribute of our service.

भूमे मातर्नि धेहि मा भद्रया सुप्रतिष्ठितम् ।
संविदाना दिवा कवे श्रियां मा धेहि भूत्याम् ॥ ६३ ॥

May the mother earth keep me safe with an understanding leading to happiness. May she who ever moves in unison with the sun established us in wealth and prosperity ?

सू०२ ॥ ऋषिः—भृगुः ॥ देवता—अग्निः; मन्त्रोक्ताः; २१-३३ मृत्युः ॥ छन्दः—१, ४, १०, ११, २१-३३, ५३ त्रिष्टुप्; २, ५, १२-१५, १७, १९, २०, ३४-३६, ३८, ३९, ४१, ४३, ५१, ५४ अनुष्टुप्; ३ आस्तार-पङ्क्तिः; ६ भुरिगार्षी पङ्क्तिः; ७, ४५ जगती; ८, ४८, ४९भुरिक् त्रिष्टुप्; ९ अनुष्टुब्गर्भा विपरीत-पादलक्ष्मा पङ्क्तिः; १६ ककुम्मती पराबृहत्यनुष्टुप्; १८ निचृदनुष्टुप्; ३७ पुरस्ताद् बृहती; ४० पुरस्तात् ककुम्मत्यनुष्टुप्; ४२ त्रिपदा भुरिगार्ची गायत्री; ४४ द्विपदाऽर्ची बृहती; ४६ द्विपदा साम्नी त्रिष्टुप्; (४२, ४४, ४६ एकावसाना); ४७ पञ्चपदा बार्हतवैराजगर्भा जगती;

५० उपरिष्टाद् विराड् बृहती; ५२ पुरस्ताद् विराड् बृहती; ५५ बृहतीगर्भा त्रिष्टुप् ॥

HYMN II

Secr—Bhriguh, Subject-matter, Agnih, as described in the verses ; 21-33 Mrityu, death. Metre, 1, 4, 10, 11-21-33, 53 Tristup; 2, 5, 12, 15, 17, 19, 20, 34-36, 38, 39, 41, 43, 51, 54 Anustup; 3 Astarpanktih; 6 Bhurigarshi Panktih; 7-45 Jagati ; 4, 48, 49 Bhurik tristup ; 9 Anustub garbha Vepаritpadlakshma Panktih 16 Kakummati Parabrihaty Anustup 18 Nichridanustup; 37 Purastadbrihati; 40 Purastat Kakumat-Anustup; 45 Tripad, Bhurigarchi Gayatri ; 44 Dvipada archi Brihati; 46 Dvipada Samni Tristup; (42, 44, 46, Ekavasana) 47 Panchpada Viratbrihatigarbha Jagati ; 50 Uparistad Virat Brihati ; 52 Purastat Virat Brihati ; 55 Brihatigarbha Tristup.

N. B. :—This second humn of the 12th Kand is concerned with the *Agni-kravyad*, fire which consumes the dead. Kravyad Agni has many aspects which have been neglected by the neo-commentators of the Atharvaveda. They had prejudices of Pauranic element. The description of Shatapatha about *Kravyad* is one meaning but it is not the whole that this word encompasses within it. The fire used to burn the dead body of man is called *Kravyad*. This is not the full meaning of the word. There are three kinds of fire which are used in rituals etc :—*Amad, Kraya* and *Annad.* The fire which consumes the cereals, fruit, etc which are uncooked is called *Amad.* The fire which is used in the Yajna sacraments etc is know *Annad.* The *Havi* also comes within the category of *Anna.* The fire which is used to consume flesh by burning it. which is used medically to consume the diseases of body and limbs, which is used in the form of weapons to kill animals, enemies piereing it into the flesh and limbs—is called kravyad Agni. Funeral fire is also called kravysed Agni. But the hymn under question is not meant narrowly and exclusively. Here the *Kravyad* Agni has been used to play its part in broad and comprehensive scope.

नुडमा रोह न ते अत्र लोक इदं सीसं भाग्धेयं त एहि ।
यो गोषु यक्ष्मः पुरुषेषु यक्ष्मस्तेन
त्वं साकमधराङ् परेहि ॥ १ ॥

This cremating ground is not the cxalusive only place to hold this fire confined for consigning the dead bodies Leth this mount to be used in shafts and arrows and the lead is its appointed metal in making bullets etc for fire arms, so let it come tp this for proper use. Let this fire go destroying below and away together with the disease which are developed in men and developed in cows.

अघशंसदुःशंसाभ्यां करेणानुकरेण च ।
यक्ष्मं च सर्वं तेनेतो मृत्युं च निरजामसि ॥ २ ॥

May we destroy all the consumptive diseases with their malignancy and auxsilliary troubles, their present effect and past effect and also the death to be caused by them, through the use of this fire.

निरितो मृत्युं निर्ऋतिं निररातिमजामसि ।
यो नो द्वेष्टि तमद्ध्यग्ने अक्रव्याद्
यमु द्विष्मस्तमु ते प्र सुवामसि ॥ ३ ॥

By this fire, the one form of which is not flesh, consuming we expel the calemity of diseases, their malignancies and drive away death caused by them. Let this fire eat away whatever disease trouble us and we send whatever disease malign us to this.

यद्यग्निः क्रव्याद् यदि वा व्याघ्र इमं गोष्ठं प्रविवेशान्योकाः ।
तं माषाज्यं कृत्वा प्र हिणोमि दूरं
स गच्छत्वप्सुषदोऽप्यग्नीन् ॥ ४ ॥

If the fire : fever heat eating the flesh of body enters into body and organ as tiger leaving its lair

enters into the stable of cows, we (in both cases) using fire in medical treatment and making weapon by fire drive away them. Let that fever and tiger go to the fires : electricities which lie in herbs and waters.

यत् त्वा क्रुद्धाः प्रचक्रुर्मन्युना पुरुषे मृते ।
सुकल्पमग्ने तत् त्वया पुनस्त्वोद्दीपयामसि ॥ ५ ॥

When a man is dead the persons enraged with angers through this anger leave this fire away from use in removing diseases, but this deed of using fire to cure diseases is set right and again kindle this to use properly.

पुनस्त्वादित्या रुद्रा वसवः पुनर्ब्रह्मा वसुनीतिरग्ने ।
पुनस्त्वा ब्रह्मणस्पतिराधाद् दीर्घायुत्वाय
शतशारदाय ॥ ६ ॥

Use again this fire the learned men known *Adityas*, use again this fire the learned called Rudra and *Vasus;* use, in all frequency, this fire the learned man called Brahma who is the bringer of all fortunes, utilizes this fire and establishes it repeatedly, the master of vedic speech, for attaing long life lasting through hundred autumns.

यो अग्निः क्रव्यात् प्रविवेश नो गृहमिमं
पश्यन्नितरं जातवेदसम् । तं हरामि पितृयज्ञाय दूरं
स घर्ममिन्धां परमे सधस्थे ॥ ७ ॥

I use fire which is used for the purposes of removing diseas, killing foes and wild beasts has entered into my house (to become all in all), I, seeing the other one as *Jatvedas* (established these) remove it away to assign it for the purpose of giving health and pleasure to father and mother (alive). Let that fire (which is *Jatvedas*) get ablaze and inflame the caldron in Yaina.

क्रव्यादमग्निं प्र हिणोमि दूरं यमराज्ञो गच्छतु रिप्रवाहः ।

इहायमितरो जातवेदा देवो देवेभ्यो
हव्यं वहतु प्रजानन् ॥ ८ ॥

I, the house-holder, separately fix a side this *Kravyad.* fire, let it go to the king or the person of science as it is of violent nature and purpose. Here in home let the powerful other one called Jatvedas carry out the oblations dropped therein for the other physical and spiritual elements, it has them within its reach.

क्रव्यादमग्निमिषितो हरामि जनान् दृंहन्तं वज्रेण मृत्युम् ।
नि तं शास्मि गार्हपत्येन विद्वान् पितॄणां
लोके अपि भागो अस्तु ॥ ९ ॥

I, knowing its all aspects fix aside for its purpose the devastaing Kravyad fire which kills the men with its bolt-like power. I compitent in its use control this fire through the fire called *Garhpatya* and let it have its share in the performances of fathers and mothers.

क्रव्यादमग्निं शशमानमुक्थ्यं प्र हिणोमि
पथिभिः पितृयाणैः । मा देवयानैः
पुनरा गा अत्रैवैधि पितृषु जागृहि त्वम् ॥ १० ॥

I, the house-holder send this most devastating highly praised kravyad fire (to fulfill its purpose) by the ways and methods of the scientists. Let it not come again in its fixed operation by the ways of spiritual persons and let it be kept active in the works of the scientists.

समिन्धते संकसुकं स्वस्तये शुद्धा भवन्तः शुचयः पावकाः ।
जहाति रिप्रमत्येन एति समिद्धो अग्निः
सुपुना पुनाति ॥ ११ ॥

The men free from all sorts of material and spiritual vices, pure in nature and action and becoming the purifier of others enkindle the *Sanksuk* fire for the benefit of all. This enkinled fire make all leave evils, overpowees bad things and purifies the things by its purificatory power.

देवो अग्निः संकसुको दिवस्पृष्ठान्यारुहत् ।
मुच्यमानो निरेणसोऽमोगस्माँ अशस्त्याः ॥ १२ ॥

This effulgent Sanksuka fire mounts the heavenly regions. This fire being free from all defects make us free from all sorts of bad effects.

अस्मिन् वयं संकसुके अग्नौ रिप्राणि मृज्महे ।
अभूम यज्ञियाः शुद्धाः प्र ण आयूंषि तारिषत् ॥ १३ ॥

We making this *Sanksuk* fire ablaze always wipe out our intentions of eveil acts and become the performers of *Yajna* and pure in conscience, Let this become the source of prolonging our lives.

संकसुको विकसुको निर्ऋथो यश्च निस्वरः ।
ते ते यक्ष्मं सवेदसो दूराद् दूरमनीनशन् ॥ १४ ॥

These fires which are called Sanksuka (Breaker-up) Vikasuka (the Burster), Nirritha (the destroyer), Nihsvara (the silent one) in full cooperation drive away, your consumption far, far off from you, O man.

यो नो अश्वेषु वीरेषु यो नो गोष्वजाविषु ।
क्रव्यादं निर्णुदामसि यो अग्निर्जनयोपनः ॥ १५ ॥

We, (for safety of our side) expel the *Kravvad* fire which creates trouble and which has got place in our horses, in our men, in our cows, in our goats and in our sheep.

अन्येभ्यस्त्वा पुरुषेभ्यो गोभ्यो अश्वेभ्यस्त्वा ।

निः क्रव्यादं नुदामसि यो अग्निर्जीवितयोपनः ॥ १६ ॥

We drive away this Kravyad fire which is destroyer of life from other people, horses and cows.

यस्मिन् देवा अमृजत यस्मिन् मनुष्या उत ।
तस्मिन् घृतस्तावो मृष्ट्वा त्वमग्ने दिवं रुह ॥ १७ ॥

Through the means of which the learned men become free from all inpurities, through the means of which the men performing *Yajna* make them purified, pouring into that the oblations of ghee, rise O man to the higher state of enlightenment.

समिद्धो अग्न आहुत स नो माभ्यपक्रमीः ।
अत्रैव दीदिहि द्यवि ज्योक् च सूर्यं दृशे ॥ १८ ॥

Let not this fire which is enkindled and served with oblations leave us, let it blaze here in heavenly region and may we see long the sun.

सीसे मृड्ढ्वं नडे मृड्ढ्वमग्नौ संकसुके च यत् ।
अथो अव्यां रामायां शीर्षक्तिमुपबर्हणे ॥ १९ ॥

Let this fire made means remove whatever dirt remains in lead, whatever dirt in arrow whatever dirt in Sanksuk fire, whatever in the black sheep and whatever in the pillow on which rests the head.

सीसे मलं सादयित्वा शीर्षक्तिमुपबर्हणे ।
अव्यामसिक्न्यां मृष्ट्वा शुद्धा भवत यज्ञियाः ॥ २० ॥

O men become purified and pious by removing the dirt which is in lead which is in pillow on which rests the head and which is there in the black sheep.

परं मृत्यो अनु परेहि पन्थां यस्त एष इतरो देवयानात् ।

चक्षुष्मते शृण्वते ते ब्रवीमीहेमे वीरा बहवो भवन्तु ॥ २१ ॥

Let the death carry out its plan by the second path of it which is different one from the path of *Devayana* (the path by which travel the enlightened persons). I, the enlightened one tell it that like a man possessing eyss and ears let it go away and may there be large number of heroes around me.

इमे जीवा वि मृतैराववृत्रन्नभूद् भद्रा देवहूतिर्नो अद्य ।
प्राञ्चो अगाम नृतये हसाय
सुवीरासो विदथमा वदेम ॥ २२ ॥

These *Jivas*, the men are surrounded with the dead ones or the things of world which are perishable, our prayer to Divinety now be auspicious, may we go forward for dance and laughter, We having good children, may perform Yajna,

इमं जीवेभ्यः परिधिं दधामि मैषां नु गादपरो अर्थमेतम् ।
शतं जीवन्तः शरदः पुरूचीस्तिरो
मृत्युं दधतां पर्वतेन ॥ २३ ॥

I (God) fix here this limit for living ones, let none of them, none other transgress this limit, may they survive hundred lengthned autuman and may they bury death under mountain (by the power of continence).

आ रोहतायुर्जरसं वृणाना अनुपूर्वं यतमाना यदि स्थ ।
तान् वस्त्वष्टा सुजनिमा सजोषाः
सर्वमायुर्नयतु जीवनाय ॥ २४ ॥

O Jivas. You all accepting smileness live full lives, all of you striving one after another continue your effort. May Gracious God, the creater of all good things lead you live your lives to full existence.

यथाहान्यनुपूर्वं भवन्ति यथर्तव ऋतुभिर्यन्ति साकम् ।

यथा न पूर्वमपरो जहात्येवा धातरायूंषि
कल्पयैषाम् ॥ २५ ॥

As days pass one after another as the seasons united with each other come and go, as the latter does not leave former in the same way manage the lives of these men, My Lord.

अश्मन्वती रीयते सं रभध्वं वीरयध्वं प्र तरता सखायः ।
अत्रा जहीत ये असन् दुरेवा
अनमीवानुत्तरेमाभि वाजान् ॥ २६ ॥

O fellow men of the world, this world, like like a stony river is flowing swiftly (in time) go on, other your strength and cross it. Who soever are troublesme abound thcm here. Let us cross over the power which are free from all malignancies.

उत्तिष्ठता प्र तरता सखायोऽश्मन्वती नदी स्यन्दत इयम् ।
अत्रा जहीत ये असन्नशिवाः
शिवान्त्स्योनानुत्तरेमाभि वाजान् ॥ २७ ॥

O my worldly companions, rise up erect, cross over, the river (in the form of world present to us) that flows before us is stony. Abondon here the powers which are ungracious and let us cross to powers auspicious and favourable.

वैश्वदेवीं वर्चस आ रभध्वं शुद्धा भवन्तः शुचयः पावकाः ।
अतिक्रामन्तो दुरिता पदानि शतं हिमाः
सर्ववीरा मदेम ॥ २८ ॥

O my world companions, all of you, becoming pure, bright in thought and action and purifying others begin the prayer of God to attain the splendour who is the master of all and power of all powers. May we, overpassing all the tronbles and evils rejoice, with all our heroes, children etc. through a hundred autumn.

उदीचीनैः पथिभिर्वायुमद्भिरतिक्रामन्तोऽवरान् परेभिः ।
त्रिः सप्त कृत्व ऋषयः परेता मृत्युं
प्रत्यौहन् पदयोपनेन ॥ २९ ॥

The *Rishis* (Seer and Saints) through the excellent upward ways and methods of exhailing and inhailing breath and raising this excercise or practice upto twenty one times, crossing beyond the lower, reaching higher states overcome death putting obstacles in its way.

मृत्योः पदं योपयन्त एत द्राघीय आयुः प्रतरं दधानाः ।
आसीना मृत्युं नुदता सधस्थेऽथ
जीवासो विदथमा वदेम ॥ ३० ॥

O ye jivas, You all steady in postures of Yoga putting obst-cles in the working way of death, making even this existence prolonged and happy drive away death. We also in our home discuss and perform *Yajna*.

इमा नारीरविधवाः सुपत्नीराञ्जनेन सर्पिषा सं स्पृशन्ताम् ।
अनश्रवो अनमीवाः सुरत्ना आ रोहन्तु
जनयो योनिमग्रे ॥ ३१ ॥

Let these ladies be good wives of their respective good hus-bands, let these never be widows. Let them ador them-selves with fragrant balm and unguent. Let these ladies dressed with ornaments, having no tear in eyes and enjoying good health accupy a high status in their homes.

व्याकरोमि हविषाहमेतौ तौ ब्रह्मणा व्य१हं कल्पयामि ।
स्वधां पितृभ्यो अजरां कृणोमि दीर्घेणायुषा
समिमान्त्सृजामि ॥ ३२ ॥

I, the house-holding men, by the knowledge of the Vedic speeches make these two (Pitar : the men of experience and

action and the men in general) strongly it (in all respects). I, tdrough the cereals to be given to them, distinguish between two. For our learned living fathers (Pitar) I give food that casts away oldness and for these men I give that food that prongs life.

यो नो अग्निः पितरो हृत्स्व१न्तराविवेशामृतो मर्त्येषु ।
मय्यहं तं परि गृह्णामि देवं मा सो अस्मान्
द्विक्षत मा वयं तम् ॥ ३३ ॥

O Pitarah (the men of experience and actions) I, through knowledge and action grasp and hold within me Agni. the self-refulgent God who is immortal and has entered into the interior of the hearts of immortal us. He is endowed with unique powers. He neither even have indifference towards us nor we towards Him.

अपावृत्य गार्हपत्यात् क्रव्यादा प्रेत दक्षिणा ।
प्रियं पितृभ्य आत्मने ब्रह्मभ्यः कृणुता प्रियम् ॥ ३४ ॥

O Men of scientific feats. leaving the house-hold fire (for its purpose) go with the *Kravyad* fire (to solve other purposes) and by the dint of deterity do whatever is favourable to living learned fathers and mothers, for yourselves and for the men of learning (by utilizing this fire in medical war fare and other purposes).

द्विभागधनमादाय प्र क्षिणात्यवर्त्या ।
अग्निः पुत्रस्य ज्येष्ठस्य यः क्रव्यादनिराहितः ॥ ३५ ॥

The Kravyad fire not separated from house-hold and this used in the place of house-hold takes the double share of wealth of the eldest son and spoils him with poverty.

यत् कृषते यद् वनुते यच्च वस्नेन विन्दते ।
सर्वं मर्त्यस्य तन्नास्ति क्रव्याच्चेदनिराहितः ॥ ३६ ॥

If Kravyad fire is not separated from and is used in the place of house-hold fire, the man involved in loses all that he produces by ploughing that acquired by toil of hand and that by exehange of things.

अयज्ञियो हतवर्चा भवति नैनेन हविरत्तवे ।
छिनत्ति कृष्या गोर्धनाद् यं क्रव्यादनुवर्त्तते ॥ ३७ ॥

He whom this Kravyad fire (the fever or other disease) pursues becomes impious, is deprived of all splendour of life. The food given by him is not to be eaten (due to fear of developing disease). He deprives of agricultural yields and cow.

मुहुर्गृध्यैः प्र वदत्यार्तिं मर्त्यो नीत्य ।
क्रव्याद् यानग्निरन्तिकादनुविद्वान् वितावति ॥ ३८ ॥

The men whom this Kravyad fire very closely keeps into its clutehes, suffering from pains speak again and again in greeds.

ग्राह्या गृहाः सं सृज्यन्ते स्त्रिया यन्म्रियते पतिः ।
ब्रह्मैव विद्वानेष्यो३ यः क्रव्यादं निरादधत् ॥ ३९ ॥

When a women's husband dies, the homes are engrossed in pains and troubles. At this time the experienced physician who is able to drive away the Kravyad fire (disease) becalled.

यद् रिप्रं शमलं चकृम यच्च दुष्कृतम् ।
आपो मा तस्माच्छुम्भन्त्वग्नेः संकसुकाच्च यत् ॥ ४० ॥

Let the waters natural or medically prepared free me from ailing diet etc., dirt, whatever reverses have been done and also from the effect that is caused by *Sanksuk* fire.

ता अधरादुदीचीराववृत्रन् प्रजानतीः पथिभिर्देवयानैः ।

र्वतस्य वृषभस्याधि पृष्ठे नवाश्चरन्ति सरितः पुराणीः॥ ४१ ॥

By paths travelled by the sun-rays and winds these waters available by all flow from below and mount upward. The old rivers on the high summit of raining mountain flow a fresh and a new.

अग्ने अक्रव्यान्निष्क्रव्यादं नुदा देवयजनं वह ॥ ४२ ॥

Let this *Akravyad* fire (pure fire) drive away the *Kravyad one*. Let this carry the oblations to physical elements for whom these have been offered in the fire of vedi.

इमं क्रव्यादा विवेशायं क्रव्यादमन्वगात् ।
व्याघ्रौ कृत्वा नानानं तं हरामि शिवापरम् ॥ ४३ ॥

The Kravyad fire has entered him or he has adopted the way of Kravyad (under both circumstances) I, separating these two like two tigers and overpowering them drive away that what is ungracious.

अन्तर्धिर्देवानां परिधिर्मनुष्याणामग्निर्गार्हपत्य
उभयानन्तरा श्रितः ॥ ४४ ॥

This house-hold fire is rampart of learned men and *Yajna-devas*, the physical forces (concerned with Yajna) it is the wall of defence for the men. Thus it stands between both of them.

जीवानामायुः प्र तिर त्वमग्ने पितॄणां लोकमपि गच्छन्तु
ये मृताः । सुगार्हपत्यो वितपन्नरातिमुषामुषां
श्रेयसीं धेह्यस्मै ॥ ४५ ॥

This fire facilitates the jivas to live their full lives. Those who are dead go (to enjoy) the state assigned for Pitrins i.e. the Yajnikas—The Chandramas state. The good house-hold fire burns the internal enemies (i.e. passion, anger etc),

Let this make for the man, the each dawn more auspicious. This fire (used in wars) destroying all the adversries brings their wealth, their strength and possessions to us.

सर्वानग्ने सहमानः सपत्नानैषामूर्जं
रयिमस्मासु धेहि । ॥ ४६ ॥

This fire (used in wars) destroying all the adversaries brings their wealth their strength and possessions to us.

इममिन्द्रं वह्निं पप्रिमन्वारभध्वं स वो निर्वक्षद् दुरितादवद्यात्।
तेनाप हत शरुमापतन्तं तेन रुद्रस्य परि पातास्ताम् ॥ ४७ ॥

Ye men, you utilize into your ventures the mighty, defensive fire and that may save you from acts of fatal nature. By this fire kill the enemy attacking you and protect you on all sides from the weapon used by the cruel enemy.

अनड्वाहं प्लवमन्वारभध्वं स वो निर्वक्षद् दुरितादवद्यात् ।
आ रोहत सवितुर्नावमेतां षड्भिरुर्वीभिरमतिं तरेम ॥ ४८ ॥

Ye Men ! prepared and utilize the car deviced with electrical means and weapon and that may save you from disgrace and trouble. Enter into the ship of Savitar the constructive electricity (for your safety). Let us free ourselves from trouble by the dint of our five cognitive organs and the mind sixth.

अहोरात्रे अन्वेषि बिभ्रत् क्षेम्यस्तिष्ठन् प्रतरणः सुवीरः ।
अनातुरान्त्सुमनसस्तल्प बिभ्रज्ज्योगेव नः
पुरुषगन्धिरेधि ॥ ४९ ॥

This bed is the giver of rest day and night and is very very comfortable. It stands supportine the sleepers like a brave man. This bearing happy minded and undiseased men always remain with us with smell of man.

ते देवेभ्य आ वृश्चन्ते पापं जीवन्ति सर्वदा ।
क्रव्याद् यानग्निरन्तिकादश्वइवानुवपते नडम् ॥ ५० ॥

They who sever their connection from men of enlightenment and merits of from the meritorious qualities and deeds live in sin evermore. Those the Kravyad fire destroys from very near like the horse tramples down reed (do not find pleasure in life).

येऽश्रद्धा धनकाम्या क्रव्यादा समासते ।
ते वा अन्येषां कुम्भीं पर्यादधति सर्वदा ॥ ५१ ॥

They who are faithless and greedy after wealth and are violent, or living on others cost, always depend or keep their eyes on the cooking caldron of others, not on their own.

प्रेव पिपतिषति मनसा मुहुरा वर्तते पुनः ।
क्रव्याद् यानग्निरन्तिकादनुविद्वान् वितावति ॥ ५२ ॥

They whom the Kravyad fire (the disease caused by heart etc.) has in its clutches and pursue' frequently, fall down in their mind and spirit alike and this state for them comes and go further and further.

अविः कृष्णा भागधेयं पशूनां सीसं क्रव्यादपि चन्द्रं त आहुः
माषाः पिष्टा भागधेयं ते हव्यमरण्यान्या
गह्वरं सचस्व ॥ ५३ ॥

O this Kravyad fire (fatal disease) among tamed animals the black sheep is share, the learned tell that lead and iron are also its portions (as it used as weaponet) mashed beans are assigned as its eatable shares and this abides in dark wood.

इषीकां जरतीमिष्ट्वा तिल्पिञ्जं दण्डनं नडम् ।
तमिन्द्र इध्मं कृत्वा यमस्याग्निं निरादधौ ॥ ५४ ॥

Indra, the learned one making old *Ishika* (a kind of grass called Munja) shoot of sesmum, stalk of reed media and fuel controls the fire of *Yama*, the cycle of seasons.

प्रत्यञ्चमर्कं प्रत्यर्पयित्वा प्रविद्वान् पन्थां वि ह्याविवेशं ।
परामीषामसून् दिदेशं दीर्घेणायुषा
समिमान्त्सृजामि ॥ ५५ ॥

I, the learned one, knowing the way and method (of medication) enter into this life, I, sending diseases to setting sun set free the lives of those men and make them live a prolonged life.

सू०३ ।। ऋषिः—यमः ।। देवता—स्वर्गः, ओदनः, अग्निः ।। छन्दः—१, ४२, ४३, ४७ भुरिक् त्रिष्टुप्; २-७, ९-११, १४-१६, १८-२०, २३, २५-३३, ३५-३८, ४०, ४१, ४५, ४६, ४८-५४ त्रिष्टुप्; ८, १२, २१, २२, २४ जगती; १३, १७ स्वराडार्षी पङ्क्तिः; ३४ विराड् गर्भा त्रिष्टुप्; ३९अनुष्टुब्गर्भा त्रिष्टुप्; ४४ पराबृहती त्रिष्टुप्; ५५-६० सप्तपदाः शङ्कुमत्योऽतिजागतशाक्वरातिशाक्वरधात्यंगर्भा अति- धृतयः (?) (५५, ५७-६० कृतिः)

HYMN—3

Seer—Yamas, Subject matter—Svargah; Odanah; Agnih. Metre 1, 42, 43, 47 Bhuric Tristup, 2-7, 9-11, 14-16, 18-20, 23, 25-33, 35-38, 40, 41, 45, 46, 48-54 Tristup; 8, 12, 21, 22, 24 Jagati ; 13, 17 Svarad Arshi Panktih ; 34 Viradgarbha Tristup ; 39 Anustubgarbha Tristup ; 44 Para Brihati Tristup 55-60 Saptapadah Shankummatyah Atijagat Shakvar-Atishakvra Dhartyagarbha : Atidhritayah ?

पुमान् पुंसोऽधि तिष्ठ चर्मेहि तत्र ह्वयस्व यतमा प्रिया तें ।
यावन्तावग्रे प्रथमं संमेयथुस्तद्
वां वयो यमराज्ये समानम् ॥ १ ॥

O strong and mighty one among men ! become the master of all people and ascend to this seat. You call and select the lady (to marry as wife) who soever is to your liking (according to nature, merits and culture). Whatever strength you both have attained in first part of life, will be same and equal in the house-hold kingdom of life.

तावद् वां चक्षुस्तति वीर्याणि तावत् तेजस्ततिधा वाजिनानि ।
अग्निः शरीरं सचते यदैधोऽधा
पक्वान्मिथुना सं भवाथः ॥ २ ॥

O ye couple ! so strong is your sight, so many are your powers and energies, so is vigour and bodily splendour and so many are your feats and deeds. When the heat of passion warmly stimulate your body as fire enkindles fuel, then, you both attain maturity (by producing progeny).

समस्मिँल्लोके समु देवयाने सं स्मा समेतं यमराज्येषु ।
पूतौ पवित्रैरुप तद्ध्वयेथां यद्यद्
रेतो अधि वां संबभूव ॥ ३ ॥

You walk together in this world, walk and work together in the dealing with learned men, be together in the house-hold affairs. Whatever seed of cultures of yours has been developed, both of you in all your purity, receive and gain.

आपस्पुत्रासो अभि सं विशध्वमिमं जीवं जीवधन्याः समेत्य ।
तासां भजध्वममृतं यमाहुर्यमोदनं पचति वां जनित्री ॥ ४ ॥

O sons, Ye enter into the realm of Apah vital airs, O Ye attainers of lifes' boon, knowing this spirit (body) attain the immortality, the vitality of all these vital airs. Whatever the learned men call *Odana*, the hotch-potch of tenacious meterial elements, is cooked by matter, the mother of all of you, O Men.

यं वां पिता पचति यं च माता रिप्रान्निर्मुक्त्यै
शमलाच्च वाचः । स ओदनः शतधारः
स्वर्ग उभे व्याप नभसी महित्वा ॥ ५ ॥

O Ye couple ! whatever—*Odana*, Yajna oblation cooks your mother, whatever *Odana* cooks your father cooks to vanish sin and uncleanliness from speech, is that hundred-streamed splendid *Odana* which by its effect pervade both the regions —the earth and heaven.

उभे नभसी उभयांश्च लोकान् ये यज्वनामभिजिताः स्वर्गाः ।
तेषां ज्योतिष्मान् मधुमान् यो अग्रे तस्मिन्
पुत्रैर्जरसि सं श्रयेथाम् ॥ ६ ॥

O Ye house holding couple ! you attain both states and both the places of happiness which are attained by the performers of Yajna. In the old age live, with your sons in that high state which of these is rich in light and sweetness.

प्राचींप्राचीं प्रदिशमा रभेथामेतं लोकं श्रद्दधानाः सचन्ते ।
यद् वां पक्वं परिविष्टमग्नौ तस्य गुप्तये
दम्पती सं श्रयेथाम् ॥ ७ ॥

O Ye husband and wife ! Ye proceed onward in the eastern region of your house-hold life. This is the sphere and state which the people of faith attain. Whatever cooked cereal of yours has been offered in the fire of Yajna, you perform the life duties of house-hold life to save the same.

दक्षिणां दिशमभि नक्षमाणौ पर्यावर्तेथामभि पात्रमेतत् ।
तस्मिन् वां यमः पितृभिः संविदानः
पक्वाय शर्म बहुलं नि यच्छात् ॥ ८ ॥

O Ye couple you, stepping on southern quarter of this house-hold life (stepping in dexterity) move in your circling

course about this Vessel, the world under spatial boundaries. There in Yama, the sun accompanied with rays may give you plenty of happiness for your maturity.

प्रतीचीं दिशामियमिद् वरं यस्यां सोमो अधिपा मृडिता च ।
तस्यां श्रयेथां सुकृतः सचेथामधा
पक्वान्मिथुना सं भवाथः ॥ ९ ॥

The best of the region of your house-hold life and of this world vessel is indeed the Western region of which Soma, the moon is the prominent power and is giver of pleasure. You both enter into that sphere and follow the procedure of performing good deeds. Attain maturety in knowledge, O married couple.

उत्तरं राष्ट्रं प्रजयोत्तरावद् दिशामुदीची कृणवन्नो अग्रम् ।
पाङ्क्तं छन्दः पुरुषो बभूव विश्वैर्विश्वाङ्गैः
सह सं भवेम ॥ १० ॥

The most advanced nation or the house-hold life enjoys excellent state by subjects or by progeny. This northern region amongst other regions of house-hold life make us further advanced. Purush, the man is (Panktam Chhandah) fire-divisioned (by his culture, merits and acts). Let us be perfect with all our member parts.

ध्रुवेयं विराण्नमो अस्त्वस्यै शिवा पुत्रेभ्य उत मह्यमस्तु ।
सा नो देव्यदिते विश्ववार इर्यइव
गोपा अभि रक्ष पक्वम् ॥ ११ ॥

This below region or the earth is full of all splendours. Let there be all praise for it, May it by grace of God, be gracious for our sons and for us. May all-bounteous, good earth like grain and cereals protecting us keep safe all our ripe food.

पितेव पुत्रानभि सं स्वजस्व नः शिवा नो वाता
इह वान्तु भूमौ । यमोदनं पचतो देवते इह
तन्नस्तप उत सत्यं च वेत्तु ॥ १२ ॥

Let these (devata) meritorious house-holding couple meet us like a father meets and embraces his sons. May the winds with all auspiciousness for us, blow on this earth. Whatever rice for oblation these couple cook may that become the source, realization of our truthfulness and austerity.

यद्यत् कृष्णः शकुन एह गत्वा त्सरन् विषक्तं बिल आससाद
यद्वा दास्या३र्द्रहस्ता समङ्क्त उलूखलं
मुसलं शुम्भतापः ॥ १३ ॥

Whenever black birds (like crow or kite) comming here and stealthily throwing some morsel enters into house and whenever a maid servant wet-handed smears the pestle and mortar, let the water cleanse (these dirts).

अयं ग्रावा पृथुबुध्नो वयोधाः पूतः पवित्रैरप हन्तु रक्षः ।
आ रोह चर्म महि शर्म यच्छ मा दम्पती
पौत्रमघं नि गाताम् ॥ १४ ॥

This (Gravan) vital air has broad powers and is the supporter of life. It purified by pure air etc. destroys the disease. O Jiva mount this human body and afford great pleasure to body, mind and limbs. May not husband and wife even suffer from the deprivation of sons : children (i. e. darremness).

वनस्पतिः सह देवैर्न आगन् रक्षः पिशाचाँ अपबाधमानः ।
स उच्छ्रयातै प्र वदाति वाचं
तेन लोकाँ अभि सर्वाञ्जयेम ॥ १५ ॥

Let this Vanaspatih : fire destroying diseases come into our knowledge and experiment with all its mysterious powers and attributes. This rises up (in many forms) and becomes the source of making loud sound. By the medium of this let us conquer all the people and places.

सप्त मेधान् पशवः पर्यगृह्णन् य एषां ज्योतिष्माँ उत यश्चकर्श
त्रयस्त्रिंशद् देवतास्तान्त्सचन्ते स नः
स्वर्गमभि नेष लोकम् ॥ १६ ॥

All the living creatures assume in their bodies seven kinds of formative elements (Saptadhatus). Thirty three great cosmic powers cooperate them. He who is most effulgent amongst these powers and is of rare nature send us to the state of light and pleasure.

स्वर्गं लोकमभि नो नयासि सं जायया सह पुत्रैः स्याम ।
गृह्णामि हस्तमनु मैत्वत्र
मा नस्तारीन्निर्ऋतिर्मो अरातिः ॥ १७ ॥

O God ! if you send us to the state of special happiness, may we enjoy there with wife and children. The lady whose hand I grasp (in marrying her) follows me here strictly. Let not destruction and calamity trouble us.

ग्राहिं पाप्मानमति ताँ अयाम तमो व्यस्य प्र वदासि वल्गु ।
वानस्पत्य उद्यतो मा जिहिंसीर्मा तण्डुलं
वि शरीर्देवयन्तम् ॥ १८ ॥

We subdue *Grahi* disease which is a sin. O learned man You driving away darkness of ignorance teach us what ever is good for us. Let this wood-made pestle used by, not give us trouble, Let not spoil (by over crushing) this rice, let not destroy him who is busy in the cause of Yajna.

विश्वव्यचा घृतपृष्ठो भविष्यन्त्सयोनिर्लोकमुप याह्येतम् ।
वर्षवृद्धमुप यच्छ शूर्पं तुषं पलावानप
तद् विनक्तु ॥ १९ ॥

O Man ! desiring expand your power and influence, having ghee for *Yajna*, born in the same world come to this worldly dealing. Bring the winnowing—fun the materials of which it is made of nourished by rains, and thereby separate the chaff and refuse.

त्रयो लोकाः संमिता ब्राह्मणेन द्यौरेवासौ पृथिव्यन्तरिक्षम्
अंशून् गृभीत्वान्वारभेथामा प्यायन्तां
पुनरा यन्तु शूर्पम् ॥ २० ॥

These three world are brought into existence through the power of Divinity and of them consist this heavenly region, the earth and middle region. O Ye man taking rain begin winnowing and join all the prosperity. Thus, again come across this winnowing basket (and go further on).

पृथग् रूपाणि बहुधा पशूनामेकरूपो भवसि सं समृद्ध्या ।
एतां त्वचं लोहिनीं तां नुदस्व ग्रावा
शुम्भाति मलग इव वस्त्रा ॥ २१ ॥

Variously there are manifold forms and shapes of the animals but (in spite these varieties) the herb *Soma* by its own speciality is uniform. Let (by this herb) man remove off red-coloured skin. As the washer man washes clothes so this pressing stone cleans the things.

पृथिवीं त्वा पृथिव्यामा वेशयामि तनूः
समानी विकृता त एषा । यद्यद् द्युत्तं लिखितमर्पणेन
तेन मा सुस्रोर्ब्रह्मणापि तद् वपामि ॥ २२ ॥

I, the agriculturist set up this ground indeed in the earth. The body of it is originally consubstanted but in form it differs. Whatever parts of this earth have been ploughed and dug out let not leak and disperse out. I fill up them by sowing grain seed.

जनित्रीव प्रति हर्यासि सूनुं सं त्वा दधामि पृथिवीं पृथिव्या ।
उखा कुम्भी वेद्यां मा व्यथिष्ठा
यज्ञायुधैराज्येनातिषक्ता ॥ २३ ॥

As mother is filled with affection towards her son so the performer of Yajna has a longing for the Yajna pots. I, the priest set the ground on the earth and unite it, so that the jug,butter pot on the *Yajnavedi* stand firmly, as these are conjoined with *Yajna* apparatus and butter.

अग्निः पचन् रक्षतु त्वा पुरस्तादिन्द्रो रक्षतु दक्षिणतो मरुत्वान्
वरुणस्त्वा दृंहाद्धरुणे प्रतीच्या उत्तरात्
त्वा सोमः सं ददातै ॥ २४ ॥

Let fire which cooks (this oblation) preserve earth from eastern side, let *Indra*, the electricity accompanied by Maruts guard it from south, let *Varuna*, the substance of water strengthen and support it westward, and let the *Soma* element hold it together from north side.

पूताः पवित्रैः पवन्ते अभ्राद् दिवं च यन्ति पृथिवीं च लोकान्
ता जीवलाः जीवधन्याः प्रतिष्ठाः
पात्र आसिक्ताः पर्यग्निरिन्धाम् ॥ २५ ॥

Drops, purified by the feltering forces (air, rays etc) flow from the rain-clouds and go to worlds.........the earth and heaven. Let life-giving drops quickening all the creatures and supporting plants etc, put into vessel be boiled by fire.

आ यन्ति दिवः पृथिवीं सचन्ते भूम्याः सचन्ते अध्यन्तरिक्षम्
शुद्धाः सतीस्ता उ शुम्भन्त एव ता नः
स्वर्गमभि लोकं नयन्तु ॥ २६ ॥

The showers of water come down from sky and fall on the earth. Again they (in vapour-forms) rise to the atmospheric region from the earth. These purified this purify others also. Let these be the source of our rising to the state of happiness.

उतेव प्रभ्वीरुत संमितास उत शुक्राः शुचयश्चामृतासः ।
ता ओदनं दंपतिभ्यां प्रशिष्टा आपः
शिक्षन्तीः पचता सुनाथाः ॥ २७ ॥

These waters are indeed effectual, acceptable, splendid, pure and curative in eflect. These good, accepted, nicely brought waters cook food for wife and husband.

संख्याता स्तोकाः पृथिवीं सचन्ते प्राणापानैः
संमिता ओषधीभिः । असंख्याता ओप्यमानाः
सुवर्णाः सर्वं व्यापुः शुचयः शुचित्वम् ॥ २८ ॥

Some numbered drops of moisture come down on the earth and they become commensurate with the herbacious plants and the vital breaths. Many others unnumbered, scattered, beautiful in colour smear them in purity.

उद्योधन्त्यभि वल्गन्ति तप्ताः फेनमस्यन्ति बहुलांश्च बिन्दून् ।
योषेव दृष्ट्वा पतिमृत्वियायैतैस्तण्डुलैर्भवता समापः ॥ २९ ॥

These waters are heated rage and boil in commotion. They cast their foams and a large number of bubbles. Let these drops mingle with these rice as a woman sees her husband and embraces him for co-habitation.

उत्थापय सीदतो बुध्न एनानद्भिरात्मानमभि सं स्पृशन्ताम्
अमासि पात्रैरुदकं यदेतन्मितास्तण्डुलाः
प्रदिशो यदीमाः ॥ ३० ॥

Let these rice—grains lying low in the bottom be turned up ward (in the vessel) let them be mingled and blent with waters. I who is cooking *Odana*, have measured these waters with pots and these riee grains spreading in many sides (in side the vessel) are also measured.

प्र यच्छ पर्शुं त्वरया हरौषमहिंसन्त ओषधीर्दान्तु पर्वन् ।
यासां सोमः परि राज्यं बभूवामन्युता
नो वीरुधो भवन्तु ॥ ३१ ॥

O man, bring sickle or cutting instrument, hurry up, bring quickly. Harming not them cut the plants on their joints. These are indeed the plants whose king is the ***Soma***. **Let** these plants do not create wrath in us.

यां नवं बर्हिरोदनाय स्तृणीत प्रियं हृदश्चक्षुषो वल्ग्वस्तु ।
तस्मिन् देवाः सह दैवीर्विशन्त्विमं
प्राश्नन्त्वृतुभिर्निषद्य ॥ ३२ ॥

O men, stretch new mat this rice, let this be sweet to mind and nice to eye. Here let come the learned men and learned ladies together. They sitting there eat it according to seasons. Or Here let come learned men and learned ladies accompanied with each other. They sitting there eat it after giving oblations to Yajna devas according to the seasons.

वनस्पते स्तीर्णमा सीद बर्हिरग्निष्टोमैः संमितो देवताभिः ।
त्वष्ट्रेव रूपं सुकृतं स्वधित्यैना एहाः
परि पात्रे ददृश्राम् ॥ ३३ ॥

The seat is stretched (for priest) let the fire find place (in vedi). Let it be commensurate with the Agnistomas and the forces concerned with them as *Devas*. God has made the form of this fire nice with His power. Let these utensils of Yajna be in their respective pots.

षष्ट्यां शरत्सु निधिपा अभीच्छात् स्वः पक्वेनाभ्यश्नवातै ।
उपैनं जीवान् पितरश्च पुत्रा एतं
स्वर्गं गमयान्तमग्नेः ॥ ३४ ॥

May the master of grain seek or desire the state of light and happiness in sixty autumns by method and practice of cooking oblations. May fathers and sons depand on this. Let (these oblations) be offered in fire of Yajna which leads us to the state of happiness.

धर्ता ध्रियस्व धरुणे पृथिव्या अच्युतं त्वा देवताश्च्यावयन्तु ।
तं त्वा दम्पती जीवन्तौ जीवपुत्रावुद्
वासयातः पर्यग्निधानात् ॥ ३५ ॥

This fire as supporter stands firm on the breast of earth. Let the men of enlightenment stir this fire for Yajna which is unstired. Let the living wife and husband with their living children, remove the fire from its place and establish in the place of Yajña.

सर्वान्त्समागा अभिजित्य लोकान् यावन्तः कामाः
समतीतृपस्तान् । वि गाहेथामायवनं
च दर्विरेकस्मिन् पात्रे अध्युद्धरैनम् ॥ ३६ ॥

O men you, conpuerring over all the states of stages of life come (in to Yajna). Whatever desires you cherish fulfill (through Yajna). Let stiring spoon and ladle enter in to it and set it oblation in single vessel.

उप॑ स्तृणीहि प्रथय॑ पुरस्ता॑द् घृतेन॒ पात्र॑मभि घा॑रयैतत् ।
वाश्रेवोस्रा तरु॑णं स्तनस्युमि॒मं
दे॒वासो॑ अभिहि॒ङ्कृणोत ॥ ३७ ॥

O Man pour down ghee and spread it (the rice) in your front, sprinkle over ghee to fill this pot. Let the forces (concerned with the oblation offered in the fire of Yajna vedi) grasp it favourably like longing cows which welcome their suckling.

उपा॑स्तरीरक॑रो लो॒कमे॒तमु॒रुः प्र॑थताम॒सम॑ः स्व॒र्गः ।
तस्मि॑ञ्छ्रयातै महि॒षः सु॑प॒र्णो दे॒वा ए॑नं दे॒वता॑भ्यः
प्र य॑च्छान् ॥ ३८ ॥

O God You create this world (the earth) extend it in broad space. You create this unepualled wide sky where therein find support the tremendous sun. The rays of the sun gives this sun (the light and energy of the sun) to other mysterous forces and world.

यद्य॑ज्जा॒या पच॑ति॒ त्वत् प॒रःप॑रः॒ पति॑र्वा जाये॒ त्वत् ति॒रः ।
सं तत् सृ॑जेथां स॒ह वां तद॑स्तु संपा॒दय॑न्तौ
स॒ह लो॒कमेक॑म् ॥ ३९ ॥

O men. whatever your wife a part from you prepares and O lady what ever your husband beside you prepares be combined and common. Let it be done together with joint effort as you both are trying to attain the same one state.

याव॑न्तो अ॒स्याः पृ॑थि॒वीं सच॑न्ते अ॒स्मत् पु॒त्राः
परि॒ ये सं॑बभू॒वुः । सर्वा॒ंस्ताँ उप॒ पात्रे॑ ह्वयेथां
नाभि॑ं जाना॒नाः शिश॑वः स॒माया॑न् ॥ ४० ॥

Let all these offsprings of mine born in my life from me who are her and there around us and live the earth on the earth we invite them all in our *Patra,* meritorious performance (as Yajna etc.) The children knowing their close relation come together.

वसोर्या धारा मधुना प्रपीना घृतेन मिश्रा अमृतस्य नाभयः
सर्वास्ता अव रुन्धे स्वर्गः षष्ट्यां शरत्सु
निधिपा अभीच्छात् ॥ ४१ ॥

Svarga the state of great happiness retains all those streams of prosperity which are swollen with honey and mingled with ghee and are the source of immortality. The protector of desires this (Svarga) in sixty autumns.

निधिं निधिपा अभ्येनमिच्छादनीश्वरा अभितः
सन्तु येऽन्ये । अस्माभिर्दत्तो निहितः
स्वर्गस्त्रिभिः काण्डैस्त्रीन्त्स्वर्गानरुक्षत् ॥ ४२ ॥

The treasures of treasure desires this great treasure. Thoes who are deprived of such powers of munificence wander around. The *Svarga,* state of happiness attainable by our alms giving is safe. Let the treasurer of this treasure rise to this state which consists of physical, spiritual and mental pleasure by three acts-Yajna, munifience and austarity.

अग्नी रक्षस्तपतु यद् विदेवं क्रव्यात् पिशाच
इह मा प्र पास्त । नुदाम एनमप रुध्मो
अस्मदादित्या एनमङ्गिरसः सचन्ताम् ॥ ४३ ॥

Let the fire burn that disease which creates trouble in limbs and organs. The fatal diseas which consumes the flesh of diseased let not find even narrow safety here. We drive it away. We keep it far off from us. The physicians knowing treatment from rays, the scientist knowing causes of disease and their medicines pursue this (disease).

आदित्येभ्यो अङ्गिरोभ्यो मध्विदं घृतेन मिश्रं
प्रति वेदयामि । शुद्धहस्तौ ब्राह्मणस्यानिहत्यैतं
स्वर्गं सुकृतावपीतम् ॥ ४४ ॥

This honey-mixed with ghee is assigned for the learned known Adityas and Angirases I, the priest declare. The couple who are pure at hand and have acquired good by not causing any harm to the master of vedic speech and knowledge attain this state of *Svarga*, the happiness.

इदं प्रापमुत्तमं काण्डमस्य यस्माल्लोकात् परमेष्ठी समाप ।
आ सिञ्च सर्पिर्घृतवत् समङ्ग्ध्येष
भागो अङ्गिरसो नो अत्र ॥ ४५ ॥

I, the devotee have obtained the good portion of that knowledge through which the sustain or of the universe has in to his control. Oman put here the honey-mixed with ghee and mix ghee further therein. This is the portion of us, the man of sciences.

सत्याय च तपसे देवताभ्यो निधिं शेवधिं परि दद्म एतम् ।
मा नो द्यूतेऽव गान्मा समित्यां
मा स्मान्यस्मा उत्सृजता पुरा मत् ॥ ४६ ॥

We the man in house-hold, consign this treasure, this rich deposit for the cause of truth. austerity and the persons of great merits or the forces concerned with Yajna. Let not this (geneous) gift go to gambling and the men in bad company. Let it not be owned by any one else except us.

अहं पचाम्यहं ददामि ममेदु कर्मन् करुणेऽधि जाया ।
कौमारो लोको अजनिष्ट पुत्रो३ऽन्वारभेथां
वय उत्तरावत् ॥ ४७ ॥

I, the house-holding Yajna-performer cook oblation, I offer it to (in to the fire of) Yajna and only my wife attends this holy benevolent service. Youth full son has been be gotten for this *Loka*, work to be furthered. May he begin the life of success and triunph.

न किल्बिषमत्र नाधारो अस्ति न यन्मित्रैः सममममान एति ।
अनूनं पात्रं निहितं न एतत् पक्तारं पक्वः
पुनरा विशाति ॥ ४८ ॥

Here (in the act of munificene) is no sin or fault, no reservation. This also dose not rest allied with other friends. This vessel perfectly full is fixd for the purpose (of giving). The cooked food returns to man who cooks i. e. the gift given returns to giver.

प्रियं प्रियाणां कृणवाम तमस्ते यन्तु यतमे द्विषन्ति ।
धेनुरनड्वान् वयोवय आयदेव
पौरुषेयमप मृत्युं नुदन्तु ॥ ४९ ॥

Let us do good for our friends, those who hate this our generosity, go to darkness cow, Ox and bring strength in deed and strength drive away death of human-being.

समग्नयो विदुरन्यो अन्यं य ओषधीः सचते यश्च सिन्धून् ।
यावन्तो देवा दिव्या ३ तपन्ति हिरण्यं
ज्योतिः पचतो बभूव ॥ ५० ॥

The Agnis: heats, of which one works in herbs and plants, and one works in rivers and oceans, come in unison of each other. All the forces which shine in the heaven send shining light to him who cook oblation.

एषा त्वचां पुरुषे सं बभूवानग्नाः सर्वे पशवो ये अन्ये।

क्षुत्रेखात्मानं परिं धापयाथोऽमोतं
वासो मुखमोदनस्य ॥ ५१ ॥

Man nas received this skin which is tender one among other skins (as it has not hair upon it). The other animals are not naked (they have also skin covers). O man and women dress you with cloths. The cloth to cover the mouth of Odana oblation, be woven by yourselves.

यदक्षेषु वदा यत् समित्यां यद्वा वदा अनृतं वित्तकाम्या।
समानं तन्तुमभि संवसानौ तस्मिन्त्सर्वं
शमलं सादयाथः ॥ ५२ ॥

O Ye men and women ! whatever lie you tell in plays, whatever in meeting, and whatever untruth you speak in desiring wealth let all this dirt be left out in the lie or untruth itself. You always dress your self with common dress.

वर्षं वनुष्वापि गच्छ देवांस्त्वचो धूमं पर्युत्पातयासि ।
विश्वव्यचा घृतपृष्ठो भविष्यन्त्सयोनिर्लोकमुप
याह्येतम् ॥ ५३ ॥

O Man, take full advantage of rain, attend the enlightened persons or contact throgh Yajna the forces of nature and let the smoke of Yajna spread out on your skins (for the wholesomeness of body and mind), you spreading your name and fome broadly, carrying ghee on your back (for Yajna), becoming akin with others deal in this world (with each other).

तन्वं स्वर्गो बहुधा वि चक्रे यथा विद आत्मन्नन्यवर्णाम्।
अपाजैत् कृष्णां रुशतीं पुनानो या लोहिनी
तां ते अग्नौ जुहोमि ॥ ५४ ॥

The heavenly region transfers its splendour in many forms, as that it finds in it a different colour. Taking bright in to

fold removes dark away. What is the rednesstf of it I, the Yajna fined fire in which I drop oblation.

प्राच्यै त्वा दिशे३ऽग्नयेऽधिपतयेऽसिताय रक्षित्र आदित्यायेषुमते
एतं परि दद्मस्तं नो गोपायतास्माकमैतोः ।
दिष्टं नो अत्र जरसे नि नेषज्जरा मृत्यवे
परि णो ददात्वथ पक्वेन सह सं भवेम ॥ ५५ ॥

For taking use from them, we offer the oblations in Yajna fire to the name of eastern region, fire controlling this regions is *Asit*, the force protecting all, Aditya possessing the various rays as arrows for germs of diseases. Let these powers take this oblation and become the source of our protection. Let them be helpful in our well-being. Let them conduct us to full matured age and thereafter this old age conduct us to death. Thereafter agaiu we come to this world with ripenss of our previous deserts.

दक्षिणायै त्वा दिश इन्द्रायाधिपतये तिरश्चिराजये
रक्षित्रे यमायेषुमते ।
एतं परि दद्मस्तं नो गोपायतास्माकमैतोः ।
दिष्टं नो अत्र जरसे नि नेषज्जरा मृत्यवे परि णो ददात्वथ
पक्वेन सह सं भवेम ॥ ५६ ॥

For taking use from them, we offer the obltions in Yajna fire to the name of southern region, electricity cantrolling the region, the row of rays and winds protecting all, Yama, the seasonal cycle possessing vorions qualities as arrows for germs of various diseases. Let......(rest is) like previous.

प्रतीच्यै त्वा दिशे वरुणायाधिपतये पृदाकवे
रक्षित्रेऽन्नायेषुमते । एतं परि दद्मस्तं
नो गोपायतास्माकमैतोः ।

दिष्टं नो अत्रं जरसे नि नेषज्जरा मृत्यवे परिं णो
दद्दात्वथं पक्वेनं सह सं भवेम ॥ ५७ ॥

For taking use from them, we offer the oblations in Yajna fire to the name of western region, Varuna, the substanc of wathrs controlling the region, *Pridaku*, protecting all, *Anna*, grains possessing various qualities as arrows for hunder etc. Let......rest is like previous.

उदीच्यै त्वा दिशे सोमायाधिपतये स्वजायं
रक्षित्रेऽशन्या इषुंमत्यै ।
एतं परिं दद्मस्तं नों गोपायतास्माकमैतोंः ।
दिष्टं नो अत्रं जरसे नि नेषज्जरा मृत्यवे परिं णो
दद्दात्वथं पक्वेनं सह सं भवेम ॥ ५८ ॥

For taking use from them, we offer oblation in Yajna fire to the name of northern region, *Soma* controlling the region, *Svaja*, protecting all thunder-bolt possessing various powers as arrow for germs and insects. Let......rest is like previous.

ध्रुवायै त्वा दिशे विष्णवेऽधिपतये कल्माषग्रीवाय
रक्षित्र ओषंधीभ्य इषुंमतीभ्यः ।
एतं परिं दद्मस्तं नों गोपायतास्माकमैतोंः ।
दिष्टं नो अत्रं जरसे नि नेषज्जरा मृत्यवे परिं णो
दद्दात्वथं पक्वेनं सह सं भवेम ॥ ५९ ॥

For taking use from them, we offer oblation in Yajna fire to the name of region down below, Vishnu, controlling the region, Kalma shgriva, protecting all, medicinal plants various power as arrows foı diseases. Let......rest is like previous.

ऊर्ध्वायै त्वा दिशे बृहस्पतयेऽधिपतये श्वित्राय
रक्षित्रे वर्षायेषुमते । एतं परि दद्मस्तं
नो गोपायतास्माकमैतोः । दिष्टं नो अत्र जरसे
नि नेषज्जरा मृत्यवे परि णो ददात्वथ पक्वेन
सह सं भवेम ॥ ६० ॥

For taking use from them, we offer oblation in Yajna fire to the name of the region above, Brihaspati controlling the region, Shvitra, protecting all, rain having various qualities as arrow for many disease. Let these powers take this oblation and become the source of our portection, Let them be helpful in our well-being. Let them conduct us to full matured age and thereafter this old age conduct us to death. Therefter again we come to this world with ripeness of our previous deserts.

सू० ४ ॥ ऋषिः—कश्यपः ॥ देवता—वशा ।; छन्दः—१-६, ८-१९, २१-३१, ३३-४१, ४३-५३ अनुष्टुप; ७ भुरिगनुष्टुप्; २० विराडनुष्टुप; ३२ उष्णिग् बृहतीगर्भाऽनुष्टुप्; ४२ बृहतीगर्भाऽनुष्टुप् ॥

HYMN 4

Seer—Kashyap. Subject—matter-Vasha, Metre-1-6, 8, 19, 21, 31, 33-41,43-53 Anustup; 7 Bhuriganustub; 20 Virad Anustup; 32 Ushnig Brihatigarbha Anustub; 42 Brihatigarbha Anustub.

ददामीत्येव ब्रूयादनु चैनामभुत्सत ।
वशां ब्रह्मभ्यो याचद्भ्यस्तत् प्रजावदपत्यवत् ॥ १ ॥

I give gift, should in deed be the word of the houe-holder. He should always have a good feeling for this cow. He should give the cow to those men who are the masters of spirtulity and divinity and ask for this. This kind of gift bringth sons and progeny.

प्रजयां स वि क्रीणीते पशुभिश्चोप दस्यति ।
य आर्षेयेभ्यो याचद्भ्यो देवानां गां न दित्संति ॥ २ ॥

He who does not desire to give the cow meant for the purpose of the enlightened persons and their forces concerned with Yajna as the acceptors of oblations to the masters of Vedic knowledge and speech desiring and asking for it sells his progeny and suffers loss of his cattles.

कूटयास्य सं शीर्यन्ते श्लोणया काटमर्दति ।
बण्डया दह्यन्ते गृहाः काणया दीयते स्वम् ॥ ३ ॥

The men of this man who does not give gift of cow perish by a harmless cow. They are pushed in well or pit by lame in firm cow, His houses are burnt by criffled cow. His wealth is destroyed throgh one-eyed cow.

विलोहितो अधिष्ठानाच्छक्नो विन्दति गोपतिम् ।
तथा वशायाः संविद्यं दुरदभ्ना ह्युच्यसे ॥ ४ ॥

The red fever from the place of cow droppings attack the master of cow. The name of Vasha is meaningful as She is uncontrollable.

पदोरस्या अधिष्ठानाद् विक्लिन्दुर्नाम विन्दति ।
अनामनात् सं शीर्यन्ते या मुखेनोपजिघ्रति ॥ ५ ॥

From the place where this cow puts her hoofs there develops in the master of cow the disease, called Viklindu (a kind of leucoderma). The cows whom she snips in stantaneously perish (by sever decay).

यो अस्याः कर्णावास्कुनोत्या स देवेषु वृश्चते ।
लक्ष्म कुर्व इति मन्यते कनीयः कृणुते स्वम् ॥ ६ ॥

He who troubles the ears of this cow makes an assault on the

learned pearned persons (and Yajna-devas). He thinks he is making thus a mark but he diminishes his wealth by this act.

यदस्याः कस्मै चिद् भोगाय बालान् कश्चित् प्रकृन्तति ।
ततः किशोरा म्रियन्ते वत्सांश्च घातुको वृकः ॥ ७ ॥

Who soever for the beauty or advantage of any one cut and applies the long hair of her tail, his youthful children die (as the consequence of this act) and wolf kills the children.

यदस्या गोपतौ सत्या लोम ध्वाङ्क्षो अजीहिडत् ।
ततः कुमारा म्रियन्ते यक्ष्मो विन्दत्यनामनात् ॥ ८ ॥

If, in spite of her master accompanying her, a carrion crow harms with scratch the hair of cow the youthful children become dead and consumptipn easily overpowes them.

यदस्याः पल्पूलनं शकृद् दासी समस्यति ।
ततोऽपरूपं जायते तस्मादव्येष्यदेनसः ॥ ९ ॥

If a maid servant throws the urinal substance of cow with her dropping the master of cow, not cleared of that sin becomes deformed.

जायमानाभि जायते देवान्त्सब्राह्मणान् वशा ।
तस्माद् ब्रह्मभ्यो देयैषा तदाहुः स्वस्य गोपनम् ॥ १० ॥

The Vasha (cow) in its very inception is meant (by its milk, ghee and milky preparations) for *Yajna Devas*, learned men inclusive of the priests and masters of the Vedas. Therefore it is to be given to them (priest ete). This they call their preserved wealth.

य एनां वनिमायन्ति तेषां देवकृता वशा ।
ब्रह्मज्येयं तदब्रुवन् य एनां निप्रियायते ॥ ११ ॥

Thoes Brahmanas who comes ask for this cow, really made by the natural power for their sake. He who retains this cow as his own and does not give as gift, on trages them (the Devas).

य आर्षेयेभ्यो याचद्भ्यो देवानां गां न दित्सति ।
आ स देवेषु वृश्चते ब्राह्मणानां च मन्यवे ॥ १२ ॥

He who witholds the cow meant for *Devas* from the sters of the vedic speech and knowledge who ask the gift, in fringes the right of rhe *Devas* and become the subjects of the wrath of Brahmanas.

यो अस्य स्याद् वशाभोगो अन्यामिच्छेत तर्हि सः ।
हिंस्ते अदत्ता पुरुषं याचितां च न दित्सति ॥ १३ ॥

The master of the cow, for whatever profit he has to draw from her should seek another cow. The cow not given when asked for harms the man who does not give her.

यथा शेवधिर्निहितो ब्राह्मणानां तथा वशा ।
तामेतदच्छायन्ति यस्मिन् कस्मिंश्च जायते ॥ १४ ॥

This cow of Brahmanas is like a safely stored rich treasure. Wherever she is born Brahmanas come near her.

स्वमेतदच्छायन्ति यद् वशां ब्राह्मणा अभि ।
यथैनानन्यस्मिन् जिनीयादेवास्या निरोधनम् ॥ १५ ॥

If Brahmanas come near the cow they indeed come near their wealth. Withholding of this cow, in other word, mounts to be the Oppression of them.

चरेदेवा त्रैहायणादविज्ञातगदा सती ।
वशां च विद्यान्नारद ब्राह्मणास्तर्ह्येष्याः ॥ १६ ॥

The cow without name till three years go with her mother at her masters, house. When the master knows about her he should seek Brahman for giving her to him, O learned man.

य एनामवशामाह देवानां निहितं निधिम् ।
उभौ तस्मै भवाशर्वौ परिक्रम्येषुमस्यतः ॥ १७ ॥

Bhava and Sharva (two forceful powers of fire) both moving round him shoot their shafts at him who calls *Vasha* and *Avasha* the cow not to be given, which is a preserved treasure of the Devas.

यो अस्या ऊधो न वेदाथो अस्या स्तनानुत ।
उभयेनैवास्मै दुहे दातुं चेदशकद् वशाम् ॥ १८ ॥

For the man who has not even the knowledge cows' udder and teats she yields milk with these two if he proposes to give the cow as a gift.

दुरदभ्नैनमा शये याचितां च न दित्सति ।
नास्मै कामाः समृध्यन्ते यामदत्त्वा चिकीर्षति ॥ १९ ॥

If the master of the cow does not give her to Brahmana who begs for her, the cow remains with him uncontrolled. All the wishes and hopes which he cherishes by with holding this cow are in vain.

देवा वशामयाचन् मुखं कृत्वा ब्राह्मणम् ।
तेषां सर्वेषामददद्धेडं न्येति मानुषः ॥ २० ॥

The learned man (as the men-devas of Yajna who desires *Dākshina* and the Deva of the *Yajna* who accepts only oblations) beg cow making Brahman, the vedic priest as their mouth. The man who does not give gift become the subject of the wrath of all of them (as his deed is sacrilegeous).

हेडं पशूनां न्येति ब्राह्मणेभ्योऽददद् वशाम् ।
देवानां निहितं भागं मर्त्यश्चेन्निप्रियायते ॥ २१ ॥

If man the mortal appropriates the part (the cow) assigned to *Davas*, doesnot give the cow to Brahmanas, comes to face the wrath of cattles.

यदन्ये शतं याचेयुर्ब्राह्मणा गोपतिं वशाम् ।
अथैनां देवा अब्रुवन्नेवं ह विदुषो वशा ॥ २२ ॥

If hundred others beg the cow from her master, she, the learned say, belonges only to him who is enlightened and intelligent.

य एवं विदुषेऽदत्त्वाथान्येभ्यो ददद् वशाम् ।
दुर्गा तस्मा अधिष्ठाने पृथिवी सहदेवता ॥ २३ ॥

From him, does not give the cow to man of knowledge and learning and gives her to others else, the earth, with other natural and spiritual force become the resort of miseries.

देवा वशामयाचन् यस्मिन्नग्रे अजायत ।
तामेतां विद्यान्नारदः सह देवैरुदाजत ॥ २४ ॥

In whose possession this cow is first produced, the *Davas*, beg her from him. The cow says *Narada*, the learned man, flourishes with these *Devas*.

अनपत्यमल्पपशुं वशा कृणोति पूरुषम् ।
ब्राह्मणैश्च याचितामथैनां निप्रियायते ॥ २५ ॥

The cow makes deprived of progeney and cattle the man who, in spite of her being demended by the Brahmanas withholds her for his own end.

अग्नीषोमाभ्यां कामाय मित्राय वरुणाय च ।

तेभ्यो याचन्ति ब्राह्मणास्तेष्वा वृश्चतेऽददत् ॥ २६ ॥

Tne Brahmanas beg cow (from her master for *Agni, Soma,* Mitra, *Varuna* and *Kama* to offer the oblations for these Yajna devas with milk, ghee, *Curd* etc.) Therefore, the men not giving the cow commits sacrilege on these devas.

यावदस्या गोपतिर्नोपश्रृणुयादृचः स्वयम् ।
चरेदस्य तावद् गोषु नास्य श्रुत्वा गृहे वसेत् ॥ २७ ॥

The cow hold move among the cows of her master until he does not hear the verses himself. When he hears the verses the cow sould not in his hours.

यो अस्या ऋच उपश्रुत्याथ गोष्वचीचरत् ।
आयुश्च तस्य भूतिं च देवा वृश्चन्ति हीडिताः ॥ २८ ॥

These mysterious natural and supranatural forces enraged (diverted from their natural ways) cut down the life and prosperity of that man who being the master of this cow, having here the verses of R.K allows the cow to move among his cows.

वशा चरन्ती बहुधा देवानां निहितो निधिः ।
आविष्कृणुष्व रूपाणि यदा स्थाम जिघांसति ॥ २९ ॥

The *Vasha* movig in many places is the dwelling stored treasure of the *Devas*. Whcn she desires to go to her various natures.

आविरात्मानं कृणुते यदा स्थाम जिघांसति ।
अथो ह ब्रह्मभ्यो वशा याच्ञ्याय कृणुते मनः ॥ ३० ॥

The cow, when desires to go to her dwlling place manifest her nature. Them she makes her longing clear to receive demand for her from the Brahmanas.

मनसा सं कल्पयति तद् देवाँ अपि गच्छति ।
ततो ह ब्रह्माणो वशामुपप्रयन्ति याचितुम् ॥ ३१ ॥

The master of the cow settles the thought in his mind. This thought goes to learned men. Consequently the Brahma- comes and asks for the cow.

स्वधाकारेण पितृभ्यो यज्ञेन देवताभ्यः ।
दानेन राजन्योऽ वशाया मातुर्हेडं न गच्छति ॥ ३२ ॥

The Rajanya, Prince, by making provision for living fathers and mothers of the people, by perforamce of yajnas for the natural and supra natural forces and by munificence, does not incur the wrath and curse of the mother of vasha.

वशा माता राजन्यस्य तथा संभूतमग्रशः ।
तस्या आहुरनर्पणं यद् ब्रह्मभ्यः प्रदीयते ॥ ३३ ॥

Vesha is the mother of Rajanya, the man of warrior community and this a decided priority. The cow to be given to Brahmanas, if given to them is not treated to be a gift, say the learned men (as it is indeed the property of Brahmanas).

यथाज्यं प्रगृहीतमालुम्पेत् स्रुचो अग्नये ।
एवा ह ब्रह्मभ्यो वशामग्नय आ वृश्चतेऽददत् ॥ ३४ ॥

As a man (Yajamana) in stead of offering the oblation of ghee held in spoon assigned for Agni makes it fall outside and consequently becomes in fringer of the right of Agni, so the man who dies not give cow to Brahmanas in fringes the rights owned by them.

पुरोडाशवत्सा सुदुघा लोकेऽस्मा उप तिष्ठति ।
सास्मै सर्वान् कामान् वशा प्रददुषे दुहे ॥ ३५ ॥

The cow, *Purodasha* is like whose calf and is yielder of good

milk is to be had in other life by the giver of gift. She fulfills his all desires and hopes (concerned with her).

सर्वान् कामान् यमराज्ये वशा प्रददुषे दुहे ।
अथाहुर्नारकं लोकं निरुन्धानस्य याचिताम् ॥ ३६ ॥

In the kindgom of All-controlling God, the vasha fulfills all the wishes of this giver. But rests assigned for him the hall (state of unhappiness) who retains with him the cow asked for, say the men of wisdom.

प्रवीयमाना चरति क्रुद्धा गोपतये वशा ।
वेहतं मा मन्यमानो मृत्योः पाशेषु बध्यताम् ॥ ३७ ॥

The cow, having been pregnant wanders enraged against her master and tells (that) the man deeming her barren must be bound in snares of death.

यो वेहतं मन्यमानोऽमा च पचते वशाम् ।
अप्यस्य पुत्रान् पौत्रांश्च याचयते बृहस्पतिः ॥ ३८ ॥

The Supreme Being compels for beggary in life the sons and grand sons of the men who knowing Vasha as barren keeps her cry and frown in his home.

महदेषाव तपति चरन्ती गोषु गौरपि ।
अथो ह गोपतये वशाददुषे विषं दुहे ॥ ३९ ॥

The cow even moving in cows feel a great burning in to her and therefore yields poision for her master who does not give her away.

प्रियं पशूनां भवति यद् ब्रह्मभ्यः प्रदीयते ।
अथो वशायास्तत् प्रियं यद् देवत्रा हविः स्यात् ॥ ४० ॥

Whatever is given for Brahmanas favourable for animalls.

But for is indeed favourable that which is meant for the oblation of the *Yajnadevas* (through milk ghee and curd).

या वशा उदकल्पयन् देवा यज्ञादुदेत्य ।
तासां विलिप्त्यं भीमामुदाकुरुत नारदः ॥ ४१ ॥

Narad, the man of great intelligence accepts that fierce *Vilipti* (who yields more butter) amoug the cows whom the cosmic forces emerging out from the *Yajna*, creation process think and accept.

तां देवा अमीमांसन्त वशेया३मवशेति ।
तामब्रवीन्नारद एषा वशानां वशतमेति ॥ ४२ ॥

About this *Vasha* the learned persons hold consideration whether this *Vasha* is controllable or not. Narad, the most experienced one tells of her as her being most controllable of all the cows.

कति नु वशा नारद यास्त्वं वेत्थ मनुष्यजाः ।
तास्त्वा पृच्छामि विद्वांसं कस्या नाश्नीयादब्राह्मणः ॥ ४३ ॥

I ask you Narad (the most experienced and learned one) how many are these *Vashas*, the cows or powers which you take as born among mankind and of whose milk product should not eat the man who is not Brahmana.

विलिप्त्या बृहस्पते या च सूतवशा वशा ।
तस्या नाश्नीयादब्राह्मणो य आशंसेत भूत्याम् ॥ ४४ ॥

O Brihaspati (the men of great experience) one who is not Brahman, the master of vedic speech and knowledge and desires power and eminece should not eat the milk product of the cows called *Vilipti*, Sutvasha (the mother of Vasha) and Vasha.

नमस्ते अस्तु नारदानुष्ठु विदुषे वशा ।
कतमासां भीमतमा यामदत्त्वा पराभवेत् ॥ ४५ ॥

O Narad (most experienced one) my obeisance to you who has a quick knowledge of cows (Let me know) which of these is the fierce vasha whom withhilding for him a man comes to frustration.

विलिप्ती या बृहस्पतेऽथो सूतवशा वशा ।
तस्या नाश्नीयादब्राह्मणो य आशंसेत भूत्याम् ॥ ४६ ॥

O Brihaspati Abrahmana desiring power and eminence should not eat milk of those which are among *Vilipti*, *Sutvasha* and Vasha.

त्रीणि वै वशाजातानि विलिप्ती सूतवशा वशा ।
ताः प्र यच्छेद् ब्रह्मभ्यः सोऽनाव्रस्कः प्रजापतौ ॥ ४७ ॥

These are three kinds of cows- *Vilipti*, one yielding more ghee, *Subavasha*, one which produces vasha; *Vasha*, one whsch is controllable. He who gives these cows to Brahmanas become unsacrilegious before the Lord of the creation.

एतद् वो ब्राह्मणा हविरिति मन्वीत याचितः ।
वशां चेदेनं याचेयुर्या भीमाददुषो गृहे ॥ ४८ ॥

If Brahmanas ask for that fierce cow which remains in the house of him who does not give her, he on being asked for thinks like thus: O Brahmanas this is your gift.

देवा वशां पर्यवदन् न नोऽदादिति हीडिताः ।
एताभिर्ऋग्भिर्भेदं तस्माद् वै स पराभवत् ॥ ४९ ॥

The *Devas*, men of learning, enraged with that the master of cow does not give her to them. say, with these verses they

create *Bheda.* Consequently the with holder of cow finds him frustrated.

उतैनां भेदो नाददाद् वशामिन्द्रेण याचितः ।
तस्मात् तं देवा आगसोऽवृश्चन्नहमुत्तरे ॥ ५० ॥

Bheda bcgged by *Indra*, the mighty ruler does not give this *Vasha* to him. In consequencc of this sin the Devas kill him in war.

ये वशाया अदानाय वदन्ति परिरापिणः ।
इन्द्रस्य मन्यवे जाल्मा आ वृश्चन्ते अचित्त्या ॥ ५१ ॥

The men of bad counsel who advise refusal of giving the cow, are miscreants and they through their foolishness become subject of the anger of *Indra*.

ये गोपतिं पराणीयाथाहुर्मा ददा इति ।
रुद्रस्यास्तां ते हेतिं परि यन्त्यचित्त्या ॥ ५२ ॥

Those persons who taking the owner of cow outside say him not to give cow, become the subject of the missile of Rudra the commander of army through their want of sense.

यदि हुतां यद्यहुताममा च पचते वशाम् ।
देवान्त्सब्राह्मणानृत्वा जिह्मो लोकान्निर्ऋच्छति ॥ ५३ ॥

He who lets the vasha, given or not given crying and frowning in his house becoming dishonest sacrilegious to *Devas* and Brahmanas falls down from this State or life.

N. B. :—This whole 4th hyman is concerned with the Vasha. It seems mysterious. Vash is a cow. This should be given to the men who are the masters of Vedic speeches and knowledge. The purpose behind is the performance of Yajna. In Yajna the milk of cow and its other products should be used to *Devas* through oblations and *Manu*

shyadevas through *Dakshina* etc. Vasha is not an ordinary cow. Being cow it is also the symbal of power, authority and control. These powers etc. are endowed in men of wisdom and the forces natural and supra-natural.

सू० ५(१) ॥ ऋषिः—कश्यपः ॥ देवता—ब्रह्मगवी ॥ छन्दः—१ प्राजापत्यानुष्टुप्; २ भुरिक् साम्न्यनुष्टुप् ३ चतुष्पदा स्वराडुष्णिक्; ४ आसुर्यनुष्टुप्; ५ साम्नी पङ्क्तिः; [६ साम्न्युष्णिक्] ॥

HYMAN 5 (1)

Seer—Kashyapah, subject matter — *Brahma Gavi* metre-1 Prajapatyanustup ; 2 Bhurik Samnyanustup 3 Chatuspada Svaradushnik ; 4 Asuryanustup ; 5 Samni Panktih 6 Samani Ushnik)

N.B. : The hyman under question inculcates the subject *Brahmagavi* meaning the cow of Brahmana. This also means broadly the *Vani* of Brahman, the Supereme Being. If the first meaning is accepted the whole hymn will speak of one subject, the cow of Brahmana. If the second meaning is taken the theme thus, will be many. *Vedvani* is the vani of Brahman. All *Mantras* (Verses) may give description of different grains of knowledge.

श्रमे॑ण॒ तप॑सा सृ॒ष्टा ब्रह्म॑णा वि॒त्तऋ॒ते श्रि॒ता ॥ १ ॥

O men and women I (God) ordain you that you should be united with labour, austerity, the knowledge of the veda and Divinity. You always be engaged in earning wealth and remain active in impartial conduct, the justice.

स॒त्येनावृ॑ता श्रि॒या प्रावृ॑ता॒ यश॑सा॒ परी॑वृता ॥ २ ॥

You be surrounded with righteous deeds on all sides, equipped with the wealth which is the beauty of the life and be always enveloped with fame.

स्व॒धया॒ परि॑हिता श्र॒द्धया॒ पर्यू॑ढा दी॒क्षया॑ गु॒प्ता
य॒ज्ञे प्रति॑ष्ठिता लो॒को नि॒धन॑म् ॥ ३ ॥

You possessing grain etc. engage yourself in benifit of others, always be ready in accepting truth, the root of the faith. Preserve yourself with observance and practice of continence and pledge of speaking truth. You gain fame in the service of learned men, attainment of knowledge of the various arts and in giving good qualities to others. By the dint of these actions and practices you attain the wordly pleasure all live in happiness till death.

ब्रह्म पद॒वायं ब्रा॑ह्म॒णोऽधि॑पतिः ॥ ४ ॥

The Brahma Vedic speech and knowledge is the collection of *Padas*, words and *BrahNana*, the master of vedic speech is the master and guide.

ताम॒ाद॒दा॑नस्य ब्रह्मग॒वीं जि॑न॒तो ब्रा॑ह्म॒णं क्ष॒त्रिय॑स्य ॥ ५ ॥

Of that kshatriya who takes this cow or professional knowledge and duty of Brahmana and kills him.

अप॑ क्रामति सू॒नृता॑ वी॒र्यं॑१ पुण्या॑ ल॒क्ष्मीः ॥ ६ ॥

Glory, heroism, good fortune depart.

सू० ५ (२) ॥ ऋषिः—कश्यपः ॥ देवता—ब्रह्मगवी ॥ छन्दः—
[७ साम्नीत्रिष्टुप्;] ८ भुरिगार्च्यनुष्टुप्; ९ आर्च्यनुष्टुप्; १० उष्णिक्;
११ आर्ची निचृत्पङ्क्तिः ॥

5 (2)

Seer—Kashyap; Subiect-matter—Brahmgav., metre–
[7—Samnitristup; 8 Bhurigarchyunustup; 9—Archyanustup, 10—Ushnik ; 11—Archinichripanktih]

ओज॑श्च॒ तेज॑श्च॒ सह॑श्च॒ बलं॑ च॒ वाक्
चे॑न्द्रि॒यं च॒ श्रीश्च॒ धर्म॑श्च ॥ ७ ॥

O Ye man and woman, you attain energy and vigour, the power and might, the power of to tiolrance, strength, speech, good organs, glory and righteousness.

ब्रह्म च क्षत्रं च राष्ट्रं च विशश्च त्विषिश्च
यशश्च वर्चश्च द्रविणं च ॥ ८ ॥

Let there be good knowledge, defensive power and military force, nation, subjects, brilliance, fame, splendour and wealth (with you).

आयुश्च रूपं च नाम च कीर्तिश्च
प्राणश्चापानश्च चक्षुश्च श्रोत्रं च ॥ ९ ॥

Let long life, form, name, fame, inbreathing and expiration eyes and ears (serve you well).

पयश्च रसश्चान्नं चान्नाद्यं च ऋतं च सत्यं चेष्टं
च पूर्तं च प्रजा च पशवश्च ॥ १० ॥

Let milk, juice of fruit, food, nourishment, right, truth, desire of action, fulfilment of goods acts, progeny and cattle (visit you).

तानि सर्वाण्यप क्रामन्ति ब्रह्मगवीमाददानस्य
जिनतो ब्राह्मणं क्षत्रियस्य ॥ ११ ॥

All these of the Kshatriya, king who takes the *Gavi* of Brahmana and oppresses him, depart from him.

सू० ५(३) ॥ ऋषिः—कश्यपः ॥ देवता—ब्रह्मगवी ॥ छन्दः—१२ विराड् विषमा गायत्री; १३ आसुर्यनुष्टुप्; १४, २६ साम्न्युष्णिक्; १५ गायत्री; १६, १७, १९, २० प्राजापत्यानुष्टुप्; १८ याजुषी जगती; २१, २५ साम्न्यनुष्टुप्; २२ साम्नी बृहती; २३ याजुषी त्रिष्टुप्; २४ आसुरी गायत्री; २७ आर्च्युष्णिक् ॥

5 (3)

Seer — Kashyapah, subject matter — Brahmagavi, Metre—12 Virad Vishama Gayatri : 13 Asuryanustup, 14-26

Samni Ushnik ; 15 Gayatri ; 16, 17, 19, 20 Prajapatyanu-Stup ; 18 Yajushi Jagati, 21, 25. *Samni Anustup : 22 Samni Brihati* ; 23 *Yajushi Tristup ; 24 Asuri Gayatri : 27 Archyu-Shnik.*

सैषा भीमा ब्रह्मगव्य१घविषा साक्षात्
कृत्या कूल्बजमावृता ॥ १२ ॥

This Gavi of Brahmana is terrible, full of venom, and device of direct killing.

सर्वाण्यस्यां घोराणि सर्वे च मृत्यवः ॥ १३ ॥

In this there are all the terrors and all the death causes.

सर्वाण्यस्यां क्रूराणि सर्वे पुरुषवधाः ॥ १४ ॥

The persons who put hurdles in the propagation of the Vedic gospel, they should be treated brutally and harshly. All sorts of severe punishment including their killing should be administered on them by the State.

सा ब्रह्मज्यं देवपीयुं ब्रह्मगव्यादीयमाना मृत्योः
पड्बीश आ द्यति ॥ १५ ॥

This Brahmagavi appropriated for ones own purpores, holds fast in the fetter of death the man who is the oppressor or Brahmanas and sacritegious to the *Devas.*

मेनिः शतवधा हि सा ब्रह्मज्यस्य क्षितिर्हि सा ॥ १६ ॥

The Brahmagavi is the weapon that kills successfully hundred man and she is destruction of Brahman-killing.

तस्माद् वै ब्राह्मणानां गौर्दुराधर्षा विजानता ॥ १७ ॥

Therefore the *Gavi* of the Brahmanas is inviolable it should be known to wise.

वज्रो धावन्ती वैश्वानर उद्वीता ॥ १८ ॥

She running is thunderbolt and she standing is the fire.

हेतिः शफानुत्खिदन्ती महादेवो३पेक्षमाणा ॥ १९ ॥

When she draws her hoofs she is a deadly weapon and she looks around she is *Mahadeva*, the uncontrolled fire.

क्षुरपविरीक्षमाणा वाश्यमानाभि स्फूर्जति ॥ २० ॥

When she beholds she is like sharp rezor and when hes bellows seems as she is thundering.

मृत्युर्हिङ्कृण्वत्यु१ग्रो देवः पुच्छं पर्यस्यन्ती ॥ २१ ॥

When she loweath she is like death and when she whisks her tail she is like powerful *Ugra* devasting fire.

सर्वज्यानिः कर्णौ वरीवर्जयन्ती राजयक्ष्मो मेहन्ती ॥ २२ ॥

When she moves her ears in various ways she is utter destruction and when she droppes she is consumption.

मेनिर्दुह्यमाना शीर्षक्तिर्दुग्धा ॥ २३ ॥

She being milked is missile and when she is milked she is pain tn the head.

सेदिरुपतिष्ठन्ती मिथोयोधः परामृष्टा ॥ २४ ॥

When she approaches nearer she is taking away strength. She, when touched, is hand to hand fighter.

शरव्या३ मुखेऽपिनह्यमान ऋतिर्हन्यमाना ॥ २५ ॥

She fastened by her mouth becomes like an arrow and when she is beaten she becomes destructive one.

अघविषा निपतन्ती तमो निपतिता ॥ २६ ॥

Falling down she becomes Venomous and when has fallen down she is a darkness.

अनुगच्छन्ती प्राणानुप दासयति
ब्रह्मगवी ब्रह्मज्यस्य ॥ २७ ॥

This *Brahmagavi* following him destroys the vital breath of injurer of the Brahmana.

सू० ५(४) ॥ ऋषिः—कश्यपः ॥ देवता—ब्रह्मगवी ॥ छन्दः—२८ आसुरी गायत्री; २९, ३७ आसुर्यनुष्टुप्; ३० साम्न्यनुष्टुप्; ३१ याजुषी त्रिष्टुप्; ३२ साम्नी गायत्री; ३३, ३४ साम्नी बृहती; ३५ भुरिक् साम्न्यनुष्टुप्; ३६ साम्न्युष्णिक्; ३८ प्रतिष्ठा गायत्री

5 (4)

Seer—Kashyapah, Subject-matter—*Brahmagavi* Metre —28, Asurigayatri; 29, 37 Asuryanustup ; 30 Samnyanustup; 31 Yajusth Triftup ; 32 Sammni Gayatri ; 33, 34 Samni Brihati ? 35 Bhurik-Samnyanustup ; 36 Samnyushnik ; 38 Pratistha Gayatri.

वैरं विकृत्यमाना पौत्राद्यं विभाज्यमाना ॥ २८ ॥

She, if cut to pieces, becomes hostility and when she is distributed in portions eats away children.

देवहेतिर्ह्रियमाणा व्यृद्धिर्हृता ॥ २९ ॥

She, when being stolen away becomes weapon of natural forces and when stolen away becomes misfortune.

पाप्माधिधीयमाना पारुष्यमवधीयमाना ॥ ३० ॥

When she is possessed forcibly she is like sin and becomes a cruelity.

विषं प्रयस्यन्ती तक्मा प्रयस्ता ॥ ३१ ॥

She when agitated is poision and when given chastisement she is like fever.

अघं पच्यमाना दुःष्वप्न्यं पक्वा ॥ ३२ ॥

When given to fry and frown within her she becomes sin and when she is completely in boiling troubles she is like evil dream.

मूलबर्हणी पर्याक्रियमाणा क्षितिः पर्याकृता ॥ ३३ ॥

On being turned round she becomes extirpator and when she turned round is like destruction.

असंज्ञा गन्धेन शुगुद्ध्रियमाणाशीविष उद्धृता ॥ ३४ ॥

By smell she causes unconsciousness, and being lifted up she is grief. Completely drawn up is like snake with poison in fang.

अभूतिरुपह्रियमाणा पराभूतिरुपहृता ॥ ३५ ॥

She presented becomes loss of power and when she has been offered is humiliation.

शर्वः क्रुद्धः पिश्यमाना शिमिदा पिशिता ॥ ३६ ॥

When she is carved she becomes like furious *Sharva* the fire and when eut up she becomes uprooter of happiness.

अवर्तिरश्यमाना निर्ऋतिरशिता ॥ ३७ ॥

She being eaten (by any wild beast) become calamity and if eaten away dreadful destruction.

अशिता लोकाच्छिनत्ति ब्रह्मगवी
ब्रह्मज्यमस्माच्चामुष्माच्च ॥ ३८ ॥

The cow of Brahman if has been eatern (by any wild beast) cuts the injurer of Brahmana from this world and that world,

सू॰ ५(५) ।। ऋषिः—कश्यपः ।। देवता—ब्रह्मगवी ।। छन्दः—३९ साम्नी पङ्क्तिः; ४० याजुष्यनुष्टुप्; ४१, ४६ भुरिक् साम्न्यनुष्टुप; ४२ आसुरी बृहती; ४३ साम्नी बृहती; ४४ पिपीलिकामध्यानुष्टुप्; ४५ आर्ची बृहती ।।

5 (5)

Seer — Kashyapah. Subject-matter — Brahmagavi. Metre—39 Samni Panktih ; 40 Yajushyanustup 41, 46 Bhurik Samni Anustup 42, Asuri Brihati ; 43 Samni Brihati ; 44 Pipilika Madhya Anustup ; 45 Archi Brihati,

तस्या आहननं कृत्या मेनिराशसनं वलग ऊबध्यम् ।। ३९ ।।

Her slaughter is like the sin of air attack with killing devices, her cutting up is thunder-bolt and the grass which is not digested by her is decay.

अस्वगता परिह्णुता ।। ४० ।।

If she is taken by any one she does not live.

अग्निः क्रव्याद् भूत्वा ब्रह्मगवी ब्रह्मज्यं प्रविश्यात्ति ।। ४१ ।।

The cow of Brahmana becoming kravyat fire entering into him eats him who is the injurer of Brahmana,

सर्वास्याङ्गा पर्वा मूलानि वृश्चति ।। ४२ ।।

She sunders his all the limbs, joints and roots.

छिनत्त्यस्य पितृबन्धु परा भावयति मातृबन्धु ।। ४३ ।।

She cuts all relations of him from fathers side and all from mothers' side,

विवाहां ज्ञातीन्त्सर्वानपि क्षापयति ब्रह्मगवी

ब्रह्मज्यस्यं क्षत्रियेणापुनर्दीयमाना ॥ ४४ ॥

The cow not being returned by kshatriya brings to ruin all his marriages and all the kinsmen as he is the injurer of Brahmana.

अवास्तुमेनमस्वगमप्रजसं करोत्यपरापरणो
भवति क्षीयते ॥ ४५ ॥

She makes him house-less, homcless and deprived of progeny and thus striped of posterity is extinguished.

य एवं विदुषो ब्राह्मणस्य क्षत्रियो गामादत्ते ॥ ४६ ॥

(This is the case with) Kshariya who takes for him the cow of learned Brahmana.

सू० ५(६) ॥ ऋषिः—कश्यपः ॥ देवता—ब्रह्मगवी ॥ छन्दः—[४७, ४९, ५१-५३, ५७-५९,] ६१ प्राजापत्या- नुष्टुप्; ४८ आर्च्यनुष्टुप्; ५० साम्नी बृहती; ५४, ५५ प्राजापत्योष्णिक्; ५६ आसुरी गायत्री; ६० गायत्री

5 (6)

Sәer — Kshyapah. Subject-matter — Brahmagavi, Metre (47, 51-53, 57, 59) 61 *Prajapaty Annstup* : 48 *Arshy nustup* 50 *Samni Brihati* 54, 55 *Prajapptyoshnik*, 56 *Asuri Gayari* 60 *Gayatri*.

क्षिप्रं वै तस्याहनने गृध्राः कुर्वत ऐलवम् ॥ ४७ ॥

Instantaneously when he is hit by death the ventures make cry (to eat his body).

क्षिप्रं वै तस्यादहनं परि नृत्यन्ति केशिनीराघ्नानाः
पाणिनोरसि कुर्वाणाः पापमैलवम् ॥ ४८ ॥

Quickly around his burning pyre women with unlickcd hair striking their hand upon their breast uttering their evil striks dance.

क्षिप्रं वै तस्य वास्तुषु वृकाः कुर्वत ऐलबम् ॥ ४९ ॥

Quikly the wolves howl in the habitation where he lives.

क्षिप्रं वै तस्यं पृच्छन्ति यत् तदासी३दिदं
नु ता३दिति ॥ ५० ॥

Quickly the people ask about him who was he ? Is he the same ?

छिन्ध्या च्छिन्धि प्र च्छिन्ध्यपि क्षापय क्षापयं ॥ ५१ ॥

Rend him, tear him and sunder him into pieces and destroy him and destroy him absolutely.

आददानमाङ्गिरसि ब्रह्मज्यमुपं दासय ॥ ५२ ॥

Let the power of the fire pervading all the objects, destroy the injurer of Brahman who takes the cow for his own purpose.

वैश्वदेवी ह्यु१च्यसे कृत्या कूल्वजमावृता ॥ ५३ ॥

The device for killing the men is concerned with the power of all the natural forces and it is said to be made of grass and other dreadful elements.

ओषन्ती समोषन्ती ब्रह्मणो वज्रः ॥ ५४ ॥

This device heating and burning all is called the thunder-bolt of Brahmanas.

क्षुरपविर्मृत्युर्भूत्वा वि धाव त्वम् ॥ ५५ ॥

Let this device which is as sharp as razor becoming death pursue (him).

आ दत्से जिनतां वर्चं इष्टं पूर्तं चाशिषः ॥ ५६ ॥

This device seizes out the strength, meritorious works, fulfilments and scopes and expectations of future of those who are tyrants.

आदायं जीतं जीतायं लोके३ऽमुष्मिन् प्र यच्छसि ॥ ५७ ॥

This device taking the wrong doing men gives him in the other life or world the man who has been wronged.

अघ्न्ये पदवीर्भव ब्राह्मणस्याभिशस्त्या ॥ ५८ ॥

This cow is unkillable and let her be the exploring agent for the good and praize of Brahmana.

मेनिः शरव्या᳡ भवाघादघविषा भव ॥ ५९ ॥

Let is become the bolt and arrow and through affensive the most venonous.

अघ्न्ये प्र शिरो जहि ब्रह्मज्यस्य कृतागसो

देवपीयोरराधसः ॥ ६० ॥

Let this cow who is unkillable strike off the head of the man who causes injury to Brahman, has committed sin, is sacrilegeous and withholder of munificence.

त्वया प्रमूर्णं मृदितमग्निर्दहतु दुश्चितम् ॥ ६१ ॥

Let fire burn him when he has be brought to death crushed and put in bad state of unconcieousness.

सू० ५(७) ॥ ऋषिः—कश्यपः ॥ देवता—ब्रह्मगवी ॥ छन्दः—६२-६४, ६६, ६८-७० प्राजापत्यानुष्टुप्; ६५ गायत्री; ६७ प्राजापत्या गायत्री; ७१ आसुरी पङ्क्तिः; ७२ प्राजापत्या त्रिष्टुप्; ७४ आसुर्युष्णिक् ॥

5 (7)

Seer — Kashyapah. Subject-matter — Brahmagavi, Metre—62-64, 66, 68-70 Prajapatyanustup ; 65 Gayatri ; 67

Prajapatya Gayatri ; 71 Asuri Panktih ; 72 Prajapatya Tristup ; 73 Asuryushnik.

वृश्च प्र वृश्च सं वृश्च दह प्र दह सं दह ॥ ६२ ॥

Let this rend him, cut to bits and cut thoroughly. Let this scorch him, heat him and burn to ashes'

ब्रह्मज्यं देव्यघ्न्य आ मूलादनुसंदह ॥ ६३ ॥

Let this unkillable powerful cow burn from root to him who injurs the Brahmana.

यथायाद् यमसादनात् पापलोकान् परावतः ॥ ६४ ॥

That he may go to the states of placcs of tortures which extremely troublesome in comparison with the place of torture awarded by a judge.

एवा त्वं देव्यघ्न्ये ब्रह्मज्यस्य कृतागसो
देवपीयोरराधसः ॥ ६५ ॥

So let this powerful unkillable cow do for the man who is Brahman's oppressor offender and sacribegious to *Devas* and withholder of gift.

वज्रेण शतपर्वणा तीक्ष्णेन क्षुरभृष्टिना ॥ ६६ ॥

Let this cow by the hundred-edged thunderbolt sharpen and edged with razor blades.

प्र स्कन्धान् प्र शिरो जहि ॥ ६७ ॥

Strike out the sho lders and head.

लोमान्यस्य सं छिन्धि त्वचमस्य वि वेष्टय ॥ ६८ ॥

Let this snatch the hairfrom his head and strip the skin from his body.

मांसान्यस्य शातय स्नावान्यस्य सं वृह ॥ ६९ ॥

Let the cow cut his flesh into pieces and tear out his sinews.

अस्थीन्यस्य पीडय मज्जानमस्य निर्जहि ॥ ७० ॥

Let her crush his bones and dcstroy his marrow out of him,

सर्वास्याङ्गा पर्वाणि वि श्रथय ॥ ७१ ॥

Let her dislocate all his limbs and joints.

अग्निरेनं क्रव्यात् पृथिव्या नुदतामुदोषतु
वायुरन्तरिक्षान्महतो वरिम्णः ॥ ७२ ॥

Let kravyed fire banish him from the earth and burn him and let Vayu, the wind drive him away from the broad and vast middle-region.

सूर्य एनं दिवः प्र णुदतां न्योषतु ॥ ७३ ॥

Let the sun drive him away from the heavenly region and burn him thoroughly.

BOOK XIII

सू० १ ।। ऋषिः—ब्रह्मा ।। देवता—अध्यात्मम्, रोहितः, आदित्यः; ३ मरुतः; २८-३० अग्निः; ३१ अग्न्यादयो मन्त्रोक्ताः ।। छन्दः—१, २, ६, ७, १०, ११, २०, २२-२५, २७, ३३, ३४, ३८, ४१ त्रिष्टुप्; ३-५, ९, १२ जगती; ८ भुरिक् त्रिष्टुप्; १३ अतिशाक्वरगर्भातिजगती; १४ त्रिपदा पुर.परशाक्वरा विपरीतपादलक्ष्मा पङ्क्तिः; १५ अतिजागतगर्भा परा जगती; [१६ विराड् बृहती]; १७ पञ्चपदा ककुम्मती जगती; १८ पञ्चपदा परशाक्वरा भुरिग् ककुम्मत्यतिजगती; १९ पञ्चपदापरातिजागता ककुम्मत्यतिजगती; २१ आर्षी निचृद् गायत्री; २६ विराट् परोष्णिक्; २८ भुरिगनुष्टुप्; २९, ३०, ३२, ३९, ४०, ४५-५१, ५३, ५४, ५६, ५८ अनुष्टुप्; ३१ पञ्चपदा ककुम्मती शाक्वरगर्भा जगती; ३५ उपरि- ष्टाद् बृहती; ३६ निचृन्महाबृहती; ३७ परशाक्वरा विराडतिजगती; ४२ विराड् जगती; ४३ विराण्महाबृहती; ४४ परोष्णिक्; ५२ पथ्या पङ्क्तिः; ५५ ककुम्मती बृहतीगर्भा पथ्या पङ्क्तिः ५७ ककुम्मत्यनुष्टुप्; ५९, ६० गायत्री ।।

HYMN—1

Seer—Brahma ; Subject matter—Adhyatman, Rohitah. Adityah, 3 Marutah, 28-30 Agnih, 31, Agniadayo-veceas discribes in the verces, Metre—1, 2, 6, 7, 10, 11, 20, 22, 25, 27, 33, 34, 38, 41 Tristup 3-5, 9, 12 Jagati, 8 Bhurice Tristup, 13 Atishakvarqarbhatijagati, 14, Tripadapurahpar shakraroviprítpadlakshma panktih 15, Atijagatgarbhapura Jagati [16 Virad Brihati] 17. Panchpada Kakummati jagati ; 18 Panchpadaparshakvara Bhurik Kakumatyatijagati ; 19. Panchpada paratijagata Kakumatyatijagati, 21 Arshi Nichritgayatri, 26 Virat paroshnik, 28, Bhuraganustup, 29, 30, 32, 39, 40, 45-51, 53, 54, 56, 58 Anushtup, 31 Panchpada. Kakumati Shakvargarbha Jagati, 35 Uparistad Brihati 36 Nichrinmahabrihati; 37 Parshakvara Viradatij-agati; 42 Virad Jagati; 43. Viranmahabrihati; 44. Paroshnik; 52 Pathyapankh; 55. Kakummati Brihtigarha Pathya Panktih 57. Kakumatyanastup; 59, 60 Gayatri

N.B :—In the hymn the general trend of the verses is concerned with spirituality. The term Rohita which etymol-

ogically represents fire, electricity and the sun also indicates the most powrful force named as Divinity working out its plan in the cosmic order as a cosmo-psychic energy.

उदेहि वाजिन् यो अप्स्व१न्तरिदं राष्ट्रं प्र विश सूनृतावत् ।
यो रोहितो विश्वमिदं जजान
स त्वा राष्ट्राय सुभृतं बिभर्तु ॥ १ ॥

O strong man ! rise to power. You who is one of the people and among the people enter in to the fair and glorious kingdom. May *Rohita*, All-creating God who creates this universe carefully keep you nurtured (with nutrition and power) for the well-being of supreme dominion.

उद्वाज आ गन् यो अप्स्व१न्तर्विश आ रोह त्वद्योनयो याः ।
सोमं दधानोऽप ओषधीर्गाश्चतुष्पदो
द्विपद आ वेशयेह ॥ २ ॥

The man, who is of and among the people acquired power and grain (etc.) to rise to higher status. O such a man ascend above the people who are your co-citizens and co-nationals. You nurturing the *Soma* etc herbs, in this kingdom, bring waters, herbacious plants, cows, other quadrupeds and bipeds.

यूयमुग्रा मरुतः पृश्निमातर इन्द्रेण युजा प्र मृणीत शत्रून् ।
आ वो रोहितः शृणवत् सुदानवस्त्रिषप्तासो
मरुतः स्वादुसंमुदः ॥ ३ ॥

These Marutas: electro-magnetic waves are very strong, produced by sun and givers of good gift, the rain etc. They form three group of seven each and give all sorts of palatability in plants etc. Accompanied by Indra, the lightning they destroy the obstacles to cause rains *Rohita*, Albcrating God makes us hear this fact (through His vedic speech).

रुहो रुरोह रोहित आ रुरोह गर्भो जनीनां जनुषामुपस्थम् ।
ताभिः संरब्धमन्वविन्दन् षडुर्वीर्गातुं
प्रपश्यन्निह राष्ट्रमाहाः ॥ ४ ॥

The sun ascends all the high places like in fants who ascend the lap of mothers giving them birth. The six realms finds this sun conjoined with them. The sun, like the man seeing his coverable path spreads over the whole its vast field in this world.

आ ते राष्ट्रमिह रोहितोऽहार्षीद् व्यास्थन्मृधो
अभयं ते अभूत् । तस्मै ते द्यावापृथिवी रेवतीभिः
कामं दुहाथामिह शक्वरीभिः ॥ ५ ॥

O strong man ! *Rohita*, All creating God has brought this kingdom inthe world for you. He has removed all the internal and external obestcles and there prevals fearlessness, throg hout. Let these earth and heaven for your sake, yield every thing by powers to fulfil your desire by grains.

रोहितो द्यावापृथिवी जजान तत्र तन्तुं परमेष्ठी ततान ।
तत्र शिश्रियेऽज एकपादोऽदृंहद् द्यावापृथिवी बलेन ॥ ६ ॥

Rohita, the All-creating Divinity brings to their existence the' heaven and earth. *Parmesthim*, the law eternal spreads the cord of relation between them. *Ajaekpad*, the sun liee there in heaven and holds firm the earth and havenly region with mighty power.

रोहितो द्यावापृथिवी अदृंहत् तेन स्वः स्तभितं तेन नाकः ।
तेनान्तरिक्षं विमिता रजांसि तेन
देवा अमृतमन्वविन्दन् ॥ ७ ॥

Rohita, thc sun firmly establishes the heavenly region and the earth. By it is held etherial light. and by It the sky. By it

are measured the firmament and all the worlds and by it the shining rays receive their immortality on water.

वि रोहितो अमृशद् विश्वरूपं समाकुर्वाणः प्ररुहो रुहश्च ।
दिवं रूढ्वा महता महिम्ना
सं ते राष्ट्रमनक्तु पयसा घृतेन ॥ ८ ॥

Rohita, the All-creating God arranging plants and trees considers his plan of this multi-formed and multi-fased universed. May, he with his great glorious power controlling over all fill your dominion with milk and ghee, O man.

यास्ते रुहः प्ररुहो यास्त आरुहो याभिरापृणासि
दिवमन्तरिक्षम् । तासां ब्रह्मणा पयसा वावृधानो
विशि राष्ट्रे जागृहि रोहितस्य ॥ ९ ॥

O strong man, your risings up, your mountings and your ascendences by which you fill up the void-between mid-region and heaven, increasing your power by their knowledge milk etc. watch over the people in the kingdom graced by All-creating God.

यास्ते विशस्तपसः संबभूवुर्वत्सं गायत्रीमनु ता इहागुः ।
तास्त्वा विशन्तु मनसा शिवेन संमाता
वत्सो अभ्येतु रोहितः ॥ १० ॥

O strong man, let the subject who got their exitence by your previous good acts and austerity know about the earth (soil and ground) which is the *Vatsa* of the sun. Let them enter in to you love and by accept good conscience. Let the mother earth and the sun as *Vatsa* of heaven meet you in co-operation

ऊर्ध्वो रोहितो अधि नाके अस्थाद् विश्वा
रूपाणि जनयन् युवा कविः ।

तिग्मेनाग्निर्ज्योतिषा वि भाति तृतीये चक्रे रजसि प्रियाणि ॥ ११ ॥

Ever-young in telligent Rohit, the All-creation God, creating various form and figures is present in his high blessedness. Fire refulgent with its sharp lustre shines. In the third realm (heaven) it does very good works.

सहस्रशृङ्गो वृषभो जातवेदा घृताहुतः सोमपृष्ठः सुवीरः । मा मा हासीन्नाथितो नेत् त्वा जहानि गोपोषं च मे वीरपोषं च धेहि ॥ १२ ॥

This fire pervading all the produced and created objects, having thousands of flames, giving rains, accepting the oblations of molte ghee, served with oblation of Soma is very powerful. This controlled and harnessed in dcvice etc never leave me. Let me not leave this fire. Let it be source of giving me abundent of men and herd of cattle.

रोहितो यज्ञस्य जनिता मुखं च रोहिताय वाचा श्रोत्रेण मनसा जुहोमि । रोहितं देवा यन्ति सुमनस्यमानाः स मा रोहैः सामित्यै रोहयतु ॥ १३ ॥

This sun is the creator of Yajna and also its mouth. I, the performer of Yajna offer oblation in fire for the sun through orgain speech, ear and the mind. The brilliant flames of Yajna fire creating pleasure in people mind go to sun. Let it make me rise by its blended light and constructive powers.

रोहितो यज्ञं व्यदधाद् विश्वकर्मणे तस्मात् तेजांस्युप मेमान्यागुः । वोचेयं ते नाभिं भुवनस्याधि मज्मनि ॥ १४ ॥

Rohitah, the resplendent ignious energy creates *Yajna*, the cosmic Yajna for Vishvakarman the make of this creation. Thcse strength splendour and energy come out to me from

that Yajna. I, the performer of Yajna declare this fire the naval of the greatness of the world.

आ त्वा॑ रुरोह बृह॒त्यु॑१॒त प॒ङ्क्तिरा॑ क॒कुब् वर्च॑सा
जातवेदः । आ त्वा॑ रुरोहोष्णिहाक्ष॒रो वषट्का॒र
आ त्वा॑ रुरोह॒ रोहि॑तो॒ रेत॑सा स॒ह ॥ १५ ॥

The Brihati metre raises this all pervading fire, panktih raised it to splendour, and the Kakup with its glory raises this. The letters of Ushink metre uplifts it, the cry of vashat reises it and the sun with its splendour uplifts it.

अ॒यं व॑स्ते॒ गर्भं॑ पृथि॒व्या दिवं॑ वस्ते॒ऽयम॒न्तरि॑क्षम् ।
अ॒यं ब्र॒ध्नस्य॑ वि॒ष्टपि॒ स्व॒र्लो॒कान् व्या॑नशे ॥ १६ ॥

This fire resides in the interior of the earth, this resides in heaven and atmosphere and this pervades all the luminous worlds in vast space around and above the sun.

वाच॑स्पते पृ॒थि॒वी नः॑ स्यो॒ना स्यो॒ना योनि॒स्तल्पा॑ नः सु॒शेवा॑ ।
इ॒हैव प्रा॒णः स॒ख्ये नो॑ अस्तु॒ तं त्वा॑ परमेष्ठि॒न्
पर्य॒ग्निरायु॑षा॒ वर्च॑सा दधातु ॥ १७ ॥

O God, the Lord of Vedic speech, may this earth be propitious to us, our house be plesant for us, may our beds be pleasant for us and may our vital air be friend in our life here. O Parmesthin ! may Agni. the man effulgent with knowledge seek and grasp you with life and splendours.

वाच॑स्पत ऋ॒तव॑ः पञ्च॒ ये नौ॑ वैश्वकर्म॒णाः
परि॒ ये सं॑बभू॒वुः । इ॒हैव प्रा॒णः स॒ख्ये नो॑ अस्तु॒ तं त्वा॑
परमेष्ठि॒न् परि॒ रोहि॑त॒ आयु॑षा॒ वर्च॑सा दधातु ॥ १८ ॥

O Vachaspati, the protector of Vedic speech those our five seasons which come respectively are Vishva-Karmanah, the

means of many actions. May the vital breath be in our favour here in this life. O Parmasthim ! may the man effcilgent with knowledge seek and grasp you with life and splendour.

वाचस्पते सौमनसं मनश्च गोष्ठे नो गा जनय
योनिषु प्रजाः । इहैव प्राणः सख्ये नो अस्तु
तं त्वा परमेष्ठिन् पर्यहमायुषा वर्चसा दधामि ॥ १९ ॥

O Vachaspati ! may our minds be possessed of very nobel intentions. Please propagate cows in our stall and progeny in our homes......Rest is like peevious one.

परि त्वा धात् सविता देवो अग्निर्वर्चसा
मित्रावरुणावभि त्वा । सर्वा अरातीरवक्रामन्नेहीदं
राष्ट्रमकरः सूनृतावत् ॥ २० ॥

O strong man ! may the splendid sun be around you, may fire with its refulgent power and twain of vital breath, the Prana and apana safeguard you on all sides. You treading down all the foes and obstacles advance further. You make this kingdom pleasant and glorious the water (to evapration process) ferform its operation very nicely.

यं त्वा पृषती रथे प्रष्टिर्वहति रोहित ।
शुभा यासि रिणन्नपः ॥ २१ ॥

This sun, moon the rays like a cult-carry to the earth etc. agitative.

अनुव्रता रोहिणी रोहितस्य सूरिः सुवर्णा बृहती सुवर्चाः ।
तया वाजान् विश्वरूपां जयेम तया विश्वाः
पृतना अभि ष्याम ॥ २२ ॥

Refulgent, of good colours, radiant and grand Rohini star

or dawn follows the operation of the sun. We attain various grain through it and throuh it overcome various enemies (of our health).

इदं सदो रोहिणी रोहितस्यासौ पन्थाः पृषती येन याति
तां गन्धर्वाः कश्यपा उन्नयन्ति
तां रक्षन्ति कवयोऽप्रमादम् ॥ २३ ॥

Rohini is this house of sun. This is the track by which moves sun-beam of varigated colours. Men in house hold life, men of sharp vision take it in to their high thought. Those who are perspicacious carefully guard it (for the advantage).

सूर्यस्याश्वा हरयः केतुमन्तः सदा वहन्त्यमृताः सुखं रथम् ।
घृतपावा रोहितो भ्राजमानो दिवं देवः
पृषतीमा विवेश ॥ २४ ॥

The refulgent, immortal, disseminating rays smothly carry and spread the light-store of the sun. Resplendent sun, purifying every thing through its light, emitting rays every where enters in the heavenly region which is of various colours.

यो रोहितो वृषभस्तिग्मशृङ्गः पर्यग्निं परि सूर्यं बभूव ।
यो विष्टभ्नाति पृथिवीं दिवं च तस्माद्
देवा अधि सृष्टीः सृजन्ते ॥ २५ ॥

Rohita, the All-creating God who has most sharp rays and is tremendously powerful pervades and overpowers the fire and the sun. He is the power who supports firmly this earth and the heavenly region. From Him the cosmic elements effect the creation.

रोहितो दिवमारुहन्महतः पर्यर्णवात् ।
सर्वा रुरोह रोहितो रुहः ॥ २६ ॥

The sun rises above heaven from the luminous atmospheric ocean. The sun rises on all the highest peaks of height.

वि मिमीष्व पयस्वतीं घृताचीं देवानां धेनुरनपस्पृगेषा ।
इन्द्रः सोमं पिबतु क्षेमो अस्त्वग्निः
प्र स्तौतु वि मृधो नुदस्व ॥ २७ ॥

O Man ! you keep in your possession the cow and the land which gives milk, and ghee. This is the never-reluctant milch cow of the *Yajnadevas*. The sun drinks the liquid portion of herbs and plants. Let there be peace for all. Let the man effulgent with knowledge pray Divinity and you drive away your internal enemies from your within.

समिद्धो अग्निः समिधानो घृतवृद्धो घृताहुतः ।
अभीषाड् विश्वाषाडग्निः सपत्नान् हन्तु ये मम ॥ २८ ॥

This fire enkindled, inflaned with ghee, enriched with oblations and thereby enhenced (is ablaze in the vedi of Yajna) Let the fire conquerring, and empowering all, destroy them who are our internal enemies (Anger, aversion etc)

हन्त्वेनान् प्र दहत्वरिर्यो नः पृतन्यति ।
क्रव्यादाग्निना वयं सपत्नान् प्र दहामसि ॥ २९ ॥

Let this fire destroy and burn them who are our enemy and who attack us to kill. We burn our enemies through the Kravyad fire

अवाचीनानव जहीन्द्र वज्रेण बाहुमान् ।
अधा सपत्नान् मामकानग्नेस्तेजोभिरादिषि ॥ ३० ॥

Let *Indra*, the electricity mightly with arm and strength, by bolt kill our foes. I, the king bring into my control my enemies through the energy and force of fire.

अग्ने सपत्नानधरान् पादयास्मद् व्यथयां
सजातमुत्पिपानं बृहस्पते । इन्द्राग्नी मित्रावरुणावधरे
पद्यन्तामप्रतिमन्यूयमानाः ॥ ३१ ॥

Let fire cast down our foes under our feet. Let Brihaspati, the master of Vedic speech put into trouble our enemies rclated with us. O king and chief of army, O friend and statesman ! Let them being powerless to show aner fall low.

उद्यंस्त्वं देव सूर्य सपत्नानव मे जहि ।
अवैनानश्मना जहि ते यन्त्वधमं तमः ॥ ३२ ॥

Let this sun in its high ascendency throw our foes away. Let it destroy these foes through its all-connsuming force. Let them go to deepest darkness.

वत्सो विराजो वृषभो मतीनामा रुरोह शुक्रपृष्ठोऽन्तरिक्षम्।
घृतेनार्कमभ्यर्चन्ति वत्सं ब्रह्म सन्तं
ब्रह्मणा वर्धयन्ति ॥ ३३ ॥

Thc sun, who is son of dawn being the symbol of all our praises, brilliant in tts bake (also) rise up in the mid region (sky). The performer of Yajna offer oblation for and praise the sun. The sun is though tremendously great yet they make it greater through praises.

दिवं च रोह पृथिवीं च रोह राष्ट्रं च रोह द्रविणं च रोह
प्रजां च रोहामृतं च रोह रोहितेन
तन्वं सं स्पृशस्व ॥ ३४ ॥

O man of knowledge ! rise up to earth, rise up to heavenly region, rise up to kingdom, rise up to wealth, rise up to off-spring, rise up to immortality and finally bring your body (with soul and mind in close contact of God).

ये देवा राष्ट्रभृतोऽभितो यन्ति सूर्यम् ।
तैष्टे रोहितः संविदानो राष्ट्रं
दधातु सुमनस्यमानः ॥ ३५ ॥

Let Rohita, the rising red sun in eooperation with those my sterious powers which guard kingdom of cosmos and circle round the sun, looking beautiful suppot your kingdom, O strong man.

उत त्वा यज्ञा ब्रह्मपूता वहन्त्यध्वगतो हरयस्त्वा वहन्ति ।
तिरः समुद्रमति रोचसे अर्णवम् ॥ ३६ ॥

May the Yajna purified with vedic mantras, raise you to high status, strong man. May the horses covering their ways carry you. May you shine over the ocean full of water.

रोहिते द्यावापृथिवी अधि श्रिते वसुजिति
गोजिति संधनाजिति । सहस्रं यस्य जनिमानि सप्त
च वोचेयं ते नाभिं भुवनस्याधि मज्मनि ॥ ३७ ॥

The Earth and heavenly region are held fire on the support of the sun who is conqueror of wather, who is enriched with rays, who has all splendour, who bears thousand and seven rays. I, the scientist say that central force of sun is (active) in the glory of the universe.

यशा यासि प्रदिशो दिशश्च यशाः पशूनामुत चर्षणीनाम् ।
यशाः पृथिव्या अदित्या उपस्थेऽहं
भूयासं सवितेव चारुः ॥ ३८ ॥

O All-creating God ! thou possessing all magnificence pervadest the quarters and sub-quarters, glorious Thou pervadest animals and human beings, endowed with high sense of magnimity thou art present in the interior of the earth and

Aditi, the material cause of the universe. (By thy grace) I like the sun be good and beautiful in my dealings everywhere.

अमुत्र सन्निह वेत्थेतः संस्तानि पश्यसि ।
इतः पश्यन्ति रोचनं दिवि सूर्यं विपश्चितम् ॥ ३९ ॥

O All-creating God, Thou, (due to Thy All-pervasiveness and omniscience) being there knowest every thing of here, Thou being here knowest them which are there. Therefore, the men of spiritual attainment see all-intelligence, All-inpelling Thee who is always existent in His shining blessedness.

देवो देवान् मर्चयस्यन्तश्चरस्यर्णवे ।
समानमग्निमिन्धते तं विदुः कवयः परे ॥ ४० ॥

O God ! Thou movest all the physical and spiritual forces of the universe and Thou pervadest the depth of luminous atmospheric ocean. Learned men kindle common fire (in Yajna) and the men of sharp understanding knows the sun far powerful fire than this.

अवः परेण पर एनावरेण पदा वत्सं बिभ्रती गौरुदस्थात् ।
सा कद्रीची कं स्विदर्धं परागात् क्व स्वित्
सूते नहि यूथे अस्मिन् ॥ ४१ ॥

This vaidic speech, from upper realm and from the lower one bearing the medium of vital air and internal heat throhug the words spreads out. Where does it come ? (If comes from Prajapati, the Lord of the universe). To which magnifecent place does it go ? (This magnificent place is the *Ka*, All-blassed Lord of the universe to whom it goes). Whence from does it spring ? (This emerges revealed from the knowledge of the Lord of universe) This does not exist in the multitude of the worldly people.

एकपदी द्विपदी सा चतुष्पद्यष्टापदी नवपदी बभूवुषी ।

सहस्राक्षरा भुवनस्य पङ्क्तिस्तस्याः
समुद्रा अधि वि क्षरन्ति ॥ ४२ ॥

The Vedic speech becoming one-worded, two-worded, four-worded, eight-worded and nine-worded is the thousand-syllabled *Panktih*, the demarcating line of the objects of the world. Samudrah, the various voice-media flow from that.

आरोहन् द्यामृतः प्राव मे वचः ।
उत् त्वा यज्ञा ब्रह्मपूता वहन्त्यध्वगतो
हरयस्त्वा वहन्ति ॥ ४३ ॥

O Immortal Eternal Diviniiy ! Thou rising above and beyond the heavenly realm save my prayer and speech. The Yajnas purified by the *Ved Mantras* spreade Thy glory. The men of knowledge, who are on their path (to seek thee) and attain Thee.

वेद तत् ते अमर्त्य यत् त आक्रमणं दिवि ।
यत् ते सधस्थं परमे व्योमन् ॥ ४४ ॥

O Immortal one ! I know thy that mysterious activity which is (working) in the heavenly region. I know that cosmic order of Thee which Thou hast in the tremendously vast space.

सूर्यो द्यां सूर्यः पृथिवीं सूर्य आपोऽति पश्यति ।
सूर्यो भूतस्यैकं चक्षुरा रुरोह दिवं महीम् ॥ ४५ ॥

The Sun (as the battery of world) makes the people see heavenly region, the sun makes the people see earth and the sun makes the people see waters (of ocean). The sun is the one single eye of the world which arises on heaven and earth.

उर्वीरासन् परिधयो वेदिर्भूमिरकल्पत ।
तत्रैतावग्नी आधत्त हिमं घ्रंसं च रोहितः ॥ ४६ ॥

The great directions become the surrounding boundaries of (the Yajna Vedi which is made in the cosmic proces) this earth is made *Vedic* The sun establishes therein two fires-*Ghansa*, the hot one and Hima, the cold one.

हिमं घ्रंसं चाधाय यूपान् कृत्वा पर्वतान् ।
वर्षाज्यावग्नी ईजाते रोहितस्य स्वर्विदः ॥ ४७ ॥

These two fire hot and cold, being established and mountains being made posts, rain being made ghee are being done for Rohita which is a celetial light.

स्वर्विदो रोहितस्य ब्रह्मणाग्निः समिध्यते ।
तस्माद् घ्रंसस्तस्माद्धिमस्तस्माद् यज्ञोऽजायत ॥ ४८ ॥

The fire of the sun, the celetial one is enkindled by Supreme Being. *Ghansa* the hot one comes into existance from it, Hima, the cold one emerges out from it and *Yajna* comes out from it.

ब्रह्मणाग्नी वावृधानौ ब्रह्मवृद्धौ ब्रह्माहुतौ ।
ब्रह्मेद्धावग्नी ईजाते रोहितस्य स्वर्विदः ॥ ४९ ॥

These two fires of the sun, the celetial one being increased by Supreme being, enhanced by Supreme Being. given to people by Supreme Bcing and enkindeled by Supreme Being are being kindled.

सत्ये अन्यः समाहितोऽप्स्व१न्यः समिध्यते ।
ब्रह्मेद्धावग्नी ईजाते रोहितस्य स्वर्विदः ॥ ५० ॥

Of these two fires one hot one is deposited in the fire and another one is shining in the waters. The two fires of sun, the celetial ones are enkindled with Ved mantras, grain and ghee.

यं वातः परि शुम्भति यं वेन्द्रो ब्रह्मणस्पतिः ।
ब्रह्मेद्धावग्नी ईजाते रोहितस्य स्वर्विदः ॥ ५१ ॥

This sun is that whom wind, electricity and cloud decorate (with power etc). Rest is like previous one.

वेदिं भूमिं कल्पयित्वा दिवं कृत्वा दक्षिणाम् ।
घ्रंसं तदग्निं कृत्वा चकार विश्वमात्मन्वद्
वर्षेणाज्येन रोहितः ॥ ५२ ॥

The All-creating Divinity making the earth Vedi and heavenly region as Dakshina, making heat (Ghransa) fire with rain as molten ghee creates the living creatures.

वर्षमाज्यं घ्रंसो अग्निर्वेदिर्भूमिरकल्पत ।
तत्रैतान् पर्वतानग्निर्गीर्भिरूर्ध्वाँ अकल्पयत् ॥ ५३ ॥

The rains made ghee, *Ghransa*, the heat fire, the earth Vedi. These fires with consuming powers make these clouds floating high in the sky.

गीर्भिरूर्ध्वान् कल्पयित्वा रोहितो भूमिमब्रवीत् ।
त्वयीदं सर्वं जायतां यद् भूतं यच्च भाव्यम् ॥ ५४ ॥

All-creating Divinity making the clouds high in the sky with lightning thunder made indicative to the earth. Let whatever in the earth is as past, present and future be made.

स यज्ञः प्रथमो भूतो भव्यो अजायत ।
तस्माद्ध जज्ञ इदं सर्वं यत् किं चेदं विरोचते
रोहितेन ऋषिणाभृतम् ॥ ५५ ॥

The first of all that *Yajna* the fire for past and future emerges out. All this whatever is present, this has been brought up by All-creating God who is the seer of all seers.

यश्च गां पदा स्फुरति प्रत्यङ् सूर्यं च मेहति ।
तस्य वृश्चामि ते मूलं न च्छायां करवोऽपरम् ॥ ५६ ॥

I sever the root of that who kicks the cow with foot and who releases urine taking sun in his front- There-after you would not find even your shadow, O Man.

यो मा॑भिच्छा॒यम॒त्येषि॒ मां चा॒ग्निं चान्त॒रा ।
तस्य॑ वृश्चामि ते॒ मूल॒ं न च्छा॒यां क॑र॒वोऽप॑रम् ॥ ५७ ॥

O Man If that you walk over my shadow keeping it under yours, pass between me and the fire of Yajna, I sever your root. Therefore you could not find even your shadow.

यो अ॒द्य दे॑व सूर्य॒ त्वां च॒ मां चान्त॒राय॑ति ।
दु॒ःष्वप्न्य॑ं तस्मि॒ञ्छम॑लं दु॒रि॒तानि॑ च मृज्महे ॥ ५८ ॥

We wipe away ill-dreams, troubles, impurity on him who comes between the sun and me as an obstaele.

मा प्र गा॑म प॒थो व॒यं मा य॒ज्ञादि॑न्द्र सो॒मिनः॑ ।
मान्त स्थु॑र्नो॒ अरा॑तयः ॥ ५९ ॥

O Almighty God ! may not we leave the right path and may not we leave the practice of Soma-Yaga and may not our enemies within come into our way.

यो य॒ज्ञस्य॑ प्र॒साध॑न॒स्तन्तु॑र्दे॒वेष्वात॑तः ।
तमाहु॑तमशीमहि ॥ ६० ॥

May I, the performer of Yajna always receive into my knowledge for my benefit that thread which is the means of all good actions Yajna etc., and is stretched out into the forces concerned with *Yajna* or into natural and supra-natural forces of cosmic order.

सू० २ ॥ ऋषिः—ब्रह्मा ॥ देवता—अध्यात्मम्, रोहितः, आदित्यः ॥

छन्दः—४-७, ९, २८, ३१-३३, ३५, ३६, ३८, ४२, ४६ त्रिष्टुप्; १

१२-१५, ३९-४१, अनुष्टुप्; २, ३, ८, ४३, जगती; १० आस्तारपङ्क्तिः; ११ बृहतीगर्भा त्रिष्टुप्; १६-२४ आर्षी गायत्री; २५ ककुम्मत्यास्तारपङ्क्तिः; २६ पुरोद्व्यतिजागता भुरिग् जगती; २७ विराड् जगती; २९ बार्हतगर्भानुष्टुप्; ३० पञ्चपदोष्णिग् बृहतीगर्भाऽति-जगती; ३४ आर्षी पङ्क्तिः ३७ पञ्चपदा विराड् गर्भा जगती; ४४ चतुष्पदा पुरःशाक्वरा भुरिग् जगती; ४५ अतिजागतगर्भा जगती ॥

HYMN 2

Seer — Brahman, Subject-matter — Adhyatman, Rohitah, Adityah. Mctre—4-7, 9, 28, 31, 33, 35, 36, 38, 42, 46 *Tristup* ; 1, 12, 15, 39-41 *Anustup* : 2, 3, 8, 43 Jagati ; 10 Astar Panktih ; 11 Brihatigarbha Tristup ; 16-24 Arshi Gayatri ; 25 Kakummatyastarpanktih ; 26 Purodyati Jagat Bhurik Jagati ; 27 Virad Jagati ; 29 Brahatgarbha Anustup ; 30 Panchpadonigarbhatigarbha Atijagati ; 34 Arshi Panktih ; 37 Panchpada viradgarbha Jagati; 44 Chatuspada Purah-Shakvara Bhurig Jagati ; 45 Atijagatigarbha Jagati.

उदस्य केतवो दिवि शुक्रा भ्राजन्त ईरते ।
आदित्यस्य नृचक्षसो महिव्रतस्य मीढुषः ॥ १ ॥

The radiant refulgent rays of this sun which causes rain, the law of the operations of which are great and which is the source of the sight of human-heings, rising in the sky shine.

दिशां प्रज्ञानां स्वरयन्तमर्चिषा सुपक्षमाशुं पतयन्तमर्णवे ।
स्तवाम सूर्यं भुवनस्य गोपां यो रश्मिभिर्दिश आभाति सर्वाः ॥ २ ॥

I laud the qualities and operations of the sun illuminating all the marking quarters and spreading the sharp beautiful rays on ocean. It is the protector of world and is the that which illumines all the directions through its beams.

यत् प्राङ् प्रत्यङ् स्वधया यासि शीभं नानारूपे अहनी कर्षि मायया । तदादित्य महि तत् ते महि श्रवो यदेको विश्वं परि भूम जायसे ॥ ३ ॥

This is the sun that by its inherent power makes us know quickly the east and west. It makes day and night of various colours by its operations. It is indeed the transcendent glory of the sun that it being one has its effect on the world.

विपश्चितं तरणिं भ्राजमानं वहन्ति यं हरितः सप्त बह्वीः । स्रुताद् यमत्त्रिर्दिवमुन्निनाय तं त्वा पश्यन्ति परियान्तमाजिम् ॥ ४ ॥

The people of the world behold this sun moving round on its axis. It is that to which the seven great rays carry, which is brilliantly shining, which supports and moves the other bodies (तरणिम्) and which is the means of Yajna (Vipashchit). The all-consuming fire has raised it from water to heavenly domain.

मा त्वा दभन् परियान्तमाजिं स्वस्ति दुर्गाँ अति याहि शीभम् दिवं च सूर्य पृथिवीं च देवीमहोरात्रे विमिमानो यदेषि ॥ ५ ॥

There are no powers compitent to overpower this sun moving round (on its axis). This very swiftly passes (through its lustrous light) the places which can be hardly traversed. This making day and night keeps in its contact the heaven and the grand earth.

स्वस्ति ते सूर्य चरसे रथाय येनोभावन्तौ परियासि सद्यः । यं ते वहन्ति हरितो वहिष्ठाः शतमश्वा यदि वा सप्त बह्वीः ॥ ६ ॥

Let there be pleasant and smooth sailing in the expanding operation of the sun's light by which this swiftly encircles both the ends. The seven great moving rays or the hundred expanding rays carry this sun.

सुखं सूर्य रथमंशुमन्तं स्योनं सुवह्निमधि तिष्ठ वाजिनम्।
यं ते वहन्ति हरितो वहिष्ठाः
शतमश्वा यदि वा सप्त बह्वीः ॥ ७ ॥

This sun is dependent on the pleasant beams which are radiant propitios to all, emitting fire, speedy and giving happiness to the world. Rest is like previous one.

सप्त सूर्यो हरितो यातवे रथे हिरण्यत्वचसो बृहतीरयुक्त ।
अमोचि शुक्रो रजसः परस्ताद् विधूय
देवस्तमो दिवमारुहत् ॥ ८ ॥

The sun has harnessed in its huge structure of beams seven great, of golden radiance, rays to expand and move. This brilliant gorgeous body dispelling the darkness leaves it away from the earth and mounts on the heavenly region.

उत् केतुना बृहता देव आगन्नपावृक् तमोऽभि ज्योतिरश्रैत् ।
दिव्यः सुपर्णः स वीरो व्यख्यददितेः
पुत्रो भुवनानि विश्वा ॥ ९ ॥

The brilliant sun rises up with great light, has dispelled the darkness and has introduced light. The sun which is mysterious, brilliant with nice rays, of light and the brave son of the Aditi ; the matter or the light illumines all the world.

उद्यन् रश्मीना तनुषे विश्वा रूपाणि पुष्यसि ।
उभा समुद्रौ क्रतुना वि भासि
सर्वाल्लोकान् परिभूर्भ्राजमानः ॥ १० ॥

The sun rising spreads rays of light, nourishes all the forms and shapes, illumines both the oceans (the ocean on the earth and ocean in the atmosphere) through its *Yajna* the operation, encompassing all the spheres by refulgence.

पूर्वापरं चरतो माययैतौ शिशू क्रीडन्तौ परि यातो अर्णवम् ।
विश्वान्यो भुवना विचष्टे हैरण्यैरन्यं
हरितो वहन्ति ॥ ११ ॥

These two *Shishu.* the child of matter (the sun and the moon) by the skill of God playing their parts moves east and west and they move round in the sky. One of them the sun illuminates all the worlds and another one, the moon producing seasons becomes new (by daily change of its phases).

दिवि त्वात्रिरधारयत् सूर्या मासाय कर्तवे ।
स एषि सुधृतस्तपन् विश्वा भूतावचाकशत् ॥ १२ ॥

The All-consuming heat establishes this sun in heaven to create the months. That sun scorching ont,. illumining all the worlds moves on its axis well-held.

उभावन्तौ समर्षसि वत्सः संमातराविव ।
नन्वे३तदितः पुरा ब्रह्म देवा अमी विदुः ॥ १३ ॥

As a calf to both of its parent this sun joins both the distant bounds (the point of rising and point of setting). Surely these men of learning know this mystery (of sun's operation) before its happening.

यत् समुद्रमनु श्रितं तत् सिषासति सूर्यः ।
अध्वास्य विततो महान् पूर्वश्चापरश्च यः ॥ १४ ॥

This sun keeps in its contact the present and is in the sea spreading out in its east and in its west is very great.

तं समाप्नोति जूतिभिस्ततो नाप चिकित्सति ।
तेनामृतस्य भक्षं देवानां नाव रुन्धते ॥ १५ ॥

The sun finishes that course through its speedy expanding rays, and it never turns its operation aside. (It is why) that it does not hinder water-consuming work of its shining rays.

उदु त्यं जातवेदसं देवं वहन्ति केतवः ।
दृशे विश्वाय सूर्यम् ॥ १६ ॥

The rays for the looking of people glow this sun which is luminous and is present in all the produced objects by medium of heat.

अप त्ये तायवो यथा नक्षत्रा यन्त्यक्तुभिः ।
सूराय विश्वचक्षसे ॥ १७ ॥

The costellations like the thieves disappear with the might for giving place to sun which illuminates all.

अदृश्रन्नस्य केतवो वि रश्मयो जनाँ अनु ।
भ्राजन्तो अग्नयो यथा ॥ १८ ॥

The resplendent rays of sun like the flaming fires going towards human-beings are seen.

तरणिर्विश्वदर्शतो ज्योतिष्कृदसि सूर्य ।
विश्वमा भासि रोचन ॥ १९ ॥

This luminiferous sun is Tarani, the impeliing force, illumining to bring all the objects to visibility, and creator of light. This illuminates whole universe.

प्रत्यङ् देवानां विशः प्रत्यङ्ङुदेषि मानुषीः ।
प्रत्यङ् विश्वं स्वर्दृशे ॥ २० ॥

this sun rises in front of the *Deva Vishah.* luminaries, this rises in the front of human-beings and this rises towords all the creatures to glow light and sight.

येना पावक चक्षसा भुरण्यन्तं जनाँ अनु ।
त्वं वरुण पश्यसि ॥ २१ ॥

Let this purifying sun make us see all the objects through that light causing sight, whereby this appears to be seen by the man giving food and vigour to all the men.

वि द्यामेषि रजस्पृथ्वहर्मिमानो अक्तुभिः ।
पश्यन् जन्मानि सूर्य ॥ २२ ॥

This sun making the living beings to see, measuring the day by nights rises up the broad mid-region and the heaven.

सप्त त्वा हरितो रथे वहन्ति देव सूर्य ।
शोचिष्केशं विचक्षणम् ॥ २३ ॥

The seven rays carry, in its light car that luminous sun which has in it the dry rays and is the source of seeing.

अयुक्त सप्त शुन्ध्युवः सूरो रथस्य नप्त्यः ।
ताभिर्याति स्वयुक्तिभिः ॥ २४ ॥

The sun has harnessed seven binding pure rays in its light-car and through them by its plans it moves.

रोहितो दिवमारुहत् तपसा तपस्वी ।
स योनिमैति स उ जायते पुनः
स देवानामधिपतिर्बभूव ॥ २५ ॥

The sun hot with heat has mounted on the heavenly region. It comes to its birth-place and rises up again. It is the controlling power of all the luminaries.

यो विश्वचर्षणिरुत विश्वतोमुखो यो विश्वतस्पाणिरुत
विश्वतस्पृथः । सं बाहुभ्यां भरति
सं पतत्रैर्द्यावापृथिवी जनयन् देव एकः ॥ २६ ॥

Only one powerful Divinity, who is *Vishvacharshani* All-visioned and *Vishvato Mukhah*, one who has everything in his front and is the revealer of the Vedas ; who is Vishvatapanih, omnipotent, and Vishvatasprithah, Omnipresent or All-pervading ; creating the earth and heaving with atomic molecules through integrating and disintegrating on powers subsists (this universe).

एकपाद् द्विपदो भूयो वि चक्रमे द्विपात्
त्रिपादमभ्येति पश्चात् । द्विपाद्ध षट्पदो भूयो
वि चक्रमे त एकपदस्तन्वं समासते ॥ २७ ॥

Single-footed one, the air moves swifter than that of bipeа, the moon strives more to cover its course than that of six-footed, follows the triplifooted the sun ; biped, the moon the fire, all these takc support and are depending on single-footed, the air.

अतन्द्रो यास्यन् हरितो यदास्थाद् द्वे रूपे
कृणुते रोचमानः । केतुमानुद्यन्त्सहमानो रजांसि
विश्वा आदित्य प्रवतो वि भासि ॥ २८ ॥

This sun, without any fatigue or break, shining makes two forms-the day and night or the dawn and dusk when it moving towards quarters passes out them. This effulgent with rays, rising up, conquering all the worlds shines from high place.

बण्महाँ असि सूर्य बडादित्य महाँ असि ।
महांस्ते महतो महिमा त्वमादित्य महाँ असि ॥ २९ ॥

This Surya, the impelling sun is tremendously grand. This Aditya, the sun causing evaporation and moistification is considerably grand. This sun is very grand and the grandeur of this grand body is also very glorious.

रोचसे दिवि रोचसे अन्तरिक्षे पतङ्ग पृथिव्यां रोचसे
रोचसे अप्स्वन्तः । उभा समुद्रौ रुच्या
व्यापिथ देवो देवासि महिषः स्वर्जित् ॥ ३० ॥

This impalling glorious sun shines in heaven, in void between heaven and earth and shines on earth and shines in the waters. By its splendour it pervades both the oceans—one on the earth and one in the atmosphers.e This is the mighty over-powering light.

अर्वाङ् परस्तात् प्रयतो व्यध्व आशुर्विपश्चित्
पतयन् पतङ्गः । विष्णुर्विचित्तः शवसाधितिष्ठन्
प्र केतुना सहते विश्वमेजत् ॥ ३१ ॥

The speedy, Yajna-like pure sun moving in its course and and striving in operation, being pervasive, wonderful and having striving in operation, being pervasive, wondcrful and having control over other bodies supports by its rays or supporting power the worlds which move.

चित्रश्चिकित्वान् महिषः सुपर्ण आरोचयन् रोदसी अन्तरिक्षम् ।
अहोरात्रे परि सूर्यं वसाने प्रास्य
विश्वा तिरतो वीर्याणि ॥ ३२ ॥

The wondrous, sight-giving. grand, reffulgent sun illuminating the heaven, earth and firmament is playing its part. The day and night depending on the sun spread out its various power.

तिग्मो विभ्राजन् तन्वं शिशानोऽरंगमासः
प्रवतो रराणः ।

ज्योतिष्मान् पक्षी महिषो वयोधा विश्वा आस्थात् प्रदिशः कल्पमानः ॥ ३३ ॥

Inflaming, radiant light-emitting life-giving and grand sun having two solsctises (Paksha), making its beams' struicture scorching, having great motion, shining on high places, creatidg all the quarters stands on its axis.

चित्रं देवानां केतुरनीकं ज्योतिष्मान् प्रदिशः सूर्य उद्यन्। दिवाकरोऽति द्युम्नैस्तमांसि विश्वातारीद् दुरितानि शुक्रः ॥ ३४ ॥

This wondrous sun is like the banner of the rays and powerful forces. This brilliant sun rising in all directions and being inflaming crosses over all the deepest darkness by its refulgences and makes day.

चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्नेः। आप्राद् द्यावापृथिवी अन्तरिक्षं सूर्य आत्मा जगतस्तस्थुषश्च ॥ ३५ ॥

This wondrous sun is the supporting force of all the celestial bodies. It is illuminator of air, water and fire. This pervades the heaven, earth and the middle-region through its light. This is the most impelling force of the animate and inanimate objects.

उच्चा पतन्तमरुणं सुपर्णं मध्ये दिवस्तरणिं भ्राजमानम्। पश्याम त्वा सवितारं यमाहुरजस्रं ज्योतिर्यदविन्ददत्रिः ॥ ३६ ॥

We behold that sun which shines moves at high place, which possesees rays, which is the supporter of other bodies shining itself in the midst of heavenly region, whieh the learned ones call *Savitar* and which is ever-effulgent light that Atrih, the fire has attained.

दिवस्पृष्ठे धावमानं सुपर्णमदित्याः पुत्रं नाथकाम
उप यामि भीतः । स नः सूर्य प्र तिर दीर्घमायुर्मा
रिषाम सुमतौ ते स्याम ॥ ३७ ॥

I, the man of learning afraid and desirous of strength approach through my knowledge the sun which moves on the above par of heaven, which is refulgent with rays and is the son of Aditi, the indivisible atomic continuum. Let it give us long life. We always remain it its safety and never be in trouble.

सहस्राह्ण्यं वियतावस्य पक्षौ हरेर्हंसस्य पततः स्वर्गम् ।
स देवान्त्सर्वानुरस्युपदद्य संपश्यन्
याति भुवनानि विश्वा ॥ ३८ ॥

The two wings-like wings periods (called winter solsctice and sumar solsctice, of this sun) are spreading. This sun takes away the water through its rays and moves in the space till *Sahasrahnyam*, one thousand chaturyugi, the four times period of foar *Yugas*. (i. e. 4,32,00,00,000 years). That sun keeping all the shining rays on its breast and showing people all the worlds moves.

रोहितः कालो अभवद् रोहितोऽग्रे प्रजापतिः ।
रोहितो यज्ञानां मुखं रोहितः स्व१राभरत् ॥ ३९ ॥

This sun becomes Kal, the time (through its activities the flow of time is rialized). This sun becomes the protector of people at preilimiuary stage. This sun is the mouth or main medium of Yajna. This gives light.

रोहितो लोको अभवद् रोहितोऽत्यतपद् दिवम् ।
रोहितो रश्मिभिर्भूमिं समुद्रमनु सं चरत् ॥ ४० ॥

The sun is *Loka*, the light-house. The sun heats the heaven. The sun through its beames travells the earth and ocean.

सर्वा दिशः समचरद् रोहितोऽधिपतिर्दिवः ।
दिवं समुद्रमाद् भूमिं सर्वं भूतं वि रक्षति ॥ ४१ ॥

The sun is the master of heaven. This comes to all the regions. The sun protects heaven, middle-region, earth and all the creatures.

आरोहञ्छुक्रो बृहतीरतन्द्रो द्वे रूपे कृणुते रोचमानः ।
चित्रश्चिकित्वान् महिषो वातमाया यावतो
लोकानभि यद् विभाति ॥ ४२ ॥

Splendid, wondrous, thought-inspiring grand sun shining and mounting on the heavenly regiou creates two forms, the day and night, stirs wind and illumines the world what so-ever and where-ever,

अभ्य१न्यदेति पर्यन्यदस्यतेऽहोरात्राभ्यां महिषः कल्पमानः ।
सूर्यं वयं रजसि क्षियन्तं गातुविदं
हवामहे नाधमानाः ॥ ४३ ॥

This great sun making day and night rises at one part and becomes reverted at another part. We praising its glory always admire the sun stationed in the sky and in motion.

पृथिवीप्रो महिषो नाधमानस्य गातुरदब्धचक्षुः
परि विश्वं बभूव । विश्वं संपश्यन्त्सुविदत्रो यजत्र
इदं शृणोतु यदहं ब्रवीमि ॥ ४४ ॥

The great sun fills the earth with heat and moisture etc. This is the uuobstructible eye of the person walking and the person praying. This encircles the whole world. Let the man seeing this universe, knowing the things and performing *Yajna* hear whatever I reveal in this connection.

पर्यस्य महिमा पृथिवीं समुद्रं ज्योतिषा
विभ्राजन् परि द्यामन्तरिक्षम् ।

सर्वे संपश्यन्त्सुविदत्रो यजंत्र इदं शृणोतु
यदहं ब्रवीमि ॥ ४५ ॥

The sun brilliant with light pervades the heavenly region and middle-void. The grandeur of this sun pervades the earth and ocean. Let......... like the pervious verse.

अबोध्यग्निः समिधा जनानां प्रति धेनुमिवायतीमुषासम् ।
यह्वाइव प्र वयामुज्जिहानाः प्र भानवः
सिस्रते नाकमच्छ ॥ ४६ ॥

The fire having in purview the arrival of dawn like cow is wakened by the fuels of men performing Yajna. Like the plants shooting up their branches the flames are mounting to the vault of heaven.

सू० ३ ॥ ऋषिः—ब्रह्मा ॥ देवता—अध्यात्मम्, रोहितः, आदित्यः छन्दः —१, १६, १८, २१ अष्टपदाऽऽकृतिः; २ षट्पदा भुरिगष्टिः; ३ षट्पदाऽष्टिः; ४ षट्पदाऽतिशाक्वरगर्भा धृतिः; ५, ६ सप्तपदा शाक्वरातिशाक्वरगर्भा प्रकृतिः; ७ सप्तपदाऽनुष्टुब्गर्भाऽतिधृतिः; ८, २०, २२ षट्पदाऽत्यष्टिः; ९-१२ सप्तपदा भुरिगतिधृतिः १३, १४, २३, २५, अष्टपदा विकृतिः १५ सप्तपदा निचृदतिधृतिः; १७, २४ सप्तपदा कृतिः १९ अष्टपदा भुरिगाकृतिः; २६ त्रिष्टुप्

HYMN. 3

Seer-Brahman. Subject-matter—*Adhyaimam*, *Rohitah*, *Adityah*. Metre-1, 16, 18, 21 *Astapadakritih* ; 2 *Shatpada Bhurigastih* 4, *Shatpadatishakvargarbha Dhritih* ; 5. 6 Saptapada Shakvarati-*Shakvaergarbha Prakritih* ; 7 *Anustubgarbha-Atidhritih* 8, 20, 22 *Shatpadatiyastih* ; 9, 12, *Saptapadabhurigatidhritih* 13, 14, 23, 25 *Astapada Vikritih* ; 15 *Saptapadanichridatidhritih* ; 17, 24 *Saptapada Kritih* ; 19 *Astapada Bhurigakritih* ; 26 *Tristup*.

य इमे द्यावापृथिवी जजान यो द्रापिं कृत्वा भुवनानि वस्ते ।

यस्मिन् क्षियन्ति प्रदिशः षडुर्वीयाः पतङ्गो अनु विचाकशीति।
तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति।
उद् वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य
प्रति मुञ्च पाशान् ॥ १ ॥

He who thus destroys the learned Brahman, the master of vedic speech or the man of high understanding, outrages (by this sinful offence) that of readful God who brings into existence this earth and space over it, who making the worlds like mantle wears them and in whom abide six widc regions which the moving sun illumines. O Rohita (King) agitate destroy and entangle in snares the man doing wrong to Brahman.

यस्माद् वाता ऋतुथा पवन्ते यस्मात् समुद्रा अधि विक्षरन्ति।
तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति।
उद् वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य
प्रति मुञ्च पाशान्। ॥ २ ॥

He who thus destroys the learned Brahman the master of vedic speech or the man of high understanding outrages (by this sinful offence, that dreadful God from whom the winds blow according to seasons and from whom the seas flow in all directions.

यो मारयति प्राणयति यस्मात् प्राणन्ति भुवनानि विश्वा।
तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति।
उद् वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य
प्रति मुञ्च पाशान् ॥ ३ ॥

He who.........who takes life away (through death) and who gives the life and from whom comes the breath of life to all the living creatures.

यः प्राणेन द्यावापृथिवी तर्पयत्यपानेनं समुद्रस्यं जठरं यःपिपर्ति
तस्यं देवस्यं क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति ।
उद् वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य
प्रति मुञ्च पाशान् ॥ ४ ॥

He who.........who fills the earth and heaven with vital air, who fills the belly of ocean with *Apana*, expiration.

यस्मिन् विराट् परमेष्ठी प्रजापतिरग्निर्वैश्वानरः
सह पङ्क्त्या श्रितः ।
यः परस्य प्राणं परमस्य तेज आददे ।
तस्यं देवस्यं क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति ।
उद् वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य
प्रति मुञ्च पाशान् ॥ ५ ॥

He who.........In whom abide with Pankti (in conjunction) Virat, the earth; Prajapati, the wind ; Parmesthin, the space; the fire (vaishvanara) and who takes unto him the life distant body and the vigorous light of great sun.

यस्मिन् षडुर्वीः पञ्च दिशो अधि श्रिताश्चतस्र आपो
यज्ञस्य त्रयोऽक्षराः । यो अन्तरा रोदसी क्रुद्धश्चक्षुषैक्षत ।
तस्यं देवस्यं क्रुद्धस्यैतदागो य एवं विद्वांसं
ब्राह्मणं जिनाति । उद् वेपय रोहित
प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान् ॥ ६ ॥

He who......... in whom abide the five and six broad regions, in whom abide four subjects and three syllables of *Yajna* (Aum) and who dreadful (for offenders) sees between heaven and earth His eye.

यो अन्नादो अन्नपतिर्बभूव ब्रह्मणस्पतिरुत यः ।
भूतो भविष्यद् भुवनस्य यस्पतिः ।
तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति ।
उद् वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य
प्रति मुञ्च पाशान्

॥ ७ ॥

He who .... who is the decomposer of the *Anna*, the universe who is the protector and master of the universe who is the revealer of knowledge (the Veda) and who was, is and shall be the master of the cosmic order.

अहोरात्रैर्विमितं त्रिंशदङ्गं त्रयोदशं मासं यो निर्मिमीते ।
तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति ।
उद् वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य
प्रति मुञ्च पाशान्

॥ ८ ॥

He who .... who makes thirteenth month consisted of thirty parts with day and night.

कृष्णं नियानं हरयः सुपर्णा अपो वसाना दिवमुत् पतन्ति ।
त आववृत्रन्त्सदनादृतस्य ।
तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति ।
उद् वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य
प्रति मुञ्च पाशान्

॥ ९ ॥

He who .... (In whose control) the water raising rays of the sun taking water go towards the sun which is black and support of the other bodies and (again in rainy season) they return back from the place of water (atmosphere).

यत् ते चन्द्रं कश्यप रोचनावद् यत् संहितं पुष्कलं चित्रभानु ।
यस्मिन्त्सूर्या आर्पिताः सप्त साकम् ।
तस्यं देवस्यं क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति ।
उद् वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य
प्रति मुञ्च पाशान् ॥ १० ॥

He who .... who is all-visioned Lord, whose light is all-blessed, refulgent, plentiful, integrated and wonderful, in whom the seven sun may be gathered together.

बृहदेनमनु वस्ते पुरस्ताद् रथन्तरं प्रति गृह्णाति पश्चात् ।
ज्योतिर्वसाने सदमप्रमादम् ।
तस्यं देवस्यं क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति ।
उद् वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य
प्रति मुञ्च पाशान् ॥ ११ ॥

He who.........whom the Brihat Saman covers in the front and the Rathantara grasp from behind and both of them do so ever diligently keeping them mentled in splendour.

बृहदन्यतः पक्ष आसीद् रथन्तरमन्यतः सबले सध्रीची ।
यद् रोहितमजनयन्त देवाः ।
तस्यं देवस्यं क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति ।
उद् वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य
प्रति मुञ्च पाशान् ॥ १२ ॥

He who ....(in whose order) the Brihat is another Paksha and Rathantara is separate one and both are vigorous and co-existant, and (in whose control) the luminous powers create sun.

स वरुणः सायमग्निर्भवति स मित्रो भवति प्रातरुद्यन् ।
स सविता भूत्वान्तरिक्षेण याति स इन्द्रो भूत्वा
तपति मध्यतो दिवम् ।
तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति ।
उद् वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य
प्रति मुञ्च पाशान् ॥ १३ ॥

He who.........(By whose plan and control) the sun becomes varuna, in the evening becomes Agni and rising in the morning it becomes Mitra, it becoming Savitar moves in mid-region, it becoming Indra shines hot in the middle of sky.

सहस्राह्ण्यं वियतावस्य पक्षौ हरेर्हंसस्य पततः स्वर्गम् ।
स देवान्त्सर्वानुरस्युपदद्य संपश्यन् याति भुवनानि विश्वा ।
तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति ।
उद् वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य
प्रति मुञ्च पाशान् ॥ १४ ॥

He who .... (of whose sun who takes away vapours from earth (Hari), who brings to ns the year (Svargah), these two Paksha Brihad, the heaven, Rathantara, the earth are spreaded over till the Sahasrahnyam, one thousand Chaturyugi (l. e. 4320000000 years) and He himself supporting all illuminating and illuminated elements unto Hari, beholding all the worlds make them move.

अयं स देवो अप्स्व१न्तः सहस्रमूलः पुरुशाको अत्त्रिः ।
य इदं विश्वं भुवनं जजान ।
तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति
उद् वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य
प्रति मुञ्च पाशान् ॥ १५ ॥

Who .... who brings into bcing all this universe who is that paramount power who has many root-causes at His disposal, who is endowed with multifarious forces. who is free from three kinds of pains (Adhyatmik etc.) and who is present in the recess of heart of all the worldly subjects.

शुक्रं वहन्ति हरयो रघुष्यदो देवं दिवि
वर्चसा भ्राजमानम् ।
यस्योर्ध्वा दिवं तन्व१स्तपन्त्यर्वाङ् सुवर्णैः पटरैर्वि भाति ।
तस्य देवस्य क्रुद्धस्यैतदागो य एवं
विद्वांसं ब्राह्मणं जिनाति । उद् वेपय रोहित
प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान् ॥ १६ ॥

He wno .... to whose refulgent, mighty sun which is splendid with splendour, the moving rays support it in the space, the parts of them lifted above heat the heaven and which with coloured beams shines here (on earth etc.).

येनादित्यान् हरितः संवहन्ति येन यज्ञेन बहवो यन्ति प्रजानन्तः
यदेकं ज्योतिर्बहुधा विभाति ।
तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं
ब्राह्मणं जिनाति । उद् वेपय रोहित
प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान् ॥ १७ ॥

He who......by whose power the rays of the sun bear twelve months by whose support many persons knowing the advantage proceed on with the performance of *Yajna*, and under whose control one light shines various places in various ways.

सप्त युञ्जन्ति रथमेकचक्रमेको अश्वो वहति सप्तनामा ।
त्रिनाभि चक्रमजरमनर्वं यत्रेमा विश्वा भुवनाधि तस्थुः ।

तस्य॑ दे॒वस्य॑ क्रु॒द्धस्यै॒तदागो॒ य ए॒वं वि॒द्वांसं॑
ब्राह्म॒णं जि॒नाति॑ । उद् वे॑पय रोहित॒ प्र क्षि॑णीहि
ब्र॒ह्म॒ज्यस्य॒ प्रति॑ मुञ्च॒ पाशा॑न् ॥ १८ ॥

He who .... under whose ordinance the seven rays of the sun are yoked to a single-wheled chariot (the wheel of the sun) and one white rays which is made out of seven draws it, three-navelled wheel the period of year in which the summar, the rainy season and winter are included, is imperishable and irresistible and wherein rest all the worlds.

अ॒ष्ट॒धा यु॒क्तो व॑हति॒ वह्नि॑रु॒ग्रः पि॒ता दे॒वानां॑ जनि॒ता म॑ती॒नाम् ।
ऋ॒तस्य॒ तन्तुं॒ मन॑सा मि॒मानः॒ सर्वा॒ दिशः॑ पवते मात॒रिश्वा॑
तस्य॑ दे॒वस्य॑ क्रु॒द्धस्यै॒तदागो॒ य ए॒वं वि॒द्वांसं॑
ब्राह्म॒णं जि॒नाति॑ । उद् वे॑पय रोहित॒ प्र क्षि॑णीहि
ब्र॒ह्म॒ज्यस्य॒ प्रति॑ मुञ्च॒ पाशा॑न् ॥ १९ ॥

He who .... who, joined with eight causes (seven Prakritis and the Jiva) supports this world ; who is the supporting power and very powerful ; who is the father of all the *Jivas* (Souls) and the producer of knowledge; who pervading whole space and measuring the thread of eternal law pervades all the quarters.

स॒म्य॒ञ्चं॒ तन्तुं॑ प्र॒दिशोऽनु॒ सर्वा॑ अ॒न्तर्गा॑य॒त्र्याम॒मृत॑स्य॒ गर्भे॑।
तस्य॑ दे॒वस्य॑ क्रु॒द्धस्यै॒तदागो॒ य ए॒वं वि॒द्वांसं॑
ब्राह्म॒णं जि॒नाति॑ । उद् वे॑पय रोहित॒ प्र क्षि॑णीहि
ब्र॒ह्म॒ज्यस्य॒ प्रति॑ मुञ्च॒ पाशा॑न् ॥ २० ॥

He who .... by who initiated cord of eternal law directly spreads through all the regions and in the interror of *Gayatri* and in the midst of water, fire etc,

निम्रुचस्तिस्रो व्युषो ह तिस्रस्त्रीणि रजांसि
दिवो अङ्ग तिस्रः । विद्मा ते अग्ने त्रेधा
जनित्रं त्रेधा देवानां जनिमानि विद्म ।
तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं
ब्राह्मणं जिनाति । उद् वेपय रोहित प्र क्षिणीहि
ब्रह्मज्यस्य प्रति मुञ्च पाशान् ॥ २१ ॥

He who .... In whose creation are tound three settings, three risings, three spheres.........the earth, the atmosphear and heaven, and three refulgences.........the fire, the electricity and the sun ; and under whose guidance we know the three places of fires' birth and three generations of the luminous rays.

वि य और्णोत् पृथिवीं जायमान आ समुद्रमदधादन्तरिक्षे ।
तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति
उद् वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य
प्रति मुञ्च पाशान् ॥ २२ ॥

He who .. .. who creating the universe covers the earth with vegitation (herbs, grains, plants, tree etc.) and places oceans of vapours in the atmosphere.

त्वमग्ने क्रतुभिः केतुभिर्हितो३र्कः समिद्ध
उदरोचथा दिवि । किमभ्या३र्चन्मरुतः पृश्निमातरो
यद् रोहितमजनयन्त देवाः । तस्य देवस्य क्रुद्धस्यैतदागो
य एवं विद्वांसं ब्राह्मणं जिनाति । उद् वेपय रोहित
प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान् ॥ २३ ॥

He who .... in whose worldly kingdom this fire is established with its inherent powers and with the rays of sun and

being refulgent sun illumines the heaven ; the *Marutah.* nurtured by the earth obtain pleasant light and strength from it as the material forces create the Rohita, the sun.

य आ॑त्म॒दा ब॑ल॒दा यस्य॒ विश्व॑ उ॒पास॑ते प्र॒शिषं॒ यस्य॑ दे॒वाः
यो॒३ऽस्येशे॑ द्वि॒पदो॒ यश्चतु॑ष्पदः ।
तस्य॑ दे॒वस्य॑ क्रु॒द्धस्यै॒तदागो॒ य ए॒वं वि॒द्वांसं॑ ब्राह्म॒णं जि॒नाति ।
उद्वे॑पय रोहित॒ प्र क्षि॑णीहि ब्रह्म॒ज्यस्य॒
प्रति॑ मुञ्च॒ पाशा॑न् ॥ २४ ॥

He who .... who is giver of physical vigour and spiritual impetus, who is worshipped by all, whose governance and order is carried out by all, luminous bodies and enlightened persons, who govern the bipeds and quadrupeds of this world.

एक॑पाद् द्वि॒पदो॒ भूयो॒ वि च॑क्रमे॒ द्विपा॑त् त्रि॒पाद॑म॒भ्ये॑ति प॒श्चात्
चतु॑ष्पाच्चक्रे॒ द्विप॑दामभिस्व॒रे सं॒पश्य॑न् प॒ङ्क्तिमु॑प॒तिष्ठ॑मानः ।
तस्य॑ दे॒वस्य॑ क्रु॒द्धस्यै॒तदागो॒ य ए॒वं वि॒द्वांसं॑ ब्राह्म॒णं जि॒नाति॑ ।
उद्वे॑पय रोहित॒ प्र क्षि॑णीहि ब्रह्म॒ज्यस्य॒
प्रति॑ मुञ्च॒ पाशा॑न् ॥ २५ ॥

He who thus destroys the learned Brahmana, the master of vedic speech or the man of high understanding outrages (by his sinful offence) that dreadful God in whose working order single-footed, the air moves faster than that of biped, the man and bird the bipep follows triple-footed, the sun; the biped strive more (to catch the speed) than *Satpada*, the year having six seasons and all these take support of single-footed, the air.

कृ॒ष्णायाः॑ पु॒त्रो अर्जु॑नो॒ रात्र्या॑ व॒त्सो॑ऽजायत ।
स ह॒ द्यामधि॑ रोहति॒ रुहो॑ रुरोह॒ रोहि॑तः ॥ २६ ॥

Vatsah, the sun which is the white son of the night dark, is born from night. that is Rohita, the red sun which indeed ascends to heavenly region and mounts to all places of height.

सू० ४(१) ॥ ऋषिः—ब्रह्मा ॥ देवता—अध्यात्मम् ॥ छन्दः—१-११ प्राजापत्यानुष्टुप्; (३-७ रश्मिभिरित्य- स्योक्तमेव); १२ विराड् गायत्री: १३ आसुर्युष्णिक् ॥

HYMN 4 (1)

Seer—Brahman. Subjeet-matter-*Adhyatmam*. Metre—1-11 Prajapatyanustup (3-7 *Rashmibhirityasyoktmeva*) : 12. *Virad Gayatri* 13. *Asuri Ushnik.*

स एति सविता स्वर्दिवस्पृष्ठेऽवचाकशत् ॥ १ ॥

That creator of the the cosmic order pervades the luminous space and shines in his nature of light of knowledge.

रश्मिभिर्नभ आभृतं महेन्द्र एत्यावृतः ॥ २ ॥

This space is filled with rays of light and Almighty Divinity covered in His refulgence pervades this.

स धाता स विधर्ता स वायुर्नभ उच्छ्रितम् ।
रश्मिभिर्नभ आभृतं महेन्द्र एत्यावृतः ॥ ३ ॥

He is the supporter and ordainer, he is called *Vayu*, and He is called Nabha, the highest one.........this.

सोऽर्यमा स वरुणः स रुद्रः स महादेवः ।
रश्मिभिर्नभ आभृतं महेन्द्र एत्यावृतः ॥ ४ ॥

He is Aryaman, He is *Varuna*, He is Rudra and He is Mahadevan. This.........this.

सो अग्निः स उ सूर्यः स उ एव महायमः ।
रश्मिभिर्नभ आभृतं महेन्द्र एत्यावृतः ॥ ५ ॥

Verily He is called Agnih, He is Surya and He is known as Mahayamah. This.........this.

तं वत्सा उप तिष्ठन्त्येकशीर्षाणो युता दश ।
रश्मिभिर्नभ आभृतं महेन्द्र एत्यावृतः ॥ ६ ॥

The ten vital airs which have only one head (the Sutratman) accompany Him together. This.........this.

पश्चात् प्राञ्च आ तन्वन्ति यदुदेति वि भासति ।
रश्मिभिर्नभ आभृतं महेन्द्र एत्यावृतः ॥ ७ ॥

These ten vital airs spread them from west to east and the sun which rises up shines splendidly. This.........this,

तस्यैष मारुतो गणः स एति शिक्याकृतः ॥ ८ ॥

That this Mount-group of celestial forces ordained by Him come to their operation like things put together in porters' thong.

रश्मिभिर्नभ आभृतं महेन्द्र एत्यावृतः ॥ ९ ॥

The luminous space has been kept bound by the strings of God's law. Mahendra the Almighty Lord covered in refulgence pervades it,

तस्येमे नव कोशा विष्टम्भा नवधा हिताः ॥ १० ॥

These nine limbs of human body are the nine supports which are placed in nine ways are due to Him.

स प्रजाभ्यो वि पश्यति यच्च प्राणति यच्च न ॥ ११ ॥

He keeps His watch over the subjects that breath and that do not breath.

तमिदं निगतं सहः स एष एक एकवृदेक एव ॥ १२ ॥

All this accumulated power and force of the world belongs to Him. That he is one and indeed only one.

एते अस्मिन् देवा एकवृतो भवन्ति ॥ १३ ॥

All these *Devas*, the powerful forces gather together in Him (to have their resorts).

सू०४(२) ॥ ऋषिः—ब्रह्मा ॥ देवता—अध्यात्मम् ॥ छन्दः—१४ भुरिक् साम्नी त्रिष्टुप्; १५ आसुरी पङ्क्तिः; १६, १९ प्राजापत्याऽनुष्टुप्; १७, १८ आसुरी गायत्री; २० विराड् गायत्री; २१ आसुर्युष्णिक् (१६-२१ य एतमित्यस्योक्तमेव) ॥

4 (2)

Seer—Brahman. Subject matter—*Adhyatmam*—Metre 14, Bhurik Samni Tristup ; 15 *Asuri Panktih ;* 16, 19 *Prajaptay Anustup ;* 17, 18 *Asuri Gayatri ;* 20 *Virad Gayatri ;* 21 *Asuryushnik* (16-21 *Ya etamityasyoktameva*).

कीर्तिश्च यशश्चाम्भश्च नभश्च ब्राह्मणवर्चसं
चान्नं चान्नाद्यं च ॥ १४ ॥

Name, fame, highest attainment, effulgence of knowledge, splendour of Brahmana, food and nourisment acquires. He (see 15th vers),

य एतं देवमेकवृतं वेद ॥ १५ ॥

Who knows this powerful God as one and only one.

न द्वितीयो न तृतीयश्चतुर्थो नाप्युच्यते ।
य एतं देवमेकवृतं वेद ॥ १६ ॥

He is neither called second, nor third and yet nor fourth. who.........one.

न पञ्चमो न षष्ठः सप्तमो नाप्युच्यते ।
य एतं देवमेकवृतं वेद ॥ १७ ॥

He is called neither fifth nor sixth. nor yet seventh. who.........one.

नाष्टमो न नवमो दशमो नाप्युच्यते ।
य एतं देवमेकवृतं वेद ॥ १८ ॥

He is neither called eighth nor ninth, nor yet tenth. who.........one.

स सर्वस्मै वि पश्यति यच्च प्राणति यच्च न ।
य एतं देवमेकवृतं वेद ॥ १९ ॥

He sees all that breaths life and that does not. Who......... one.

तमिदं निगतं सहः स एष एक एकवृदेक एव ।
य एतं देवमेकवृतं वेद ॥ २० ॥

All the power and forces accumulated in the universe have their source to Him. That He is one, single one and second to none. who.........one.

सर्वे अस्मिन् देवा एकवृतो भवन्ति ।
य एतं देवमेकवृतं वेद ॥ २१ ॥

All these men of enlightenment become united in Him (in the state of salvation). who.........one.

सू० ४(३) ॥ ऋषिः—ब्रह्मा ॥ देवता—अध्यात्मम् ॥ छन्दः—२२ भुरिक् प्राजापत्या त्रिष्टुप् (य एतमित्य- स्योक्तमेव); २३ आर्ची गायत्री; २४ आसुरी पङ्क्तिः २५ एकपदाऽऽसुरी गायत्री; २६ आर्षी गायत्री; २७, २८ प्राजापत्यानुष्टुप् ॥

4 (3)

Seer—Brahman. Subject matter—*Adhyatmam*, Metre 23 Bhurik Prajapatya Tristup (etasminityasyoktameva) 23 *Archi Gayatri* ; 24 *Asuri Panktih* ; 25 *Panchpada Asuri Gayatri* 26. *Arshi Gayatri*. 27, 28 *Prajapatyanustup*.

ब्रह्म च तपश्च कीर्तिश्च यशश्चाम्भश्च नभश्च
ब्राह्मणवर्चसं चान्नं चान्नाद्यं च ।
य एतं देवमेकवृतं वेद ॥ २२ ॥

The knowledge, austerity, name, fame, high attainment of Yoga, spirituel refulgence, the splendour of Brahmana, food and nourishment acquires he who knows this omnipotent God as one, only one and second to none.

भूतं च भव्यं च श्रद्धा च रुचिश्च
स्वर्गश्च स्वधा च ॥ २३ ॥

The past, future, faith, lustre, happiness and self stamina acquires he. (See 24th verse).

य एतं देवमेकवृतं वेद ॥ २४ ॥

Who knows this omnipotent God as one, only one and second to none.

स एव मृत्युः सो३मृतं सो३भ्वं१ स रक्षः ॥ २५ ॥

He is death, He is immortality, He is omnipresent and He is protector.

स रुद्रो वसुवनिर्वसुदेये नमोवाके
वषट्कारोऽनु संहितः ॥ २६ ॥

He is Rudra, He is the giver of wealth, in the Yajna and in the prayer He is fronounced Vasatkara.

तस्येमे सर्वे यातव उप प्रशिषमासते ॥ २७ ॥

All these controlling and Governing powers obey His Supreme governance.

तस्यामू सर्वा नक्षत्रा वशे चन्द्रमसा सह ॥ २८ ॥

All those constellations with the moon are under His control.

सू०४(४) ॥ ऋषिः—ब्रह्मा ॥ देवता—अध्यात्मम् ॥ छन्दः—२९, ३३, ३९, ४०, ४५ आसुरी गायत्री; ३०, ३२, ३५, ३६, ४२ प्राजापत्यानुष्टुप्; ३१ विराड् गायत्री; ३४, ३७, ३८ साम्न्युष्णिक्; ४१ साम्नी बृहती; ४३ आर्षी गायत्री; ४४ साम्न्यनुष्टुप् ॥

4 (4)

Seer—Brahman. Subject-matter–Adhyatmam ; Metre-29, 33, 39, 40, 45 Asuri Gayatri : 30, 32, 35, 36, 42 Prajapatya Anustup; 31 Virad Gayatri; 34, 37, 38 Samnyusnik; 41 Samni Brihati ; 43 Arshi Gayatri ; 44 Samnyanustup.

N. B. :—These verses are concerned with God, the creater of the universe. Here the description of God and the things concerned mysteriously give the clue of the Virat, state of the cosmos. The verses should not be taken in ordinary general sense.

स वा अह्नोऽजायत तस्मादहरजायत ॥ २९ ॥

He (as creator of cosmos) comes to expression from day (in virat state) therefore the day. emerges out from Him (the material cause under His efficiency : as an efficient cause).

स वै रात्र्या अजायत तस्माद् रात्रिरजायत ॥ ३० ॥

He (as creator of cosmos) comes to expression from night therefore, the night emerges out from Him (as an efficient cause).

स वा अन्तरिक्षादजायत तस्मादन्तरिक्षमजायत ॥ ३१ ॥

He (as creator) comes to expression from the void between the earth and the heaven, therefore, this midvoid emerges out from Him (as an efficient cause).

स वै वायोरजायत तस्माद् वायुरजायत ॥ ३२ ॥

He (as creator) comes to expression from Vayu, the Air, therefore, the Air emerges out from Him (as an fficient cause)

स वै दिवोऽजायत तस्माद् द्यौरध्यजायत ॥ ३३ ॥

He (as creator) comes to expression from the heavenly region, therefore, the heavenly region emerges out from Him (as an efficient cause).

स वै दिग्भ्योऽजायत तस्माद् दिशोऽजायन्त ॥ ३४ ॥

He (as creator) comes to expression from the regions of the sky therefore, the regions of sky emerges out from Him (as an efficient cause).

स वै भूमेरजायत तस्माद् भूमिरजायत ॥ ३५ ॥

He (as creator) comes to expression from the earth, therefore, the earth rmerges out from Him (as an efficient cause).

स वा अग्नेरजायत तस्मादग्निरजायत ॥ ३६ ॥

He (as creator) comes to expressioa from fire, therefore, the fire emerges out from Him (as an efficient cause).

स वा अद्भ्योऽजायत तस्मादापोऽजायन्त ॥ ३७ ॥

He (as creator) comes to expression from waters, therefore, waters emerge out from Him (as an efficient cause).

स वा ऋग्भ्योऽजायत तस्मादृचोऽजायन्त ॥ ३८ ॥

He (as creator and revealer) comes to expression from Riks (Vedic speeches) therefore, the Riks emerge out from Him (as an efficient cause).

स वै यज्ञादजायत तस्माद् यज्ञोऽजायत ॥ ३९ ॥

He (as creator) comes to expression from Yajna. therefore, Yajna emerges out from Him (as an efficient cause).

स यज्ञस्तस्य यज्ञः स यज्ञस्य शिरस्कृतम् ॥ ४० ॥

He is known as Yajna, therefore, His is indeed this Yajna. He is made the supreme head of the Yajna.

स स्तनयति स वि द्योतते स उ अश्मानमस्यति ॥ ४१ ॥

He thunders, He lightens and He casts down hails,

पापाय वा भद्राय वा पुरुषायासुराय वा ॥ ४२ ॥

For the sake of the man who commits sin, for the man of merits and good acts, and for the man who is buisy in his own bread and butter.

यद्वा कृणोष्योषधीर्यद्वा वर्षसि भद्रया
यद्वा जन्यमवीवृधः ॥ ४३ ॥

Whatever herbs you produce, whatever you rain and through very good intention, whatever born you increase. ?

तावांस्ते मघवन् महिमोपो ते तन्वः शतम् ॥ ४४ ॥

That is the greatness of yours. O Almighty Lord ! All these hundreds of forms, figures and bodies of the world are yours (that is due to you).

उपो ते बद्धे बद्धानि यदि वासि न्यर्बुदम् ॥ ४५ ॥

All these worldly objects are bound in thy millions of powers and things. Thou art bellion when thou pervadest all these objects.

सू० ४(५) ॥ ऋषिः—ब्रह्मा ॥ देवता—अध्यात्मम् ॥ छन्दः—४६ आसुरी गायत्री; ४७ यवमध्या गायत्री; ४८ साम्न्युष्णिक्; ४९ निचृत्साम्नी बृहती; ५० प्राजापत्याऽनुष्टुप्; ५१ विराड् गायत्री (५०, ५१ नमस्ते इत्यस्यान्नाद्येनेत्यस्य चोक्तमेव) ॥

4 (5)

Seer — Brahman. Subject-matter — Adhyatmam. Metre–46 Asuri Gayatri ; 47 Yavamadhya Gayatri, 48 Samnyushnik ; 49 Nichrit Sammi Brihati ; 50 Prajapatya Anustup ; 51 Virad Gayatri (50, 51 Namaste Ityasyannaddyen Ityasya Choktameva).

भूयानिन्द्रो नमुराद् भूयानिन्द्रासि मृत्युभ्यः ॥ ४६ ॥

The Almightly God is mightier than that of immortal ones (Jivas and atoms or matter), He is mightier than immortaties.

भूयानरात्याः शच्याः पतिस्त्वमिन्द्रासि विभूः
प्रभूरिति त्वोपास्महे वयम् ॥ ४७ ॥

O Indra (Almightly God) Thou art stronger than malignity, Thou art the Lord of intelligence and might, considering Thou Omnipresent and Paramount we worship Thee.

नमस्ते अस्तु पश्यत पश्य मा पश्यत ॥ ४८ ॥

Obeisance to Thee whom all desire to behold. O Beholder of all, please see us.

अन्नाद्येन यशसा तेजसा ब्राह्मणवर्चसेन ॥ ४९ ॥

With nourishment, prominence, splendour and the knowledge of the master of vedic speech.

अम्भो अमो महः सह इति त्वोपास्महे वयम् ।
नमस्ते अस्तु पश्यत पश्य मा पश्यत ।
अन्नाद्येन यशसा तेजसा ब्राह्मणवर्चसेन ॥ ५० ॥

Considering Thee as exceedingly refulgent, vigrorous, supreme, all-conquerring, we pay our reverence to Thee. Obeisance to Thee whom all desire to behold. O Beholder

of all, please see us. With nourishment, prominence, splendour and the knowledge of the master of vedic speech.

अम्भो अरुणं रजतं रजः सह इति त्वोपास्महे वयम् ।
नमस्ते अस्तु पश्यत पश्य मा पश्यत ।
अन्नाद्येन यशसा तेजसा ब्राह्मणवर्चसेन ॥ ५१ ॥

Taking Thee as omnipresent ; resplendent, motion of all motions, shining like silver and all-conqerring we pay our reverenee to Thee. Obeisance to Thee whom all desire to behold. O Beholder of all, please see us. With nourish ment, prominence, splendour and the knowledge of the master of vedic speech.

सू० ४(६) ॥ ऋषिः—ब्रह्मा ॥ देवता—अध्यात्मम् ॥ छन्दः—५२, ५३ प्राजापत्याऽनुष्टुप् (नमस्ते इत्यस्यान्नाद्येनेत्यस्य चोक्तमेव); ५४ द्विपदाऽऽर्षी गायत्री; ५५ साम्न्युष्णिक्; ५६ निचृत्साम्नी बृहती ॥

4 (6)

Seer—Brahman. Subject-matter—Adhyatmam-Metre-52, 53 Prajapatyanstup; (Nameste Ityasya Annaddna ityasya Choktameva) ; 54 Dvipada Arshi Gayatri ; 55 Samnyushnik 56 Nichrit Samni Brihati.

उरुः पृथुः सुभूर्भुव इति त्वोपास्महे वयम् ।
नमस्ते अस्तु पश्यत पश्य मा पश्यत ।
अन्नाद्येन यशसा तेजसा ब्राह्मणवर्चसेन ॥ ५२ ॥

Considcring Thee great, generous, self-existent, life of all, we pay our reverence to Thee. Obeisance to Thee whom all desire to behold. O Beholder of all please see us. With nourishment, prominence, splendout and the knowledge of the master of vedic speech.

प्रथो वरो व्यचो लोक इति त्वोपास्महे वयम् ।

नम॑स्ते अस्तु पश्यत॒ पश्य॑ मा पश्यत ।
अ॒न्नाद्येन॒ यश॑सा॒ तेज॑सा ब्राह्मणवर्च॒सेन॑ ॥ ५३ ॥

We pay our reverence to Thee as Thou art vast like space, excellent, all-pervading and the abode of all. Obeisance to Thee whom all desire to behold. O Beholder of all, please see us. With nourishment prominence, splendour and the knowledge of the master of vedic speech.

भव॑द्वसुरि॒दद्व॑सुः सं॒यद्व॑सुरा॒यद्व॑सु॒रिति॒ त्वोपा॑स्महे व॒यम्॥ ५४ ॥

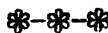
We pay our reverence to Thee as Thou art rich, abundant in worldly and utramundane wealth, controlling all the wealth and protector of all the wealth.

नम॑स्ते अस्तु पश्यत॒ पश्य॑ मा पश्यत ॥ ५५ ॥

Obeisance to Thee whom all desire to behold. O Beholder of all, please see us.

अ॒न्नाद्येन॒ यश॑सा॒ तेज॑सा ब्राह्मणवर्च॒सेन॑ ॥ ५६ ॥

With nourishment, prominence, splendour and the knowledge That Brahmana possesses.

❀–❀–❀

सू०१ ॥ ऋषिः—सावित्री सूर्या ॥ देवता—आत्मा; १-५ सोमः; ६-२२ विवाहः; २३ सोमार्कौ; २४ चन्द्रमाः, २५, २७ वधूवासः संस्पर्शमोचनम्;२६, २८-६४ विवाहमन्त्राशिषः ॥ छन्दः—१-१३, १६-१८, २२, २५-२८, ३०, ३५, ३६, ४१-४४, ५१, ५२; ६२, ६३ अनुष्टुप्;१४ विराट् प्रस्तारपङ्क्तिः; १५ आस्तारपङ्क्तिः; १९, २०, २४, ३२, ३३, ३७, ३९, ४०, ४७, ४९, ५०, ५३, ५६-५९, ६१ त्रिष्टुप्; २१, ४६,६४ जगती; २३, ३१, ४५, ६० परानुष्टुप् (?) त्रिष्टुप्; २९, ५५ पुरस्ताद् बृहती; ३४ प्रस्तारपङ्क्तिः; ३८ पुरोबृहती त्रिपदा परोष्णिक्; ४८ पथ्यापङ्क्तिः; ५४ भुरिक् त्रिष्टुप् ॥

HYMN. 1

Seer — Savitri Surya. Subject-matter — Atma ; 1-5 Soma ; 6-22 marriage ; 23 Somarkau, 24 Chandrama, the Moon ; 25, 27 Vadhuvash Sansparsha Mochanam ; 26, 28-64 Viuahamantrashishah; Metre 1-13, 16-18, 22, 25-28, 30, 35, 36 41-44, 51, 52, 62, 63 Anustup ; 14 Virat Prastar panktih ; 15 Astarpanktih ; 19, 20, 24, 32, 33, 37, 38, 40, 47, 49, 50, 53, 56-59, 61 Tristup ; 21, 46, 64 Jagati ; 23, 31, 45, 60 Paranuutp Tristup 29-55 Pursted Brihati, 34 Panctih 38 Purobhriati Tripada Paroshnik ; 58 Pathyapanktih; 54 Bhurik Tristup.

सत्येनोत्तभिता भूमिः सूर्येणोत्तभिता द्यौः ।
ऋतेनादित्यास्तिष्ठन्ति दिवि सोमो अधि श्रितः ॥ १ ॥

The Earth is upheld by Satya, God ; the heavenly region is held firm by the sun, Adityas, the twelve months' stand secure by the law eternal and the moon holds its place in space.

सोमेनादित्या बलिनः सोमेन पृथिवी मही ।
अथो नक्षत्राणामेषामुपस्थे सोम आहितः ॥ २ ॥

The Adityas are strong by *Soma*; the grand earth is also strong by the *Soma* ; *Soma* is placed in the interior of constellations.

सोमं मन्यते पपिवान् यत् संपिंषन्त्योषधिम् ।
सोमं यं ब्रह्माणो विदुर्न तस्याश्नाति पार्थिवः ॥ ३ ॥

When the men crush *Soma*, one drinking *Soma* juice thinks that he drinks the *Soma*-juice. But what the men of enlightenment know as *Soma* that is not to be eaten by men living on the earth.

N. B—Soma has different meaning according to its context. *Soma* is a plant or the group of plants. *Soma* nmeans moon. Soma stands for the most important substance of the cosmic order. In atomic state of the worlds, whole panorama, there are two kinds of atomik substances, forces and energies, These are known as Agni-Somau, *Agni* and *Soma*. So *Soma* should be taken in a very scientific way in the interpretation of the versesconcerned.

यत् त्वा सोम प्रपिबन्ति तत आ प्यायसे पुनः ।
वायुः सोमस्य रक्षिता समानां मास आकृतिः ॥ ४ ॥

When ever the bodies intervening and the forces eclipse the moon it (being relieved) increases again by phases. The Vayu, Air moving the heavenly bodies is the protector of the moon. The month is the maker of year.

आच्छद्विधानैर्गुपितो बार्हतैः सोम रक्षितः ।
ग्राव्णामिच्छृण्वन् तिष्ठसि न ते अश्नाति पार्थिवः ॥ ५ ॥

This *Soma* is preserved with the mysterious ways and means. This has been protected by all those forees which are connected with Brihat Saman. This stands in the *Pranas*, the airs. None of the creature living on the earth tastes it.

चित्तिरा उपबर्हणं चक्षुरा अभ्यञ्जनम् ।
द्यौर्भूमिः कोश आसीद् यदयात् सूर्या पतिम् ॥ ६ ॥

When *Surya*, the light of the sun or the dawns goes to its husband, the solar light the thought is its converlet, eye become unguent for its eyes, and these heaven and earth become its treasure-chest.

रैभ्यासीदनुदेयीं नाराशंसी न्योचना ।
सूर्याया भद्रमिद् वासो गाथयैति परिष्कृता ॥ ७ ॥

The Raibhi verse becomes dowrry and the *Narashansi* verse become the address of her (of Surya) reception. The robe of *Surya* is very nice. She goes beautifully dressed with *Gathas.*

स्तोमा आसन् प्रतिधयः कुरीरं छन्द ओपशः ।
सूर्याया अश्विना वराग्निरासीत् पुरोगवः ॥ ८ ॥

Stomas, the Riks for praise become the men of bridal side, *Kurira* metre becomes her head ornament, *Ashvinau*, the Prana and Apana become the seekers of her betrothal and Agni, the fire becomes leader.

सोमो वधूयुरभवदश्विनास्तामुभा वरा ।
सूर्यां यत् पत्ये शंसन्तीं मनसा सविताददात् ॥ ९ ॥

Soma becomes the desierer of the bride, the two *Ashvnam*, become the companions of *Surya* when the sun hands over willing *Surya* for her husband.

मनो अस्या अन आसीद् द्यौरासीदुत च्छदिः ।
शुक्रावनड्वाहावास्तां यदयात् सूर्या पतिम् ॥ १० ॥

The mind becomes the bridal car, the heavenly region becomes canopy, the two hot months of summar become the bullocks (to draw the car) when Surya goes to her husband.

ऋक्सामाभ्यामभिहितौ गावौ ते सामनावैताम् ।
श्रोत्रे ते चक्रे आस्तां दिवि पन्थाश्चराचरः ॥ ११ ॥

These bullucks upheld by Rik and Saman, steadly walk, her two ears are the wheel of the car and in the sky her path is tremulous.

शुची ते चक्रे यात्या व्यानो अक्ष आहतः ।
अनो मनस्मयं सूर्यारोहत् प्रयती पतिम् ॥ १२ ॥

O Surya ! on the departure time your wheels are pure, the *Vyana* is axle piercing them. Thus Surya going to her husabd mounts the chariot of her heart.

सूर्याया वहतुः प्रागात् सविता यमवासृजत् ।
मघासु हन्यन्ते गावः फल्गुनीषु व्युह्यते ॥ १३ ॥

The bridal gift of Surya which the sun gives moves along. In the *Maghas* the rays of sun are refracted and in the *Phalgunis* the night is passed with difficulty.

यदश्विना पृच्छमानावयातं त्रिचक्रेण वहतुं सूर्यायाः ।
क्वैकं चक्रं वामासीत् क्व देष्ट्राय तस्थथुः ॥ १४ ॥

When *Ashvinau*, the two vital breaths (exhalation and inhalation) like two men asking the where abouts, come in the marriage of Surya by the three wheeled chariot (the earth firmament and the heaven) where does remain their one wheel ? Where do they stand to make people see and hear.

यदयातं शुभस्पती वरेयं सूर्यामुप ।
विश्वे देवा अनु तद् वामजानन् पुत्रः
पितरमवृणीत पूषा ॥ १५ ॥

When *Ashvinau*, *Prana* and *Udana*, the pratector of water, come to the sun who has to hand over his daughter to bride-groom for going near *Surya*, all the rays of sun accept their act and *Pusha*, the Air which is their son agrees to its father, the sun.

द्वे ते चक्रे सूर्ये ब्रह्माणं ऋतुथा विदुः ।
अथैकं चक्रं यद् गुहा तदद्धातय इद् विदुः ॥ १६ ॥

The men of sharp understanding know these two wheels (the sun and moon) of Surya according to seasons. What is that one wheel (the year) hidden is known indeed by those who know time.

अर्यमणं यजामहे सुबन्धुं पतिवेदनम् ।
उर्वारुकमिव बन्धनात् प्रेतो मुञ्चामि नामुतः ॥ १७ ॥

We through adoration and supplication restore the communion with impartial God who is like our good brother and who is the masterly knower of all. He, like melon from its binding stalk sets us free from this world not from that world, the salvation, or makes me bride) free from father's family not from the family of husband.

प्रेतो मुञ्चामि नामुतः सुबद्धाममुतस्करम् ।
यथेयमिन्द्र मीढ्वः सुपुत्रा सुभगासति ॥ १८ ॥

I, the father, send you free from hence, the family of mine but not from the family of your husband, O daughter, I also make you fettered there (in the family of husbant). May benevolent God make this bride io as the may have fortunes and progenies.

प्र त्वा मुञ्चामि वरुणस्य पाशाद् येन त्वाबध्नात्
सविता सुशेवाः । ऋतस्य योनौ सुकृतस्य लोके स्योनं
ते अस्तु सहसंभलायै ॥ १९ ॥

O bride, I free you from the restriction of the law, the life of calibacy by which your good father hitherto bound you. May, in this house hold life which is the life of truth and right good actions, visit all happiness to you together with your husband.

भगस्त्वेतो नयतु हस्तगृह्याश्विना त्वा प्र वहतां रथेन ।
गृहान् गच्छ गृहपत्नी यथासो वशिना
त्वं विदथमा वदासि ॥ २० ॥

O bride, Bhagah, the prosperity lead you from fathers' family here holding your hand and *Ashvinau*, the *Prana* and *Apana* carry you by chariot, you go to the house of your husband, so that you may be the mistres of the house, take you all under your control. You always speek with understanding.

इह प्रियं प्रजायै ते समृध्यतामस्मिन् गृहे गार्हपत्याय जागृहि ।
एना पत्या तन्वं१ सं स्पृशस्वाथ
जिर्विर्विदथमा वदासि ॥ २१ ॥

May here (in house-hold life) happen and visit lovely things to your children, you be always aware and awakned of your duties of house-hold life in this house, You unite your body with this your husband and being matuee in body and mind speak with understanding.

इहैव स्तं मा वि यौष्टं विश्वमायुर्व्यश्नुतम् ।
क्रीडन्तौ पुत्रैर्नप्तृभिर्मोदमानौ स्वस्तकौ ॥ २२ ॥

O Women and men, I, the Almightly God issue this command to you that you both abide by the vows you have taken previously in your marriage. You never deviate from these vows. You attain a long life, not short of hundred years obeying the rules of disceplined co-habitation without spoiling the semen in vain and according to the law of *Dharma* play your role accompanied by sons, grand-sons and owning own good house, lead the life of house-hold with delight and happiness.

पूर्वापरं चरतो माययैतौ शिशू क्रीडन्तौ परि यातोऽर्णवम् ।

विश्वान्यो भुवना विचष्ट ऋतूँरन्यो
विदधज्जायसे नवः ॥ २३ ॥

These two Shishu, the sun and the moon playing their parts move eastward and westward with their power and reach over sea. One of both (the sun) illuminates all the worlds and another one (the moon) changing seasons rises new by change of its phase.)

नवोनवो भवसि जायमानोऽह्नां केतुरुषसामेष्यग्रम् ।
भागं देवेभ्यो वि दधास्यायन्
प्र चन्द्रमस्तिरसे दीर्घमायुः ॥ २४ ॥

Being born afresh this moon becomes new and new ever. This is the sign of day and this goes before dawns. The portion of oblation of oblation offered in the fire of *Yajna* is given by moon to all the *Devas* of *Yajna* when it rises. This moon gives long life to all.

परा देहि शामुल्यं ब्रह्मभ्यो वि भजा वसु ।
कृत्यैषा पद्वती भूत्वा जाया विशते पतिम् ॥ २५ ॥

O bride-groom, remove away the dirt of mind, distribute wealth amongst priests, this bride accomplished with attainments and becoming strong with power and strength goes you, her husband.

नीललोहितं भवति कृत्यासक्तिर्व्यज्यते ।
एधन्ते अस्या ज्ञातयः पतिर्बन्धेषु बध्यते ॥ २६ ॥

The wife, who is *kritya* well accomplished becomes *Nillohitam*, blue and red (through menstruation, the discharge of menses), attachment with her on the part becomes increased. The Kinsmen of bride increase and her husband becomes fettered in the fetters of love.

अश्लीला तनूर्भवति रुशती पापयामुया ।

पतिर्यद् वध्वो३ वाससः स्वमङ्गमभ्यूर्णुते ॥ २७ ॥

The body of the husband inspite of its radiance becomes unlovely by this sinful manner if the husband covers parts of his body with the garment of her wife (which is spoiled due to menstrual course).

आशसनं विशसनमथो अधिविकर्तनम् ।
सूर्यायाः पश्य रूपाणि तानि ब्रह्मोत शुम्भति ॥ २८ ॥

O husband ! behold the forms of Surya, your wife involving hard—embracing, violent-throwing of hands etc. and the cutting of lips with teeth. The sacrament comprised of Ved-mantras (Impregnatian ceremony) beautify all these acts.

तृष्टमेतत् कटुकमपाष्ठवद् विषवन्नैतदत्तवे ।
सूर्यां यो ब्रह्मा वेद स इद् वाधूयमर्हति ॥ २९ ॥

The co-habitation with wife (during menstrunations *Tristan*, the disease-creating, bitter in result, abomunable, poisionous and this is not able ta be grasead or adopted. The learned husband (Brahma) who knows these aspects of Surya, the bride, deserves to enter contract of marriage.

स इत् तत् स्योनं हरति ब्रह्मा वासः सुमङ्गलम् ।
प्रायश्चित्तिं यो अध्येति येन जाया न रिष्यति ॥ ३० ॥

In deed, He (the experienced husband) lifts up the asupicious, pleasure-giving cloth (from the wife's body). Indeed, He (the experienced husband(who studies and kuows the procedure of expiration(described in Garbhadhana ceremony) lifts up the auspicious, pleasure-giving cloth (from the body of the wife). By this act the wife does not invite any disease or trouble.

युवं भगं सं भरतं समृद्धमृतं वदन्तावृतोद्येषु ।

ब्रह्मणस्पते पतिमस्यै रोचय चारुं
संभलो वदतु वाचमेताम् ॥ ३१ ॥

O married couple ! you both speaking truth (never telling a lie) remain intact in dealings honesty and acquire happy prosperous fortune. O God (master of vedic speech) may her husband be dear to her and may her husband speak good word to her.

इहेदसाथ न परो गमाथेमं गावः प्रजया वर्धयाथ ।
शुभं यतीरुस्रियाः सोमवर्चसो विश्वे देवाः
क्रन्निह वो मनांसि ॥ ३२ ॥

Let these cows remain here, indeed, and let them not go further, let them strengthen this man with his plenteous' progeny and with their plentious progeny. Ye married men and women you all attaining good become bright and strong with *Soma*, juice of fruit and herbs. May all the learned men make your mind concentrated in this house-hold life.

इमं गावः प्रजया सं विशाथायं देवानां न मिनाति भागम् ।
अस्मै वः पूषा मरुतश्च सर्वे अस्मै
वो धाता सविता सुवाति ॥ ३३ ॥

Let these cows enter this man's house with their off-springs. This man does not deprives the *Yajna-devas* and the enlightened persons of their portions, *Pusha*, the Air, all *Marutah*, the cosmic rays and powers have brought for him and him Dhatar and *Savitar* has created you.

अनृक्षरा ऋजवः सन्तु पन्थानो येभिः सखायो
यन्ति नो वरेयम् । सं भगेन समर्यम्णा
सं धाता सृजतु वर्चसा ॥ ३४ ॥

May, the paths by which our fellows travel to the wooing, be straight and thorn-less. May hatar, the ordainer of the

universe strengthen her with splendour, with *Aryaman*, the just man and with *Bhaga*, the man having richness.

यच्च वर्चो अक्षेषु सुरायां च यदाहितम् ।
यद् गोष्वश्विना वर्चस्तेनेमां वर्चसावतम् ॥ ३५ ॥

Let *Ashvinau*, the Prana and *Apana* protect this bride with whatever luster is in organs, whatever lustre is hidden in the woman possessed of good physical properties (Suryam) and what ever lustre is found in milk and ghee of cows

येन महानघ्न्या जघनमश्विना येन वा सुरा ।
येनाक्षा अभ्यषिच्यन्त तेनेमां वर्चसावतम् ॥ ३६ ॥

Let *Ashvinau*, Prana and Apana adorn this bride with that sheen or splendour by whatever are filled these *Akshas*, the organs of body, by whatever is endowed the *Sura* woman having good bodily strength, by whatever is in the thigh of the woman having great sexual appetite.

यो अनिध्मो दीदयदप्स्वन्तर्यं विप्रास ईडते अध्वरेषु ।
अपां नपान्मधुमतीरपो दा याभिरिन्द्रो
वावृधे वीर्यावान् ॥ ३७ ॥

Let *Apannapat*, the fire which without being fuelled shines in the waters, to which the man of cnlightenment praise in *Yajnas*, give us sweet waters by which mighty *Indra*, electricity enhances its strength.

इदमहं रुशन्तं ग्राभं तनूदूषिमपोहामि ।
यो भद्रो रोचनस्तमुदचामि ॥ ३८ ॥

I drive away that disease which is fatal, which is injurious to body's health and which holds fast the limbs and joints, Whatever is sparkling and bringing happiness I bring nearer.

आस्यै ब्राह्मणाः स्नपनीर्हरन्त्ववीरघ्नीरुदजन्त्वापः ।
अर्यम्णो अग्निं पर्यैतु पूषन् प्रतीक्षन्ते श्वशुरो देवरश्च ॥ ३९ ॥

Let the learned priests bring bathing water for this bride and let them really bring the waters which guard the life of heroes and ehildren. Let her circum-ambulate the fire of just God. O Pushan (all-subsisting God) let the father-in-law and brother-in-law of bride expectantly wait for her.

शं ते हिरण्यं शमु सन्त्वापः शं मेथिर्भवतु शं युगस्य तर्द्म ।
शं त आपः शतपवित्रा भवन्तु शमु
पत्या तन्वं१ सं स्पृशस्व ॥ ४० ॥

O bride let the gold be auspicious for you, let the waters be favourable for you, let co-habitation be soure of happiness, let the mutual seizeng and snaching of you, the couple, be full of happinesg, let the waters purifying all in various ways be blessed for you. and let you unite your body with your husband with happiness.

खे रथस्य खेऽनसः खे युगस्य शतक्रतो ।
अपालामिन्द्र त्रिष्पूत्वाकृणोः सूर्यत्वचम् ॥ ४१ ॥

O Almighty God ! Thou art doers of hundreds of activities of the cosmic order. Thou making perfect this bride in the bodily defect, in short-comings of Yajna and in the weakness of copulative nature of couple and purifying in speech, action and thought make her as splendid as the sun and *Apalam*, unsurmountable in virtues.

आशासाना सौमनसं प्रजां सौभाग्यं रयिम् ।
पत्युरनुव्रता भूत्वा सं नह्यस्वामृताय कम् ॥ ४२ ॥

O bride. you expecting keenly delight, progeny, prosperity and wealth, being devoted to your husband bind yourself for immortality.

यथा सिन्धुर्नदीनां साम्राज्यं सुषुवे वृषा ।
एवा त्वं सम्राज्ञ्येधि पत्युरस्तं परेत्य ॥ ४३ ॥

As the vigorous sea wins the imperial supremacy over the rivers so you going to house of your husband, be imperial queen of his house and family.

सम्राज्ञ्येधि श्वशुरेषु सम्राज्ञ्युत देवृषु ।
ननान्दुः सम्राज्ञ्येधि सम्राज्ञ्युत श्वश्र्वाः ॥ ४४ ॥

O bride you shine in splendour of imperial queen over your husbands fathers, and over your husbands brothers, you shine and have supreme control over your husbanns' sisters and his mother.

या अकृन्तन्नवयन् याश्च तत्निरे या देवीरन्ताँ अभितोऽददन्त ।
तास्त्वां जरसे सं व्ययन्त्वायुष्मतीदं
परि धत्स्व वासः ॥ ४५ ॥

O bride, blessed with long life put on this *Upavastra* which these ladies of my family who prepared fabrics, spun the thread and wove this cloth, and who in the process of weaving stretched and arranged the knot of warp and weft, may provide you with the cloth till old age.

जीवं रुदन्ति वि नयन्त्यध्वरं दीर्घामनु प्रसितिं दीध्युर्नरः ।
वामं पितृभ्यो य इदं समीरिरे मयः
पतिभ्यो जनये परिष्वजे ॥ ४६ ॥

People weep for living one at the time of giving send off, they carry the *Yajna* with them, the men who lead (the family and society) ponder over the long fatter of future. These men do this good act of marriage for their father and mother and this the embracing of wife is happy for husband.

स्योनं ध्रुवं प्रजायै धारयामि तेऽश्मानं देव्याः पृथिव्या उपस्थे । तमा तिष्ठानुमाद्या सुवर्चा दीर्घं त आयुः सविता कृणोतु ॥ ४७ ॥

I place on the lap of the carth this firm stone which may be auspicions for your children. You stand on this, become pleased and become strong with splendour. May *Savitar,* all-creating God. Make your life extended to long duration.

येनाग्निरस्या भूम्या हस्तं जग्राह दक्षिणम् । तेन गृह्णामि ते हस्तं मा व्यथिष्ठा मया सह प्रजया च धनेन च ॥ ४८ ॥

O bride as fire holds the right hand of the earth so I, your husband, grasp the right hand of yours, you do not be unhappy with me, with children and with wealth.

देवस्ते सविता हस्तं गृह्णातु सोमो राजा सुप्रजसं कृणोतु । अग्निः सुभगां जातवेदाः पत्ये पत्नीं जरदष्टिं कृणोतु ॥ ४९ ॥

In this grasping of your hand by me, let the sun grasp your hand (to protect you) Let the shining moon make you blessed with good progency. and let the fire, pervading all thc created objects. make you happy wife for your husbahd till the time of old age.

गृह्णामि ते सौभगत्वाय हस्तं मया पत्या जरदष्टिर्यथासः । भगो अर्यमा सविता पुरन्धिर्मह्यं त्वादुर्गार्हपत्याय देवाः ॥ ५० ॥

I, the bride-groom hold your hand upto mine for the prosperity of house-hold life. May you attain the age of oldness in pleasure with me, your husabd. God who is the master of all prosperity, the administrator of justice, the

creater of the univeres and all-subsisting and the enlightened persons present here are giving you to me for the fulfilment of house-hold lifes' attainments and obligations.

भगस्ते हस्तमग्रहीत् सविता हस्तमग्रहीत् ।
पत्नी त्वमसि धर्मणाहं गृहपतिस्तव ॥ ५१ ॥

I possessed of virtues and prosperity grasp your hand, I full of inspirations of duty and procreation hold your hand unto mine, you are my wife in the letter and spirit of *Dharma* and I your husband, the master of your house.

ममेयमस्तु पोष्या मह्यं त्वादाद् बृहस्पतिः ।
मया पत्या प्रजावति सं जीव शरदः शतम् ॥ ५२ ॥

O bride ! that you, whom the protector of the universe gave to me, remain supported and nourished by me, O Ye pro-creating lady may you live hundred autumns delightfully with me as your husband.

त्वष्टा वासो व्यदधाच्छुभे कं बृहस्पतेः प्रशिषा कवीनाम् ।
तेनेमां नारीं सविता भगश्च सूर्यामिव
परि धत्तां प्रजया ॥ ५३ ॥

O bride the relation of husband and wife is based in this world in conformity to the teachings of God and enlighten-ed persons. Just as the electricity is permeating in all the objects, so you attain nice drestes, ornaments and happiness from me for the sake of my Pleasure. May the all-creating super-excellent God bless this my wife with off-spring. Similarly I will kepp you well—dressed and well—adorned.

इन्द्राग्नी द्यावापृथिवी मातरिश्वा मित्रावरुणा भगो अश्विनोभा।
बृहस्पतिर्मरुतो ब्रह्म सोम इमां नारीं प्रजया वर्धयन्तु॥ ५४॥

O Ye relatives ! kindly be helpful in well-being of my wife, just as the electricity and fire, the sun and the earth atmos-

pheric air oxygen and hydrozen, good fortune, physician and true preacher, impartial ruler, cultured men, Supreme Being and the moon protcct and enghance the lot of the subject and this my wife with prosperity, off spring etc.

बृहस्पतिः प्रथमः सूर्यायाः शीर्षे केशाँ अकल्पयत् ।
तेनेमामश्विना नारीं पत्ये सं शोभयामसि ॥ ५५ ॥

Brihaspati, the Master of grand worlds and space has first made hair on the head of girl who is shining like sun's splendour, so Ashvinau, the Prana and Apana beautify this woman for husband.

इदं तद्रूपं यदवस्त योषा जायां जिज्ञासे मनसा चरन्तीम् ।
तामन्वर्तिष्ये सखिभिर्नवग्वैः क इमान् विद्वान्
वि चचर्त पाशान् ॥ ५६ ॥

That is that external form or beauty which maiden bears. I desire to know her dealing with and acting, in spirit. I follow her with the *yajna* and priests. Who are these learned men who can sever these bonds of love.

अहं वि ष्यामि मयि रूपमस्या वेददित् पश्यन्
मनसः कुलायम् । न स्तेयमद्मि मनसोदमुच्ये
स्वयं श्रथ्नानो वरुणस्य पाशान् ॥ ५७ ॥

O bride, just as I fore-seeing the progress of family through my mind, love your beauty, desire you, so you also be attracted in me. I leave with good intantion to conceal any thing from you and I say I would not also eat or use any thing stealthily. I myself even being unsturdy would remove all the obstacles of righteousness and you are also expected to act accordingly.

प्र त्वा मुञ्चामि वरुणस्य पाशाद् येन त्वाबध्नात्
सविता सुशेवाः । उरुं लोकं सुगमत्र पन्थां
कृणोमि तुभ्यं सहपत्न्यै वधु ॥ ५८ ॥

O bride, I your husband, set you free from the bond of strict discipline of continence in which your good father has bound you. I give you ample space and make your way easy to travel with me as your husband.

उद्यच्छध्वमप रक्षो हनाथेमां नारीं सुकृते दधात ।
धाता विपश्चित् पतिमस्यै विवेद भगो
राजा पुर एतु प्रजानन् ॥ ५९ ॥

O family members ! raise your weapons, kill the wickeds and trouble-creators, and keep this bride engaged in righteous deeds. The sustanor of this universe who is all-knowledge has given her husband, thc powerful king knowing his duties proceed onwards for her protection.

भगस्ततक्ष चतुरः पादान् भगस्ततक्ष चत्वार्युष्पलानि ।
त्वष्टा पिपेश मध्यतोऽनु वर्ध्रान्त्सा
नो अस्तु सुमङ्गली ॥ ६० ॥

Bhaga, the strong man makes the four legs of the litter and words out four pieces composing frame-work, the carpenter decks the straps that go across it, let the bride sitting on it be blessed with auspiciousness.

सुकिंशुकं वहतुं विश्वरूपं हिरण्यवर्णं सुवृतं सुचक्रम् ।
आ रोह सूर्ये अमृतस्य लोकं स्योनं
पतिभ्यो वहतुं कृणु त्वम् ॥ ६१ ॥

O bride ! you mount on this chariot which is decorated with good flowers, which have various colours, which is goldenhued which is strongly bound, good wheeled and which moves comfortably. Mount the *Loka*, the house-hold life which is the source of immortality and make the marriage auspiedous for your husband and other members of the family.

अभ्रातृघ्नीं वरुणापशुघ्नीं बृहस्पते ।
इन्द्रापतिघ्नीं पुत्रिणीमास्मभ्यं सवितर्वह ॥ ६२ ॥

O *Indra* (Almighty) *Varuna* (all-worshippable) Brihaspati (master of all the world and vast space) Savitar (All creating God) ! may this bride kind to brothers, favourable to animals, gentle and affectionate to her husband and blessed with progeny come to us, the guardians of the husbands family.

मा हिंसिष्टं कुमार्यं१ स्थूणे देवकृते पथि ।
शालाया देव्या द्वारं स्योनं कृण्मो वधूपथम् ॥ ६३ ॥

Let, these twopillers standing up on the path of *Yajna*, not hurt this beautiful bride, we, the family members make the entrance of the magnificent house easy and comfortable for the treading of bride.

ब्रह्मापरं युज्यतां ब्रह्म पूर्वं ब्रह्मान्ततो मध्यतो ब्रह्म सर्वतः ।
अनाव्याधां देवपुरां प्रपद्य शिवा स्योना
पतिलोके वि राज ॥ ६४ ॥

Let *Brahma*, the vedic prayer with vedic verses be offered before, and after, let the vedic verses be chanted in the middle and let the ved mantras be pronounced all around. O bride ! reaching the portal of magnificent home, without under-going any trouble and shine being gentle and auspicious in the house of your husband.

सू० २ ॥ ऋषिः—सावित्री सूर्या ॥ देवता—आत्मा; १० यक्ष्मनाशनी; ११ दम्पत्योः परिपन्थिनाशनी; ३६ देवाः ॥ छन्दः—१-४, ७-११, १६, २१, २२, २३, २७-३०, ४५, ४६, ५३-५८, ६३-६७, ७२, ७३ अनुष्टुप्; ५, ६, १२, ३१, ४० जगती; ९ षट्पदा विराडत्यष्टिः; १३, १४, १७-१९, ३६, ३८, ४१, ४२, ४९, ६१, ७०, ७४, ७५ त्रिष्टुप्; १५, ५१ भुरिगनुष्टुप्; २० पुरस्ताद् बृहती; २४, २५, ३२, ३४ परानुष्टुप् त्रिष्टुप्; २६ त्रिपदा विराण्नाम गायत्री; ३३ विराडास्तारपङ्क्तिः; ३५ पुरोबृहती त्रिष्टुप्; ३७, ३९ भुरिक् त्रिष्टुप्; ४३ त्रिष्टुब्गर्भा पङ्क्तिः; ४४ प्रस्तारपङ्क्तिः; ४७ पथ्या बृहती; ४८ सतःपङ्क्तिः; ५० उपरिष्टाद् बृहती निचृत्; ५२ विराट् परोष्णिक्; ५९, ६०, ६२ पथ्या पङ्क्तिः; ६८ पुरउष्णिक्; ६९ षट्पदातिशक्वरी; ७१ बृहती ॥

HYMN 2

Seer—Savitri surya. Subject—matter—*Atma*; 10 *Yakshmanashani* ; 11 *Dampatyoh Paripanthinashani* ;36 *Devah.* Metre—1-4, 7-11, 16,21,22,23,27-30, 45, 53-58, 63-67, 72, 73, *Anustup* ; 5,6,12,31,40 Jagati ; 9 *Shatpada Viradatyasti* 13, 14, 17-19, 36, 38, 41, 42, 49, 61, 70, 74, 75 *Tristup*, 15,51 *Bhuriganustup;* 20 *Purastod Brihati*; 24, 25, 32, 34 Paranustup Tristup; 26 Tripada Viratnam Gayatri; 33 Viradastar Panktih 35 Puro Brihati Tristup; 37,39 Bhurick Tristup; 43 Tristubgarbha Panktih; 44 Prastar Panktih; 47 Pathya Brihati: 48 Satah Panktih 50, Uparistad Brihati Nichrit; 52 Virat Paroshnik, 59, 60, 62 Pathya Panktih; 68 Pura Ushnik; 69 Shatpada Atishakvari 71, Brihati

तुभ्यमग्रे पर्यवहन्त्सूर्यां वहतुना सह ।
स नः पतिभ्यो जायां दा अग्ने प्रजया सह ॥ १ ॥

The natural elements organic and inorganic playing their parts in the body hand over the girl to Agni, the heat which brings maturity in her. This Agni in its turn gives her to *Soma*, the most vital activity of mental maturity just as the light of sun with its operational power goes to the moon. This Agni in the form of bride gives her to me the husband for being his wife blessed with children.

पुनः पत्नीमग्निरदादायुषा सह वर्चसा ।
दीर्घायुरस्या यः पतिर्जीवाति शरदः शतम् ॥ २ ॥

Agni the heat gives bride to him who is her husband, with splendour and long life. May her husband enjoying lengthened life live hundred autumns.

सोमस्य जाया प्रथमं गन्धर्वस्तेऽपरः पतिः ।
तृतीयो अग्निष्टे पतिस्तुरीयस्ते मनुष्यजाः ॥ ३ ॥

O bride! at first you are the wife of *Soma*, the most powerful force of the child-hood, *Gandharva*, the force working in the body in the age when menstruation begins and desire of being in house-hold life takes its initiation, is the next husband of

yours, the third husband of yours is Agni, the heat of the body and fourth is your husband who is born amongst men.

सोमो ददद् गन्धर्वाय गन्धर्वो दददग्नये ।
रयिं च पुत्रांश्चादादग्निर्मह्यमथो इमाम् ॥ ४ ॥

Whom the *Soma* hands over to the *Gandharva*, it gives to her to Agni and consequently Agni gives this bride, wealth, and sons to me, the husband, O bride.

N.B. : When these two verses described above are taken as pregnant with thought of Niyoga the meaning will be grasped in the sens of Niyoga. In that context the Ist man of Niyoga will be called Soma, the second as Gandharva the third as Agni and all others up to eleven as *Manushya* the men. But when the Niyoga is not taken as theme of them the meaning will be taken as given above.

आ वामगन्त्सुमतिर्वाजिनीवसू न्यश्विना हृत्सु कामा अरंसत ।
अभूतं गोपा मिथुना शुभस्पती प्रिया
अर्यम्णो दुर्यां अशीमहि ॥ ५ ॥

O Ye, wife and husband may, by God's grace, good wisdom down to you, you both are blessed with the wealth of physical force, beautiful and the preservers of organic strength. You unite your body together and we including you, being dear devotees of Aryaman, the just God attain the happiness of homes.

सा मन्दसाना मनसा शिवेन रयिं धेहि सर्ववीरं वचस्यम् ।
सुगं तीर्थं सुप्रपाणं शुभस्पती स्थाणुं
पथिष्ठामप दुर्मतिं हतम् ॥ ६ ॥

O bride ! that you happy, with auspicious mind bear the wealth wrothy to me famed with all the heroes. O wife and husband, you both become the protectors of good, The swiming place be easily accelssible for us, let there be good arragenment for drinking water for our sake, you will the enemy having bed design coming in our way.

या ओषधयो या नद्यो३ यानि क्षेत्राणि या वना ।
तास्त्वा वधु प्रजावतीं पत्ये रक्षन्तु रक्षसः ॥ ७ ॥

O bride ! may all these herbacious plants, all these rivers, all these fields and all these forests save from diseases to you who is bearing progeny for her husband.

एमं पन्थामरुक्षाम सुगं स्वस्तिवाहनम् ।
यस्मिन् वीरो न रिष्यत्यन्येषां विन्दते वसु ॥ ८ ॥

We walk by this path which is easily passable and good for conveyance and which the brave man does not find any trouble and atains the wealth for others.

इदं सु मे नरः शृणुत ययाशिषा दम्पती वाममश्नुतः ।
ये गन्धर्वा अप्सरसश्च देवीरेषु वानस्पत्येषु येऽधि तस्थुः ।
स्योनास्ते अस्यै वध्वै भवन्तु
मा हिंसिषुर्वहतुमुह्यमानम् ॥ ९ ॥

O Ye men ! hear of me this through what ever benediction the married couple attain pleasure and proserity. In these forests who soever house-holding men and pious ladies abide may be auspicious for this bride and may not destroy the nuptial pomp, when it advances.

ये वध्वश्चन्द्रं वहतुं यक्ष्मा यन्ति जनाँ अनु ।
पुनस्तान् यज्ञिया देवा नयन्तु यत आगताः ॥ १० ॥

Let the enligtened persons or the observers who participate in the Yajna, convey to their respective returnable place the men who are respectable and have come to sce the pleasant dowry of the bride.

मा विदन् परिपन्थिनो य आसीदन्ति दम्पती ।
सुगेन दुर्गमतीतामप द्रान्त्वरातयः ॥ ११ ॥

Let not those highway robbers who lie in ambush find this

married couple. Let this couple smoothly overcome the difficulties and let the enemies flee away.

सं कांशयामि वहतुं ब्रह्मणा गृहैरघोरेण चक्षुषा मित्रियेण ।
पर्याणद्धं विश्वरूपं यदस्ति स्योनं पतिभ्यः
सविता तत् कृणोतु ॥ १२ ॥

I look upon the bridal gift with the people of house, with pronouncement of vedic verses and with the gentle and friendly eye. Whatever of varieties is tied together may All-creating Lord make it pleasant for her husband.

शिवा नारीयमस्तमागन्निमं धाता लोकमस्यै दिदेश ।
तामर्यमा भगो अश्विनोभा प्रजापतिः प्रजया वर्धयन्तु॥ १३ ॥

May this bride destrous of well-being of all go to her husband's house. God, the sustainer of world has show the path of house-hold life. May *Aryaman*, air, *Bhagh*, the sun, the twain of *Prana* and *Apana* and *Prajapatih*, the Lord of the creation and creatures prosper her with progeny.

आत्मन्वत्युर्वरा नारीयमागन् तस्यां नरो वपत बीजमस्याम् ।
सा वः प्रजां जनयद् वक्षणाभ्यो बिभ्रती
दुग्धमृषभस्य रेतः ॥ १४ ॥

This bride enriched with spiritual force and having progeniture comes to the house of her husband. Narah the husband sows the seed of life in this lady. O family members, that lady bearing in her the disch arged semen of strong husband gives birth to from her teeming side for you.

प्रति तिष्ठ विराडसि विष्णुरिवेह सरस्वति ।
सिनीवालि प्र जायतां भगस्य सुमतावसत् ॥ १५ ॥

O well-educated bride, you are like the luminous tenacious like Bishnu, the all pervading cosmo psychic state of cosmic dust, you stay here. The husband of your is force, O

Sinivali, you bear off-spring and remain always concordant wilh the mind of your husband, the symbol of all prosperities.

उदु॒ वै ऊ॒र्मिः शम्या॑ ह॒न्त्वापो॒ योक्त्रा॑णि मुञ्चत ।
मादु॑ष्कृतौ॒ व्ये॑नसाव॒घ्न्याव॒शु॒नमार॑ताम् ॥ १६ ॥

Let the wave of these waters break the calmness of atmos phere let them remove the yokes and let not the pair who are sinless, righteoue and innocent suffer from harm.

अघो॑रचक्षु॒रप॑तिघ्नी स्यो॒ना श॒ग्मा सु॒शेवा॑ सु॒यमा॑ गृ॒हेभ्यः॑ ।
वी॒र॒सू॒र्दे॒वृ॒का॑मा॒ सं त्वयै॑धिषीमहि सुम॒नस्य॒माना॑ ॥ १७ ॥

O bride, for the people of my house you be uncruel eyed, non-slayer of your husband, pleasure-giving, auspicious, of good service, strict observer of rules. bearing good offspring desiring *Devara*, the second husband of Niyaga (if emergency arises out) and endowed with sound mental attitud. May I prosper with you.

अदे॑वृ॒घ्न्यप॑तिघ्नी॒हैधि॑ शि॒वा प॒शुभ्यः॑ सु॒यमा॑ सु॒वर्चाः॑ ।
प्र॒जाव॑ती वी॒र॒सूर्दे॒वृका॑मा स्यो॒नेम॑म॒ग्निं
गार्ह॑पत्यं सपर्य ॥ १८ ॥

O bride, you being non-slayer of husband, non-slayery husbands brothers, kind for animals, adherent to discipline, possessing charm and splendour, prolific, progenitiv of herose desirous of *Devarah* (as an alternative of husband in emergency) and providing all with pleasure enkindle the fire of house-hold to perform *Yajna*.

उत्ति॑ष्ठे॒तः किमि॒च्छन्ती॒दमागा॑ अ॒हं त्वे॑डे अभि॒भूः
स्वाद् गृ॒हात् । शू॒न्यै॒षी नि॑र्ऋते॒ याज॒गन्थोत्ति॑ष्ठाराते॒
प्र प॑त॒ मेह रं॑स्थाः ॥ १९ ॥

Let this poverty and calamity disappear from here; desiring what it has come here, I strong (will and power) send this

away from my house. This is a hope in vain that it has come here. Let this poverty and calamity fly away and let it not stay here any longer.

यदा गार्हपत्यमसपर्यैत् पूर्वमग्निं वधूरियम्।
अधा सरस्वत्यै नारि पितृभ्यश्च नमस्कुरु ॥ २० ॥

O woman of the house, when this bride first enkindles the house-hold fire (for Yajna) you at that time pronouce vedic verse and pay respect to fathers.

शर्म वर्मैतदा हरास्यै नार्या उपस्तरे।
सिनीवालि प्र जायतां भगस्य सुमतावसत् ॥ २१ ॥

O man ! bring pleasure and safety for this bride in this bed-wrapper. O bride ! you prosper with offspring and be concordant with the mind of husband, the symbol of wealth.

यं बल्बजं न्यस्यथ चर्म चोपस्तृणीथन।
तदा रोहतु सुप्रजा या कन्या विन्दते पतिम् ॥ २२ ॥

O man ! let that lady who is blessed with good progeny and who finds husband step on the mat that you spread and on the skin you lay skin thereupon.

उप स्तृणीहि बल्बजमधि चर्मणि रोहिते।
तत्रोपविश्य सुप्रजा इममग्निं सपर्यतु ॥ २३ ॥

O man ! Let you spread mat, thereafer on the red skin of deer, bride blessed with progeny sitting enkindle this fire to preform Yajna.

आ रोह चर्मोप सीदाग्निमेष देवो हन्ति रक्षांसि सर्वा।
इह प्रजां जनय पत्ये अस्मै सुज्यैष्ठ्यो
भवत् पुत्रस्त एषः ॥ २४ ॥

O bride take your seat on this skin (spreaded) and enkindle

this fire to peiform *Yajna*. This powerful Yajna fire destroy all the diseases and disease-creating germs. In this house you bear progeny for this husband, and may this son of yours become excellent.

वि तिष्ठन्तां मातुरस्या उपस्थान्नानारूपाः पशवो जायमानाः ।
सुमङ्गल्युप सीदेममग्निं संपत्नी
प्रति भूषेह देवान् ॥ २५ ॥

Let the children (men) of various statures and status born from the womb of this mother spread out (in various fields of activity). O auspicious bride you enkindle this fire with your husband and do service of learned men and guests.

सुमङ्गली प्रतरणी गृहाणां सुशेवा पत्ये श्वशुराय शंभूः ।
स्योना श्वश्र्वै प्र गृहान् विशेमान् ॥ २६ ॥

O auspicious bride, you are able to set the houses in order, lead them to good-footing, pleasure-giving for husband; auspicious for the father of husband and able to encrise the deliget of husband's mother you enter these houses.

स्योना भव श्वशुरेभ्यः स्योना पत्ये गृहेभ्यः ।
स्योनास्यै सर्वस्यै विशे स्योना पुष्टायैषां भव ॥ २७ ॥

O bride, you be pleasant for husband's fathers, be sweet to your house-hold and your husband, be gentle and genial for all these subjects and favour their prosperity.

सुमङ्गलीरियं वधूरिमां समेत पश्यत ।
सौभाग्यमस्यै दत्त्वा दौर्भाग्यैर्विपरेतन ॥ २८ ॥

This is the well-dressed and adarned bride, come together and look at her O men Wish prosperity for her and blessing her go to your places romoving all the ill fortunes.

या दुर्हार्दो युवतयो याश्चेह जरतीरपि ।

वर्चो न्व१स्यै सं दत्ताथास्तं विपरेतन ॥ २९ ॥

Ler these young ladies who all ill-disposed and the ladies who are old and are here, give, this bride the brillance and go their respective houses.

रुक्मप्रस्तरणं वह्यं विश्वा रूपाणि बिभ्रतम् ।
आरोहत् सूर्या सावित्री बृहते सौभगाय कम् ॥ ३० ॥

Let *Surya*, the child of *Savitar*, or the bride who is the child of her child of her fathet and mother mount on the comfortable conveyance which is decorated by golden cloth and has various colours, for great felicity and prosperity.

आ रोह तल्पं सुमनस्यमानेह प्रजां जनय पत्ये अस्मै ।
इन्द्राणीव सुबुधा बुध्यमाना ज्योतिरग्रा
उषसः प्रति जागरासि ॥ ३१ ॥

O bride, you having a delightful sound sleep on the bed procreate children for this husband and you educated well, rise always very early iike the splendour of the Sun which is the first light dawn and always be alert like this dawn-light in your work and duties.

देवा अग्रे न्यपद्यन्त पत्नीः समस्पृशन्त तन्वस्तनूभिः ।
सूर्येव नारि विश्वरूपा महित्वा
प्रजावती पत्या सं भवेह ॥ ३२ ॥

O bride, as learned men at first, in this house-hold life won their wives and had contacted of their bodies with the bodies of their wives in the same manner you beautiful securing all respect, meeting your husband become the mother of children like the splendour of the sun.

उत्तिष्ठेतो विश्वावसो नमसेडामहे त्वा ।
जामिमिच्छ पितृषदं न्यक्तां स ते भागो

जनुषा तस्य विद्धि ॥ ३३ ॥

O bride-groom, the possessor of all the wealth, you rise from this place, we the men of bridal party respect you with great esteem. You desire the well-beautified girl living in the home of her parents. She is your share or part and try to know that part from birth (that is after marriage which is really a rebirth).

अप्सरसः सधमादं मदन्ति हविर्धानमन्तरा सूर्यं च ।
तास्ते जनित्रमभि ताः परेहि नमस्ते
गन्धर्वर्तुना कृणोमि ॥ ३४ ॥

Apsarases, the electrical sparks move between the sun and heaven and earth. They move even in the Yajna. They are the birth place of Gandharva, the cloud. Let this cloud go to them. O bride-groom, I, the father of girl pay respect to you by the arrival of cloudy season.

नमो गन्धर्वस्य नमसे नमो भामाय चक्षुषे च कृण्मः ।
विश्वावसो ब्रह्मणा ते नमोऽभि
जाया अप्सरसः परेहि ॥ ३५ ॥

May there be homage for the strength marriageable youth, may we pay homege for his eye full of fiery anger. O marriagerble youth, we pay our homage to you with vedic verses pronounced, you go to your consort who is like mymph.

राया वयं सुमनसः स्यामोदितो गन्धर्वमावीवृताम ।
अगन्त्स देवः परमं सधस्थमगन्म
यत्र प्रतिरन्त आयुः ॥ ३६ ॥

May we be happy at heart with abundance of riches and we accept the house-hold life. That refulgent Divinity may be attained in the excellent life of house-hold where we go with prolonged life.

सं पितरावृत्विये सृजेथां माता पिता च रेतसो भवाथः ।
मर्यइव योषामधि रोहयैनां प्रजां
कृण्वाथामिह पुष्यतं रयिम् ॥ ३७ ॥

O women and men, you are the protector of children so you produce good progeny observing the rules of timely impregnation. You are to be mathers and fathers, so you follow the procedure of timely impregnation in mixing your semens through cohabitation. O man ! you as the husband of this woman like the other husband who have wives promote her position with progeny and you both procreate children in this house-hold life, bring up them and acquire wealth with persevarance.

तां पूषञ्छिवतमामेरयस्व यस्यां बीजं मनुष्या३ वपन्ति ।
या न ऊरू उशती विश्रयाति यस्यामुशन्तः
प्रहरेम शेपः ॥ ३८ ॥

O Men, you are the strengthener. You inspire into this lady well-wisher of you and your family the spirit of procreating children. This woman is such an entity in whom the men sow semen-seed, who desiring progeny spread her thigh towards her husband and in whom the husbadlikeyou and us thrust organ with the desire of children.

आ रोहोरुमुप धत्स्व हस्तं परि ष्वजस्व जायां सुमनस्यमानः ।
प्रजां कृण्वाथामिह मोदमानौ दीर्घं वामायुः
सविता कृणोतु ॥ ३९ ॥

O happy bride-groom mouut over thigh of your wife and touch with hand, in a joyus spirit your wife. You both delighted with joy procreate children. May All-creating God give you long life.

आ वां प्रजां जनयतु प्रजापतिरहोरात्राभ्यां समनक्त्वर्यमा ।
अदुर्मङ्गली पतिलोकमा विशेमं शं नो भव
द्विपदे शं चतुष्पदे ॥ ४० ॥

O bride and bride-groom may the Lord of universe give you off spring, may the sun unite you with day and night, O auspicious bride enter thishusbands' house and may there be happiness for our bipeds and quadrupeds.

देवैर्दत्तं मनुना साकमेतद् वाधूयं वासो वध्वश्च वस्त्रम् ।
यो ब्रह्मणे चिकितुषे ददाति स इद्
रक्षांसि तल्पानि हन्ति ॥ ४१ ॥

He who hands over the garment of bride-groom provided by Manu, the father of the bride and the cloth of bride given by the learned parent aud members of the bride-grooms' party, the learned Brahman, priest (to give both of them respectively the bride-groom and bride) drive away all the troubles and evils of bride's bed.

यं मे दत्तो ब्रह्मभागं वधूयोर्वाधूयं वासो वध्वश्च वस्त्रम् ।
युवं ब्रह्मणेऽनुमन्यमानौ बृहस्पते
साकमिन्द्रश्च दत्तम् ॥ ४२ ॥

O Brihaspati (the great man, the father of bride groom) and *Iudra* (the man of might, the father of bride) You both together give me the garment of bride-groom and the dress of the bride as the part of *Brahmanas*(to give them rerpectively) in-deed you both do so, accepting ths tenet of the Vedas for the sake of Brahman, the pious deed and knowledge.

स्योनाद्योनेरधि बुध्यमानौ हसामुदौ महसा मोदमानौ ।
सुगू सुपुत्रौ सुगृहौ तराथो जीवावुषसो विभातीः॥ ४३ ॥

O Ye Jivau, (the bride and bride-groom) you both rising up

from the comfortable bed, being happy in laughter, delighted with vigour and splendour, possessing good limbs and good cows, having good children, having good houses at your disposal pass away the dawns resplendent.

नवं वसानः सुरभिः सुवासा उदागां जीव उषसो विभातीः ।
आण्डात् पतत्रीवामुक्षि विश्वस्मादेनसस्परि ॥ ४४ ॥

I the bride-gooom, dressed in new cloth, having fragarance, nicely clad rise up at the time of resplendent dawns. I am free from all the evils as a bird is freed from egg.

शुम्भनी द्यावापृथिवी अन्तिसुम्ने महिव्रते ।
आपः सप्त सुस्रुवुर्देवीस्ता नो मुञ्चन्त्वंहसः ॥ ४५ ॥

Let the heaven, and earth which are the source of happiness, which are stable under laws and which are full of beautious lustres, be source of our pleasure. Let shining and wholesome seven waters flow for our happiness and let them be the source of driving away dirt from us.

सूर्यायै देवेभ्यो मित्राय वरुणाय च ।
ये भूतस्य प्रचेतसस्तेभ्य इदमकरं नमः ॥ ४६ ॥

I offer my respect for dawn, luminous powers, sun, fire and those who are instructors of all the human beings.

य ऋते चिदभिश्रिषः पुरा जत्रुभ्य आतृदः ।
संधाता संधिं मघवा पुरूवसुर्निष्कर्ता विह्रुतं पुनः॥ ४७ ॥

Almighty God is the who without any glutinous material and without making holes in the neck-bones joins the joints and heals up the dissevered parts and is pervading all.

अपास्मत् तम उच्छतु नीलं पिशङ्गमुत लोहितं यत् ।
निर्दहनी या पृषातक्य१स्मिन्
तां स्थाणावध्या सजामि ॥ ४८ ॥

Whatever blue, whatever pale, whatever red darkness surround us be away from us. That *Paishataki,* the contageous diseasese which creates burning I fasten, to this *Sthanu,* the eternal infinitesimal.

यावतीः कृत्या उपवासने यावन्तो राज्ञो वरुणस्य पाशाः ।
व्यृद्धयो या असमृद्धयो या अस्मिन्
ता स्थाणावधि सादयामि ॥ ४९ ॥

All the violent things found in starvation, all the entangling nooses taking place due to water, whatever are the poverties, whatever are calamities I deposit them ineffectuated on this eternal, infinitesemal.

या मे प्रियतमा तनूः सा मे बिभाय वाससः ।
तस्याग्रे त्वं वनस्पते नीविं
कृणुष्व मा वयं रिषाम ॥ ५० ॥

Let this herbacious plant make a tie on the core of this cloth from which my most dear body feels terrified. We never be in trouble.

ये अन्ता यावतीः सिचो य ओतवो ये च तन्तवः ।
वासो यत् पत्नीभिरुतं तन्नः स्योनमुप स्पृशात् ॥ ५१ ॥

Let all those which are the hems and borders, the threads of warp and weft and cloth woven by the bride be soft and pleasant to our touch.

उशतीः कन्यला इमाः पितृलोकात् पतिं यतीः ।
अव दीक्षामसृक्षत स्वाहा ॥ ५२ ॥

Let the girls desiring their husbands and going to husbands house from the house of their parent be initiated into unviolable nuptial vows. Whatever has been uttered herein is true and good.

बृहस्पतिनावसृष्टां विश्वे देवा अधारयन् ।
वर्चो गोषु प्रविष्टं यत् तेनेमां सं सृजामसि ॥ ५३ ॥

We, the people (concerned with both the marriage parties and the priests) enrich this girl with that splendour which rests stored in vedic speeches or cows. The inviolable nuptial vows introduced by the Lord of grand worlds and vast space are taken by all the enlightened persons.

बृहस्पतिनावसृष्टां विश्वे देवा अधारयन् ।
तेजो गोषु प्रविष्टं यत् तेनेमां सं सृजामसि ॥ ५४ ॥

We, the people..........................enrich.......................
vigour......... ....persons.

बृहस्पतिनावसृष्टां विश्वे देवा अधारयन् ।
भगो गोषु प्रविष्टो यस्तेनेमां सं सृजामसि ॥ ५५ ॥

We, the people..........................enrich.......................
good fortune..............persons.

बृहस्पतिनावसृष्टां विश्वे देवा अधारयन् ।
यशो गोषु प्रविष्टं यत् तेनेमां सं सृजामसि ॥ ५६ ॥

We, the people... ....enrich.........................
prominence.................in priests.................persons.

बृहस्पतिनावसृष्टां विश्वे देवा अधारयन् ।
पयो गोषु प्रविष्टं यत् तेनेमां सं सृजामसि ॥ ५७ ॥

We, the people..................... enrich.................milk or
knowledge..............persons.

बृहस्पतिनावसृष्टां विश्वे देवा अधारयन् ।
रसो गोषु प्रविष्टो यस्तेनेमां सं सृजामसि ॥ ५८ ॥

We, the people (concerned with both, the marriage parties and the priests) enrich this girl that sap which rest stored in the milk of cows. The inviolable nuptial vows introduced by the Lord of grand worlds and vast space are taken by all the enlightened persons.

यदीमे केशिनो जना गृहे ते समनर्तिषू रोदेन कृण्वन्तो३घम् ।
अग्निष्ट्वा तस्मादेनसः सविता च प्र मुञ्चताम् ॥ ५९ ॥

If these long-loose haired men dance together in your house committing sin with weeping and cry let Agni, the Acharya and *Savitar*, the man of creative geneus keep you away from such an evil.

यदीयं दुहिता तव विकेश्यरुदद् गृहे रोदेन कृण्वत्य१घम् ।
अग्निष्ट्वा तस्मादेनसः सविता च प्र मुञ्चताम् ॥ ६० ॥

If, this daughter of yours weeps and bails (due to some miseries fallen on her) commiting sin with weeping and cry, throwing loose her long hair, in your house, let Agni.........
......evil.

यज्जामयो यद्युवतयो गृहे ते समनर्तिषू रोदेन कृण्वतीरघम् ।
अग्निष्ट्वा तस्मादेनसः सविता
च प्र मुञ्चताम् ॥ ६१ ॥

If your sisters and other ladies dance together in your house committing sin with weaping and cry let Agni.........
......evil.

यत् ते प्रजायां पशुषु यद्वा गृहेषु निष्ठितमघकृद्भिरघं कृतम् ।
अग्निष्ट्वा तस्मादेनसः सविता च प्र मुञ्चताम् ॥ ६२ ॥

Whatever evil wrong by mischief-mongers has got place in your children, animals or in your houses let...........evil.

इयं नार्युप ब्रूते पूल्यान्यावपन्तिका ।
दीर्घायुरस्तु मे पतिर्जीवाति शरदः शतम् ॥ ६३ ॥

This lady offering the oblations of roasted paddy in the fire, prays "By God's grace may my husband be long-lived and live hundred autumns.

इहेमाविन्द्र सं नुद चक्रवाकेव दम्पती ।
प्रजयैनौ स्वस्तकौ विश्वमायुर्व्यश्नुताम् ॥ ६४ ॥

O learned man, or king, you inspire in the married couple the spirit of living like the pair of *Chakravaka*, Anus Casarca. Both of them attain the full longevity of life with children enjoying all sorts of happiness.

यदासन्द्यामुपधाने यद् वोपवासने कृतम् ।
विवाहे कृत्यां यां चक्रुरास्नाने तां नि दध्मसि ॥ ६५ ॥

Whatever evil was done on the cushion, chair and whatever on bed and wrapping cloth and whatever fatal things were done by others at the time of marriage we wash away by taking bath.

यद् दुष्कृतं यच्छमलं विवाहे वहतौ च यत् ।
तत् संभलस्य कम्बले मृज्महे दुरितं वयम् ॥ ६६ ॥

Whatever evils were done in marriage, whatever dirty happenings got their places in marriage procession, we cleanse all these in these blanket of the husband. (i.e. all these minor things are removed easily).

संभले मलं सादयित्वा कम्बले दुरितं वयम् ।
अभूम यज्ञियाः शुद्धाः प्र ण आयूंषि तारिषत् ॥ ६७ ॥

We having laid down our stains on the cloak of bride-groom and evils on the blanket become pure and meet for Yajna. Let the Yajna make our lives prolonged.

कृत्रिमः कण्टकः शतदन् य एषः ।
अपास्याः केश्यं मलमप शीर्षण्यं लिखात् ॥ ६८ ॥

Let this artificial comb which is wrought with hundred teeth, cast away and remove the dirt from her hair and head.

अङ्गादङ्गाद् वयमस्या अप यक्ष्मं नि दध्मसि ।
तन्मा प्रापत् पृथिवीं मोत देवान् दिवं मा प्रापदुर्व१न्तरिक्षम् ।
अपो मा प्रापन्मलमेतदग्ने यमं
मा प्रापत् पितॄंश्च सर्वान् ॥ ६९ ॥

We drive away disease from each limb and the member, let not that disease spread on the land, let it not go to learned ones', let it not affect the life in heaven and in vast space below it, let not this dirt go to and infect to water, O wise, and let it not make virus into *yama*, the air and seasons.

सं त्वा नह्यामि पयसा पृथिव्याः सं त्वा नह्यामि
पयसौषधीनाम् । सं त्वा नह्यामि प्रजया धनेन
सा संनद्धा सनुहि वाजमेमम् ॥ ७० ॥

O bride ! I gird you with all the milk available on the earth, I enrich you united with all the juice of herbacious plants, I unite you with children and wealth around and that you enriched thus increase this wealth and vigour.

अमोऽहमस्मि सा त्वं सामाहमस्म्यृक् त्वं द्यौरहं पृथिवी त्वम् ।
ताविह सं भवाव प्रजामा जनयावहै ॥ ७१ ॥

O bride, I am Amah (अमः) and you are *Saa* (सा) I am *Saman* and you are Rik and I am sun and you earth. Let both of us unite together and procreate progeny.

जनियन्ति नावग्रवः पुत्रियन्ति सुदानवः ।

आरिष्टाश्च सचेवहि बृहते वाजसातये ॥ ७२ ॥

O people, as the men and women engaged in imparting education and disseminating knowledge procreate children and desire the birth of son so we both have and we preserving our vitality and strength be always ready for attaining scientific knowledge, grain etc, for the purpose of philanthropy and giving alms. So that our children become good and virtuous.

ये पितरो वधूदर्शा इमं वहतुमागमन् ।
ते अस्यै वध्वै संपत्न्यै प्रजावच्छर्म यच्छन्तु ॥ ७३ ॥

May those our fathers, grand-fathers who desirous to see the bride come to this bridal pomp wish and bless this good bride, and good wife with the happiness accompanied by progeny.

येदं पूर्वागन् रशनायमाना प्रजामस्यै द्रविणं चेह दत्त्वा ।
तां वहन्त्वगतस्यानु पन्थां विराडियं
सुप्रजा अत्यजैषीत् ॥ ७४ ॥

Let this long chain serving lifelong stretched rope coming through in family from previous time giving progeny and wealth to this bride, lead her on the path of future. This brilliant bride having good off spring conquer all.

प्र बुध्यस्व सुबुधा बुध्यमाना दीर्घायुत्वाय शतशारदाय ।
गृहान् गच्छ गृहपत्नी यथासो दीर्घं त आयुः
सविता कृणोतु ॥ ७५ ॥

O wife, you having the knowledge of domestic affairs and brilliant in intelligence come to my houses for living till hundred autumns. As my wife, the mistress of the house you attain long life and know properly the method of it. May God, the creator of all and the giver of all fortunes fulfil your desires to enable you and me to live in advancement and happiness.

BOOK XV

सू० १ ।। ऋषिः—अथर्वा ।। देवता—अध्यात्मम्, व्रात्यः ।। छन्दः—१ साम्नी पङ्क्तिः; २ द्विपदा साम्नी बृहती; ३ एकपदा यजुर्ब्राह्म्यनुष्टुप्; ४ एकपदा विराड् गायत्री; ५ साम्न्यनुष्टुप्; ६ त्रिपदा प्राजापत्या बृहती; ७ आसुरी पङ्क्तिः; ८ त्रिपदाऽनुष्टुप् ।।

HYMN 1

Seer—Atharvan. Subject-Matter—*Adhyatmam, Vratyah.* Metre—1, Samni Panktih ; 2 Dvipada Samni Brihati ; 3 Ekpada Yajurbrahmi Anustup ; 4 Ekpada Vlrad Gayatri ; 5 Samni Anustup ; 6 Tripada Prajapatya Brihati, 7 Asuri Panktih ; 8. Tripada Anustup.

N. B.—This 15th Kanda is entirely concerned with *Vratya* and Adhyatma. Many foreign scholares and the scholars of India also take the Vratya as 'the Chief of a band of wanderers of Aryan extraction, but not absolutely indepenent, free from the fetters of the Brahmnical hierarchy, and not following the Aryan, i.e. the Brahmanical way of life. 'This meaning is not at all relevant with vedic term Vratya. In the smritis and in Tandya Brahman the Vratya has been mentioned as he who has not been initiated with sacred thread at its fixed period. Such Vratya is never meant in the vedic verses. A good counsel prevailed to Mr. Bloomfield who had declared so "There can be no doubts that the theme is in reality Brahma. It is here understandable by even on ordinary man that the theme of this Kanda is *Adhyatma* as well as Vratya. If the Vratya is such an abominable entity what concern he can have with Adhyatma. The vedic term is quite different from that of *Smritis* in its meaning. The term was quite corrupted in meaning in the Smriti period. Smritis made Vratya a code word. Vedic term is quite different from that in meaning. The vedic term *Purisha* signifies grain, cereals and water. But in classical these are not meant by the term. The term is only used to signify excrement. There are many vedic terms which in Darshanas are defined quite differently. They

have not even the least fragrance of the original Vedic sense. But on these basis the Vedic terms can not be interpreted. In vedic verses they have different meanings.

Tandya Brahman's Shodasstoma is also known as Marutstoma. The definition of *vratya* given by the *Brahmana* can not be significcnt in that context.

The Vedic term Vratya really stands to mean thus ;—

1. The *Vrat* means group, society, league, man and public. He who is kind to these is *Vratya.*

2. He who is born in *Vrata,* group, or society etc.

3. The master or the protector of group.

4. He who is devoted to vows, austerity, discipline of continence etc.

5. He who takes journey for preaching people, preacher anchorite.

6. *Vrata* means law or law eternal, He who initiates this law eternal and ordains various causal forces in the *Virat* state of cosmic order. Thus Brahman the Supreme Being is also *Vratya.*

Those who say that Vratya is the leader of the group of persons excommunicated from the social order and ritual sacraments, are labouring great misapprehension. They are absolutely ignorant of the vedic terminology.

If Vratya has some bad sense the terms *Avratya* and *Vratyabruva* becom superfluous. Brahmana and Khastriya in their depreciatory are known as Brahman-bruva and Kshatriyabruva, i.e. they are respectively the Brahmana and Kshatriya by name, not in reality. The Avratya and Vratyabruva are the derogatory Vratyas. There terms are used in Atharva-veda (XV-13.11) as the derogatory of Vratya. There one derogation Vratya has been used in the same verse which sheds away all doubts about *Vratya* being a derogation. That term is *Nama-Bibhrate.* This denotes that "he is not Vratya but only bears the name of Vratya. Had Vratya been a derogatory term further derogations would not have taken place.

व्रात्यं आसीदीयमान एव स प्रजापतिं समैरयत् । ॥ १ ॥

In the beginning there was *Vratya,* the ordainer of law eternal and the master of ingredients of cosmic dust starting motion indeed. He inspired into Himself the idea of being Prajapati, the Lord of universe.

स प्रजापतिः सुवर्णमात्मन्नपश्यत् तत् प्राजनयत् ॥ २ ॥

He, the Lord of universe saw into His pervasiveness *Suvarna,* the resplendent material cause of three substances (sat, Rajas and tamas) and employed it to produce objects of the universd.

तदेकमभवत् तल्ललाममभवत् तन्महदभवत्
तज्ज्येष्ठमभवत् तद् ब्रह्माभवत् तत्
तपोऽभवत् तत् सत्यमभवत् तेन प्राजायत ॥ ३ ॥

He was one and second to none, He was the beauty of all beauties, He was great, He was excellently powerful. He was verily the Supreme Being. He was heating power and He was *Satyam*, unchangeable in all times and therefore He created the world.

सोऽवर्धत स महानभवत् स महादेवोऽभवत् ॥ ४ ॥

He was grown in power therefore He was *Mahan*, the great one. He was *Mahadeva*, the *Deva* of all the great ones and the *Devas.*

स देवानामीशां पर्यैत् स ईशानोऽभवत् ॥ ५ ॥

He has governed all the *Devas,* the governing powers therefore He comes *Ishana*, the administrator of all,

स एकव्रात्योऽभवत् स धनुरादत्त तदेवेन्द्रधनुः ॥ ६ ॥

He is the only master of cosmic law and the ingredients of cosmic elements. He holds bow and that bow becomes *Indradhanuh*, the rain-bow.

नीलमस्योदरं लोहितं पृष्ठम् ॥ ७ ॥

The middle part of this bow is blue and the back is red.

नीलेनैवाप्रियं भ्रातृव्यं प्रोर्णोति लोहितेन द्विषन्तं

विध्यतीति ब्रह्मवादिनो वदन्ति ॥ ८ ॥

The masters of theology and spirituality say that He through blue part envelops the unfavourable cloud enemies and through red part pierces through the clouds which detain rain.

सू०२ ॥ ऋषिः—अथर्वा ॥ देवता—अध्यात्मम्, व्रात्यः ॥ छन्दः—१, ६, ९, १५, २१, २६ साम्न्यनुष्टुप्; २, १६, २२ साम्नी त्रिष्टुप्; ३ द्विपदाऽऽर्षी पङ्क्तिः; ४, १८, २४ द्विपदा ब्राह्मी गायत्री; ५, १३, १९, २५ द्विपदाऽऽर्ची जगती; [७ भुरिगार्च्यनुष्टुप्; ८ आर्ची बृहती]; १० एकपदोष्णिक्; ११ द्विपदाऽऽर्षी भुरिक् त्रिष्टुप्; १२ आर्षी परानुष्टुप्; १४ साम्नी पङ्क्तिः; [१४, २० मातरिश्वा इत्यस्य कीर्त्तिश्चेत्यस्य च सप्तमाष्टमवत्]; १७ द्विपदा विराडार्षी पङ्क्तिः; १० आसुरी गायत्री; २३ निचृदार्षी पङ्क्तिः; २७ पदपङ्क्तिः; २८ त्रिपदा प्राजापत्या त्रिष्टुप् ॥

HYMN 2

Seer—Atharva. Subject-matter—*Adhyatmam*, Vratyah Metre 1, 6, 9, 15, 21, 26 Samni Anustup, 2, 16, 22 Samni Tristup 3 Dvipada Arshi Panktih, 4 18, 24 Dvipada Brahmi Gayatri ; 5, 13, 19, 25 Dvipada Archi Jagati ; (7 Bhurigarchyanustup ; 8 Archi Brihati) ; 10 Ekpadoshnik ; 11 Dvipada Arshi Bhurick Tristup ; 12 Arshi Paranustup 14 Samni Panktih (14, 20 Matarishvityasya Kirtishchehetyasah Saptamastamavat) ; 17 Dvipada Viradarshi Panktih : 20 Asuri Gayatri ; 23 Nichridarshi Panktih, 27 Padpanktih 28 Tripada Prajapatyga Tristup.

स उदतिष्ठत् स प्राचीं दिशमनु व्यचलत् । ॥ १ ॥

He (the Vratya) rises up and he walks to eastern region.

तं बृहच्च रथन्तरं चादित्याश्च विश्वे
च देवा अनुव्यचलन् ॥ २ ॥

The Brihat, Rathantara, group of Adityas and *Vishvedevah,* all the other forces follow Him.

बृहते च वै स रथन्तराय चादित्येभ्यश्च विश्वेभ्यश्च देवेभ्य
आ वृश्चते य एवं विद्वांसं व्रात्यमुपवदति ॥ ३ ॥

He who reviles Vratya who is the possessors of this knowledge becomes inviolator of Brihat, Rathantara, Adityas and *Vishvedevas.*

बृहतश्च वै स रथन्तरस्य चादित्यानां च विश्वेषां च देवानां
प्रियं धाम भवति तस्य प्राच्यां दिशि ॥ ४ ॥

He who knows this, becomes favourable resert of Brihat, Rathantara, Adityas and Vishvedevas in his eastern region.

श्रद्धा पुंश्चली मित्रो मागधो विज्ञानं वासोऽहरुष्णीषं रात्री
केशा हरितौ प्रवर्तौ कल्मलिर्मणिः ॥ ५ ॥

The faith is like a lady desiring her husband ; the sun is like His panygrist, the science is like his apron, day like turban, night like hair, the two suns (rising and setting) like two ornaments of ear and the splendour of stars is like his jewel.

भूतं च भविष्यच्च परिष्कन्दौ मनो विपथम् ॥ ६ ॥

The past and future are like his two servants and mind is like his chariot covering distances of various ways.

मातरिश्वा च पवमानश्च विपथवाहौ वातः
सारथी रेष्मा प्रतोदः ॥ ७ ॥

Matarishvan, the Prana, *Pavamana,* the Apan i.e. 'inbreath

and out breath are like his chariot-drawers *Vat*, the air like his charioteer and the gust of wind is like his good.

कीर्तिश्च यशश्च पुरःसरावैनं कीर्तिर्गच्छत्या
यशो गच्छति य एवं वेद ॥ ८ ॥

The fame and glory are his harbingers, the prominence and glory come to him who knows this.

स उदतिष्ठत् स दक्षिणां दिशमनु व्यचलत् ॥ ९ ॥

He stands up and he makes his way to southern region.

तं यज्ञायज्ञियं च वामदेव्यं च यज्ञश्च
यजमानश्च पशवश्चानुव्यचलन् ॥ १० ॥

The *Yajnayajniya*, *Vamadevya*, *Saman*, *Yajna* and the performermer of Yajna and animals follow him.

यज्ञायज्ञियाय च वै स वामदेव्याय च यज्ञाय
च यजमानाय च पशुभ्यश्चा
वृश्चते य एवं विद्वांसं व्रात्यमुपवदति ॥ ११ ॥

He who reviles this *Vratya* who possesses this knowledge is alienated from Yajnayajniya, Vamadevya, Yajna, Yajmana and animals.

यज्ञायज्ञियस्य च वै स वामदेव्यस्य च यज्ञस्य
च यजमानस्य च पशूनां च
प्रियं धाम भवति तस्य दक्षिणायां दिशि ॥ १२ ॥

He who knows this becomes the favourable home of *Yajnayajnaya*, Vamadevya, Samans, Yajna, *Yajmana* and animals in his southern region.

उषाः पुंश्चली मन्त्रो मागधो विज्ञानं वासोऽहरुष्णीषं
रात्री केशा हरितौ प्रवर्तौ कल्मलिर्मणिः ॥ १३ ॥

Dawn like lady desiring her husdand, vedic hymn like penegyrist, science like his apron, day like turban, night like hair, the suns (rising and setting) like two ornament of ear and splendour of stars like his jewel.

अमावास्या च पौर्णमासी च परिष्कन्दौ मनो विपथम् ।
मातरिश्वा च पवमानश्च विपथवाहौ वातः
सारथी रेष्मा प्रतोदः । कीर्तिश्च यशश्च पुरःसरावैनं
कीर्तिर्गच्छत्या यशो गच्छति य एवं वेद ॥ १४ ॥

The New Moon light and the Full Moon light are like his attendents and mind chariot like above.

स उदतिष्ठत् स प्रतीचीं दिशमनु व्यचलत् ॥ १५ ॥

He stands up and he walks towards western region.

तं वैरूपं च वैराजं चापश्च वरुणश्च
राजानुव्यचलन् ॥ १६ ॥

The *Vairupa, Vairajyy* samans, waters and Raja *Varuna,* the air follow him.

वैरूपाय च वै स वैराजाय चाद्भ्यश्च वरुणाय च राज्ञ
आ वृश्चते य एवं विद्वांसं व्रात्यमुपवदति ॥ १७ ॥

He who veriles vratya who is possessor of this knowledge is alienated from vairupya, vairajya, waters and the resplendent air.

वैरूपस्य च वै स वैराजस्य चापां च वरुणस्य
च राज्ञः प्रियं धाम भवति तस्य प्रतीच्यां दिशि ॥ १८ ॥

He who knows this becomes the favourable home of vairup. vairajya, waters and resplendent air in his western region.

इरा पुंश्चली हसो मागधो विज्ञानं वासोऽहरुष्णीषं
रात्री केशा हरितौ प्रवर्तौ कल्मलिर्मणिः ॥ १९ ॥

The earth is like lady desiring her husband, smile or laughter like his panegyrist, science like his apron, day like his turban, night like hair, the two suns like attendents and the splendour of stars like jewel

अहश्च रात्री च परिष्कन्दौ मनो विपथम् ।
मातरिश्वा च पवमानश्च विपथवाहौ वातः
सारथी रेष्मा प्रतोदः । कीर्तिश्च यशश्च पुरःसरावैनं
कीर्तिर्गच्छत्या यशो गच्छति य एवं वेद ॥ २० ॥

The day and night like attendents and the mind is like chariot. Rest as previous one.

स उदतिष्ठत् स उदीचीं दिशमनु व्यचलत् ॥ २१ ॥

He (the Vratya) stands up and he walks to the northern region.

तं श्यैतं च नौधसं च सप्तर्षयश्च
सोमश्च राजानुव्यचलन् ॥ २२ ॥

The *Shyeta, Naudhasa, Saptarshis* and Raja Soma, the shining substance of herbs and plants follow him.

श्यैताय च वै स नौधसाय च सप्तर्षिभ्यश्च सोमाय
च राज्ञ आ वृश्चते य एवं विद्वांसं व्रात्यमुपवदति ॥ २३ ॥

He who veriles or depreciate vratya who is the possessor of this knowledge is alienated from Shyeta, Naudhasa, Saptrshi (seven limbs or group of seven constellations) and shining soma.

श्यैतस्य च वै स नौधसस्य च सप्तर्षीणां च सोमस्य च राज्ञः
प्रियं धाम भवति तस्योदीच्यां दिशि ॥ २४ ॥

He who has the knowledge of this becomes the favourable resort of shyeta, Naudhasa, Saptarshis and shining soma in his northern region.

विद्युत् पुंश्चली स्तनयित्नुर्मागधो विज्ञानं वासोऽहरुष्णीषं
रात्री केशा हरितौ प्रवर्तौ कल्मलिर्मणिः ॥ २५ ॥

The electricity is like lady desiring her master, lightning his penegyrist, science like apron, day like turban, night like hair, the two suns like attendents and the splendour of star like jewel.

श्रुतं च विश्रुतं च परिष्कन्दौ मनो विपथम् ॥ २६ ॥

The knowledge attained and experience gained are attendents, mind like caһariot.

मातरिश्वा च पवमानश्च विपथवाहौ वातः
सारथी रेष्मा प्रतोदः ॥ २७ ॥

The *Prana* and *Apaaa* like chariot drawers, the air like charioteer and gust of wind like good.

कीर्तिश्च यशश्च पुरःसरावैनं कीर्तिर्गच्छत्या
यशो गच्छति य एवं वेद ॥ २८ ॥

The fame and glory like harbingers. To him who has the knowledge of this comes prominence and comes glory.

सू० ३ ।। ऋषिः—अथर्वा ॥ देवता—अध्यात्मम्, व्रात्यः ॥ छन्दः—१ पिपीलिकामध्या गायत्री; २ साम्न्युष्णिक्; ३ याजुषी जगती; द्विपदाऽऽर्च्युष्णिक्; ५ आर्ची बृहती; ६ आसुर्यनुष्टुप्; ७ साम्नी गायत्री; ८ आसुरी पङ्क्तिः; ९ आसुरी जगती; १० प्राजापत्या त्रिष्टुप्; ११ विराड् गायत्री ॥

HYMN. 3

Seer—Atharv. Subject-matter—Adhyatma, Vratyah Metre-1, Pipilika Madhya Gayatri, 2 Samni Ushnik ; 3 Yajushi Jagati, 4. Dvipada Archi Ushnik ; 5. Archi Brihati ; 6. Asuryanustup; 7. Samni Gayatri ; 8. Asuri Panktih ; 9. Asuri Jagati ; 10 Prajapatya Tristup ; 11 Virad Gayatri.

स संवत्सरमूर्ध्वोऽतिष्ठत् तं देवा अब्रुवन्
व्रात्य किं नु तिष्ठसीति ॥ १ ॥

He (Vratya) stands straight for entire one year, the Devas (Cosmic Forces) say, O Vratya, why do you stand ?

सोऽब्रवीदासन्दीं मे सं भरन्त्विति ॥ २ ॥

He says' Bring sitting-chair for me.

तस्मै व्रात्यायासन्दीं समभरन् ॥ ३ ॥

These forces bring couch or chair for the Vratya.

तस्या ग्रीष्मश्च वसन्तश्च द्वौ पादावास्तां
शरच्च वर्षाश्च द्वौ ॥ ४ ॥

The spring seasan and summer season are two legs of this couch and Sharat, the autumn and rainy season are two other legs.

बृहच्च रथन्तरं चानूच्ये३ आस्तां यज्ञायज्ञियं
च वामदेव्यं च तिरश्च्ये ॥ ५ ॥

The *Brihat* and Rathantara Samans were two long boards and Yajnaya and Vamdevya the two cross-boards.

ऋचः प्राञ्चस्तन्तवो यजूंषि तिर्यञ्चः ॥ ६ ॥

Rik verses are longwise strings the Yajuh verses the cross-tapes.

वेदं आस्तरणं ब्रह्मोपबर्हणम् ॥ ७ ॥

The *Veda* (vedic lorespu wealth or the shoot of Kushagrass) is his mattress and knowledge his converlet.

सामासाद उद्गीथोऽपश्रयः ॥ ८ ॥

The *Saman* verses are his cushion and *Udgith* pillow.

तामासन्दीं व्रात्य आरोहत् ॥ ९ ॥

The Vratya ascends that couch.

तस्य देवजनाः परिष्कन्दा आसन्त्संकल्पाः
प्रहाय्या३ विश्वानि भूतान्युपसदः ॥ १० ॥

The cosmic forces are his attendents, his noble intetions are his messengers and all the creatures his admirers.

विश्वान्येवास्य भूतान्युपसदो भवन्ति य एवं वेद ॥ ११ ॥

Of him who has the knowledge of this all the creatures become admirers.

सू० ४ ॥ ऋषिः—अथर्वा ॥ देवता—अध्यात्मम्, व्रात्यः ॥ छन्दः—१, १३, १६ दैवी जगती; २, ८ आर्च्यनुष्टुप्; ३, १२ द्विपदा प्राजापत्या जगती; ४, ७, १० प्राजापत्या गायत्री; ५ प्राजापत्या पङ्क्तिः; ६ आर्ची जगती; ९ आर्ची त्रिष्टुप्; ११ साम्नी त्रिष्टुप्; १४ प्राजापत्या बृहती; १५, १८ द्विपदाऽऽर्ची पङ्क्तिः; १७ आर्च्युष्णिक् ॥

HYMN 4

Seer—Atharva. Subject-matter-Adhyatmam, Vratyah. Metre—1, 13, 16 Daivi Jagati; 28 Archyaustup; 3, 12, Dvipada Prajapatya Jagati; 4, 7, 10 Prajapatya Gayatri; 5 Prajapatya Panktih : 6 Archi Jagati; 9 Archi Tristup 11 Samni Trisutup; 14 Prajapatya Brihati; 15, 18 Dvipada Archi Panktih, 17 Archyushnik.

तस्मै प्राच्या दिशः ॥ १ ॥

For him (Vratya) from the eastern region.

वासन्तौ मासौ गोप्तारावकुर्वन् बृहच्च
रथन्तरं चानुष्ठातारौ ॥ २ ॥

Make two months of spring season the protectors and *Brihat* and *Rathantara* Saman superintents.

वासन्तावेनं मासौ प्राच्या दिशो गोपायतो बृहच्च रथन्तरं
चानु तिष्ठतो य एवं वेद ॥ ३ ॥

The two months of spring season protect and Brihat with Rathantara superintends from eastern directions the man who possesses this knowledge.

तस्मै दक्षिणाया दिशः ॥ ४ ॥

For him (vratya) the southern regions.

ग्रैष्मौ मासौ गोप्तारावकुर्वन् यज्ञायज्ञियं
च वामदेव्यं चानुष्ठातारौ ॥ ५ ॥

Make two months of summer the protectors and *Yajnayajniya* and *Vamdevya* the superintendents.

ग्रैष्मावेनं मासौ दक्षिणाया दिशो गोपायतो यज्ञायज्ञियं
च वामदेव्यं चानु तिष्ठतो य एवं वेद ॥ ६ ॥

To him who possesses the knowledge of this the two months of summer protect and *Yajna yajnijya* and *Vamadeya* superintent from southern regions.

तस्मै प्रतीच्या दिशः ॥ ७ ॥

For him (Vratya) from western region.

वार्षिकौ मासौ गोप्तारावकुर्वन् वैरूपं
च वैराजं चानुष्ठातारौ ॥ ८ ॥

Make the two months of rainy season the protectors and *Vairupa* and the *Vairaja* saman superintendents.

वार्षिकावेनं मासौ प्रतीच्या दिशो गोपायतो वैरूपं च वैराजं
चानु तिष्ठतो य एवं वेद ॥ ९ ॥

These two months of rainy season protect and *Vairupa* and *Vairaja* Saman superintentdent from westean region the man who possesses the knowledge of this?

तस्मा उदीच्या दिशः ॥ १० ॥

For him (Vratya) from the northern region.

शारदौ मासौ गोप्तारावकुर्वञ्छ्यैतं
च नौधसं चानुष्ठातारौ ॥ ११ ॥

Make the two months of autumn season protectros and *Shyeta* and *Naudhasa* Saman the superintendents.

शारदावेनं मासावुदीच्या दिशो गोपायतः
श्यैतं च नौधसं चानु तिष्ठतो य एवं वेद ॥ १२ ॥

Protect and superintendent respectively two months of autumn and Shyeta and Vairaj saman from northern region the man who possesses the knowledge of this.

तस्मै ध्रुवायां दिशः ॥ १३ ॥

For him (Vratya) from the region below.

हैमनौ मासौ गोप्तारावकुर्वन् भूमिं
चाग्निं चानुष्ठातारौ ॥ १४ ॥

Make the two months of winter his protectors and the earth and fire his superintendents.

हैमनावेनं मासौ ध्रुवायां दिशो गोपायतो भूमिश्चाग्निश्चानु तिष्ठतो य एवं वेद ॥ १५ ॥

From the region below two months of winter protect and the earth and the fire superintend him who poseesses the knowledge of this.

तस्मा ऊर्ध्वाया दिशः ॥ १६ ॥

For him (Vratya) from the region above.

शैशिरौ मासौ गोप्तारावकुर्वन् दिवं चादित्यं चानुष्ठातारौ ॥ १७ ॥

Make the two Dewy months his protector and heavenly region and sun the superindents.

शैशिरावेनं मासावूर्ध्वाया दिशो गोपायतो द्यौश्चादित्यश्चानु तिष्ठतो य एवं वेद ॥ १८ ॥

From the region abover espectively protect and superintendent the two Dewy months and heavenly region and sun the man who knows this.

सू० ५ ॥ ऋषिः—अथर्वा ॥ देवता—रुद्रः ॥ छन्दः—१ त्रिपदा समविषमा गायत्री; २ त्रिपदा भुरिगार्ची त्रिष्टुप्; ३, १६ द्विपदा प्राजापत्याऽनुष्टुप्; ४ त्रिपदा स्वराट् प्राजापत्या पङ्क्तिः; ५, ७, ९, ११, १३ त्रिपदा ब्राह्मी गायत्री; [नास्य इत्यस्योक्तम्] ६, ८, १२ त्रिपदा ककुप्; [१०, १४ आर्षी गायत्री;] १५ विराड् [बृहती] ॥

HYMN 5

Seer—Atharva. Subject matter—Rudrah, Metres-1,

Tripada Samvisama Gayatri; 2 Tripada Bhurigarchi Tristup; 3, 16 Dvipada Prajapatya Anustup; 4, Tripada svarat Prajapatya Panktih; 5, 7, 9, 11, 13 Tripada Brahmi Gayatri (Nasyaityasyoktam) 6, 8, 12, Tripada Kakup; (10, 14 Arshi Gayatri; 15 Virad (Brihati.)

तस्मै प्राच्या दिशो अन्तर्देशाद्
भवमिष्वासमनुष्ठातारमकुर्वन् । ॥ १ ॥

The cosmic elements (Devas) from the intermediate space of the eastern region make for him (*Bhava*), the fire the archerer a deliverer.

भव एनमिष्वासः प्राच्या दिशो अन्तर्देशादनुष्ठातानु
तिष्ठति नैनं शर्वो न भवो नेशानः ॥ २ ॥

Bhava, the fire, the archerer becomes the deliverer of him from the intermediate space of the eastern region and neither *Sharva*, niether fire, nor Bhave, nor, *Ishana*, the other fire harm or kill him.

नास्य पशून् न समानान् हिनस्ति य एवं वेद ॥ ३ ॥

Neither animals nor contemporaries of him who knows this.

तस्मै दक्षिणाया दिशो
अन्तर्देशाच्छर्वमिष्वासमनुष्ठातारमकुर्वन् ॥ ४ ॥

They from the intermediate space of southern region make for him archer *Sharva* (a fire) a deliverer.

शर्व एनमिष्वासो दक्षिणाया दिशो अन्तर्देशादनुष्ठातानु
तिष्ठति नैनं शर्वो न भवो नेशानः ।
नास्य पशून् न समानान् हिनस्ति य एवं वेद ॥ ५ ॥

Sharva, the archerer becomes deliverer of him from the intermediate space of the southern region and neither Sharva

nor Bhava nor *Ishana* harm or kill him. Rest as previous one.

तस्मै प्रतीच्या दिशो अन्तर्देशात्
पशुपतिमिष्वासमनुष्ठातारमकुर्वन् ॥ ६ ॥

They from the intermediate space of the western region make for him archer Pashupati a deliverer.

पशुपतिरेनमिष्वासः प्रतीच्या दिशो अन्तर्देशादनुष्ठातानु
तिष्ठति नैनं शर्वो न भवो नेशानः ।
नास्य पशून् न समानान् हिनस्ति य एवं वेद ॥ ७ ॥

Pashupati (fire) the archerer stands deliverer of him from the intermediate space of western region and neither sharva, nor Bhava or Ishana harm or kill him. Rest as previous one.

तस्मा उदीच्या दिशो अन्तर्देशादुग्रं
देवमिष्वासमनुष्ठातारमकुर्वन् ॥ ८ ॥

They, from the intermediate space of the northern region make for him archer *Ugradeva* (fire) a deliverer.

उग्र एनं देव इष्वास उदीच्या दिशो अन्तर्देशादनुष्ठातानु
तिष्ठति नैनं शर्वो न भवो नेशानः ।
नास्य पशून् न समानान् हिनस्ति य एवं वेद ॥ ९ ॥

Ugradeva, the archerer stands deliverer of him from the intermediate space of northern region and neither Sharva, nor Bhava nor Ishana harm or kill him. Rest like previous one.

तस्मै ध्रुवाया दिशो अन्तर्देशाद्
रुद्रमिष्वासमनुष्ठातारमकुर्वन् ॥ १० ॥

They, from the intermediate space of region below make for him archerer *Rudra* (fire) a deliverer.

रुद्र एनमिष्वासो ध्रुवाया दिशो अन्तर्देशादनुष्ठातानु
तिष्ठति नैनं शर्वो न भवो नेशानः ।
नास्य पशून् न समानान् हिनस्ति य एवं वेद ॥ ११ ॥

Rudra, the archerer stands deliverer of him from the intermediate space of region below and neither Sharva nor Bhava nor Ishana harm or kill him. Rest like previous one.

तस्मा ऊर्ध्वाया दिशो
अन्तर्देशान्महादेवमिष्वासमनुष्ठातारमकुर्वन् ॥ १२ ॥

They, from the intermediate space of the region above make for him archerer *Mahadeva* (the fire) a deliverer.

महादेव एनमिष्वास ऊर्ध्वाया दिशो अन्तर्देशादनुष्ठातानु
तिष्ठति नैनं शर्वो न भवो नेशानः ।
नास्य पशून् न समानान् हिनस्ति य एवं वेद ॥ १३ ॥

Mahadeva, the archerer become deliverer of him from the intermediate space of the region above and neither sharve, nor Bhava nor *Ishana* harm or kill him. Rest lika previous one.

तस्मै सर्वेभ्यो अन्तर्देशेभ्य
ईशानमिष्वासमनुष्ठातारमकुर्वन् ॥ १४ ॥

They from all the intermediate region make for him archerer *Ishana* (fire) a deliverer.

ईशान एनमिष्वासः सर्वेभ्यो अन्तर्देशेभ्योऽनुष्ठातानु
तिष्ठति नैनं शर्वो न भवो नेशानः ॥ १५ ॥

Ishana, the archerer becomes deliverer of him from all the

intermediate regions and neither Sharva, nor Bhava nor Ishana harm or kill him.

नास्य पशून् न समानान् हिंनस्ति य एवं वेद॥ १६ ॥

Neither animals nor contemporaries of him who knows this.

N.B.—The hymn 5 is quite concened with the ***Rudras.*** In the verses the names—Bhava, Sharva, Pashupati, Ugra? Rudra Mahadeva and Ishama are very clearly mentioned. These are the name of ***Rudra,*** the fire. These names Rudra indicate various stages of fire. Says shatpath Brahmana (6. 1-3. 18) that there are nine names of Rudra of and they signify the fire. They are Rudra, Sharva, Pashupati Ugra. Ashani, Bhava, Mahadeva, Ishana, Kumara, the ninth. They are the forms of Agni, the fire.

सू०६ ॥ ऋषिः—अथर्वा ॥ देवता—अध्यात्मम्, व्रात्यः ॥ छन्दः—१, ४ आसुरी पङ्क्तिः; २, १७ आर्ची पङ्क्तिः; ३ आर्षी पङ्क्तिः; ५, ११ साम्नी त्रिष्टुप्; ६, १२ निचृद् बृहती; ७, १०, १३, १६, २४ आसुरी बृहती; ८ साम्नी पङ्क्तिः; ९ प्राजापत्या त्रिष्टुप्; १४, २३ आर्ची त्रिष्टुप्; १५, १८ विराड् जगती; १९ आर्च्युष्णिक्; २० साम्न्यनुष्टुप्; २१ आर्ची बृहती; २२ परोष्णिक्; २५ आर्च्यनुष्टुप्; २६ विराड् बृहती ॥

HYMN 6

Seer—Atharva, Subject-matter. Adhyatmam, Vratyah Metres—1, 4, Asuri Panktih; 2, 17 Archi Panktih; 3 Arshi Panktih 5, 11, Samni Tristup. 6. 12, Nichrid Brihati; 7, 10, 13, 16, 24, Asuri Brihati; 8 Samni Panktih; 9 Prajapatya Tristup; 14, 23, Archi Tristup; 15, 18 Virad Jagti; 19 Archyushnik; 20 Samnyananustup; 21 Archi Brihati; 22 Paroshnik; 25 Archyanustup; 26 Virad Brihati.

स ध्रुवां दिशमनु व्यचलत् ॥ १ ॥

He (Vratya) walks towards the region below.

तं भूमिश्चाग्निश्चौषधयश्च वनस्पतयश्च
वानस्पत्यश्च वीरुधश्चानुव्यचलन् ॥ २ ॥

The earth and fire herbs and trees and shrubs and plants follow him.

भूमेश्च वै सो३ग्नेश्चौषधीनां च वनस्पतीनां
च वानस्पत्यानां च वीरुधां च
प्रियं धाम भवति य एवं वेद ॥ ३ ॥

He who knows this becomes the favourable aboue of the earth, fire, herbs, trees, shrubs and plants.

स ऊर्ध्वां दिशमनु व्यचलत् ॥ ४ ॥

He (vratya) walks to wards the region abov.

तमृतं च सत्यं च सूर्यश्च चन्द्रश्च
नक्षत्राणि चानुव्यचलन् ॥ ५ ॥

The law eternal, truth, the sun, the moon and stars follow him.

ऋतस्य च वै स सत्यस्य च सूर्यस्य च चन्द्रस्य
च नक्षत्राणां च प्रियं धाम भवति य एवं वेद ॥ ६ ॥

He who possesses the knowledge of this become the favourable abode of the eternal law, truth, the sun, the moon and the stars.

स उत्तमां दिशमनु व्यचलत् ॥ ७ ॥

He (vratya) walks to wards the Supreme Region.

तमृचश्च सामानि च यजूंषि
च ब्रह्म चानुव्यचलन् ॥ ८ ॥

The verses of Rigveda, the Sama Veda the verses of Yajurveda and Brahma, the Atharvaveda follow him.

ऋचां च वै स साम्नां च यजुषां च ब्रह्मणश्च
प्रियं धाम भवति य एवं वेद ॥ ९ ॥

He who poseesses the knowledge of this become the beloved above of Riks, Samans, Yajusas and Atharvaveda.

स बृहतीं दिशमनु व्यचलत् ॥ १० ॥

He (Vratya) walks to wards the grand region.

तमितिहासश्च पुराणं च गाथाश्च
नाराशंसीश्चानुव्यचलन् ॥ ११ ॥

The *Itihasa*, *Purana*, *Gatha* and *Narashansi* follow him.

इतिहासस्य च वै स पुराणस्य च गाथानां च नाराशंसीनां
च प्रियं धाम भवति य एवं वेद ॥ १२ ॥

He who knows this becomes the favourable abode or *Itihasa*, *Purana*, *Gatha* and *Narashavsi*.

1. *N.B.* :—The science of describing and composing the theme in a way which seems personal story but in reality the description and composition are concerned with impersonal and having no connection with the proper names of person, place or things. *Itihaaasa* is the method of dealing with In this science. This is called a kind of the dexterity of intelligence.

N. B.—Purana, the science of cosmic creation. How and by whom and from whence was this earth etc. extended are the theme of this science.

N. B.—Gatha, those vedic verses which are pregmant with the imaginary conversation are called Gatha.

N. B.—Narashansi. are those vedic verses in which the description of man is found.

स पर॒मां दिश॒मनु॒ व्य॑चलत् ॥ १३ ॥

He (Vratya) walks to wards excellent region.

तमा॑हव॒नीय॑श्च गार्ह॑पत्यश्च दक्षिणा॒ग्निश्च॑ य॒ज्ञश्च॒
यज॑मानश्च प॒शव॑श्चानु॒व्य॑चलन् ॥ १४ ॥

The *Ahavaniya, Garpatya, Dakshinagni, Yajna* fires, *Yajna, Yajmana* and animals follow him

आ॒ह॒व॒नीय॑स्य च॒ वै स गार्ह॑पत्यस्य च दक्षि॒णा॒ग्नेश्च॑
य॒ज्ञस्य॑ च॒ यज॑मानस्य च प॒शू॒नां
च॑ प्रि॒यं धाम॑ भवति॒ य ए॒वं वेद॑ ॥ १५ ॥

He who knows this becomes the favourable abode of Ahavaniya, Garhapatya, Dakshnagni, Yajna, Yajmana and animals.

सोऽना॑दिष्टां दिश॒मनु॒ व्य॑चलत् ॥ १६ ॥

He (Vratya) walks to wards un-indicated region.

तमृ॒तव॑श्चार्त॒वाश्च॑ लो॒काश्च॑ लौ॒क्याश्च॒
मासा॑श्चार्धमा॒साश्चा॑होरा॒त्रे चा॑नु॒व्य॑चलन् ॥ १७ ॥

The seasons, things concerned with seasons, worlds inhabitant of worlds, months, half months and day and night follow him.

ऋ॒तू॒नां च॒ वै स आ॑र्त॒वानां॑ च लो॒कानां॑ च लौ॒क्यानां॑
च॒ मासा॑नां चार्धमा॒सानां॑ चाहोरा॒त्रयो॑श्च
प्रि॒यं धाम॑ भवति॒ य ए॒वं वेद॑ ॥ १८ ॥

He who knows this becomes the favourable abode of seasons, seasonable things, worlds and inhabitants of the world months, half-months and night

सोऽनावृत्तां दिशमनु व्यचलत्
ततो नावर्त्स्यन्नमन्यत ॥ १९ ॥

He (Vratya) walks to words in-frequented region and he thinks he should not return.

तं दितिश्चादितिश्चेडा चेन्द्राणी चानुव्यचलन् ॥ २० ॥

Ditih (the effect forms of things), *Aditi*, the material causd of the universe (Matter), *Ida*, the cereal and voice, and *Indrani*, the power of the things invested with powers follow him. He who possesses the knowledge of this becomes the favourable abode of Diti, Aditi, Ida and Indrani.

दितेश्च वै सोऽदितेश्चेडायाश्चेन्द्राण्याश्च
प्रियं धाम भवति य एवं वेद ॥ २१ ॥

He (vratya) walks to wards regions.

स दिशोऽनु व्यचलत् तं विराडनु व्यचलत् सर्वे
च देवाः सर्वाश्च देवताः ॥ २२ ॥

The virat (Nabulous state of the cosmos) all the powerful forces and all the powers of these powerful *Devas* follow him,

विराजश्च वै स सर्वेषां च देवानां सर्वासां च देवतानां
प्रियं धाम भवति य एवं वेद ॥ २३ ॥

He who possesses the knowledge of this becomes the favourable abode of Virat, Devas and Devatas.

स सर्वानन्तर्देशाननु व्यचलत् ॥ २४ ॥

He (Vratya) walks to wards all the intermediate spaces of between regions.

तं प्रजापतिश्च परमेष्ठी च पिता

च पितामहश्चानुव्यचलन् ॥ २५ ॥

Prajaptih, Parmesthin, father and grand-father follow him.

प्रजापतेश्च वै स परमेष्ठिनश्च पितुश्च पितामहस्य

च प्रियं धाम भवति य एवं वेद ॥ २६ ॥

He who knows this becomes the favourable abode of Prajapati, Parmesthin, father and grand-father.

N.B. :—Here it seems that *Prajapati* And Parmesthin stand to mean respectively the person of house hold-life and person in vanaprastha.

सू० ७ ॥ ऋषिः—अथर्वा ॥ देवता—अध्यात्मम्, व्रात्यः ॥ छन्दः—१ त्रिपदा निचृद् गायत्री; २ एकपदा विराड् बृहती; ३ विराडुष्णिक्; ४ एकपदा गायत्री; ५ पङ्क्तिः ॥

HYMN 7

Seer—Atharva. Subject-matter-Adhyatmam, Vratyah. Metre-1, Tripada Nichrid Gayatri, 2 Ekpada virad Brihati; 3 Virad Ushnik; 4 Ekpada Gayatri, 5 Panktih.

स महिमा सद्रुर्भूत्वान्तं पृथिव्या

अगच्छत् स समुद्रोऽभवत् ॥ १ ॥

He (Vratya) becoming moving majesty walks to wards the end of the earth. He beeomes sea.

तं प्रजापतिश्च परमेष्ठी च पिता च पितामहश्चापश्च श्रद्धा

च वर्षं भूत्वानुव्यवर्तयन्त ॥ २ ॥

Prajapati (fire) Parmesthin (law and truth) father, grand-father, waters, and faith turning them in to rain stay (with him).

ऐनमापो गच्छत्यैनं श्रद्धा गच्छन्त्यैनं
वर्षं गच्छति य एवं वेद ॥ ३ ॥

Waters come to him, faith comes to him, rain comes to him who possesses the knowledge of this.

तं श्रद्धा च यज्ञश्च लोकश्चान्नं चान्नाद्यं
च भूत्वाभिपर्यावर्तन्त ॥ ४ ॥

The faith, *Yajna*, worlds and grain becoming good stay around him.

ऐनं श्रद्धा गच्छत्यैनं यज्ञो गच्छत्यैनं लोको
गच्छत्यैनमन्नं गच्छत्यैनमन्नाद्यं गच्छति य एवं वेद ॥ ५ ॥

The faith comes to him, Yajna comes to him, world comes to him, grain comes to him and food comes to him who possesses the knowledge of this.

सू० ८ ॥ अथर्वा ॥ देवता—अध्यात्मम्, व्रात्यः ॥ छन्दः—१ साम्न्युष्णिक्;
२ प्राजापत्याऽनुष्टुप्; ३ आर्ची पङ्क्तिः ॥

HYMN 8

Seer—Atharva. Subject-matter-Adhyatmam, Vratyah. Metre—1, Samnyushnik; 2 Prajapatyanustup 3 Archi Panktih

सोऽरज्यत ततो राजन्योऽजायत ॥ १ ॥

He becomes affectionate to all hence springs up from the real cause the Rajanya, ruler,

स विशः सबन्धूनन्नमन्नाद्यमभ्युदतिष्ठत् ॥ २ ॥

He becomes the possessor of subject with their kinsmen, grain and nourishment.

विशां च वै स सबन्धूनां चान्नस्य चान्नाद्यस्य
च प्रियं धाम भवति य एवं वेद ॥ ३ ॥

He who possesses the knowledge of this become favourable abode of subjects with their kinsmen grain and nourishment.

सू० ६ ॥ ऋषिः—अथर्वा ॥ देवता—अध्यात्मम्, व्रात्यः ॥ छन्दः—१ आसुरी जगती; २ आर्ची गायत्री; ३ आर्ची पङ्क्तिः ॥

HYMN 9

Seer,—Atharva. Subject-matter-Adhyatmam, Vratyah Metres-1, Asuri Jagati; 2 Archi Gayatri; 3 Archi Panktih

स विशोऽनु व्यचलत् ॥ १ ॥

He (Vratya) walks to wards the people.

तं सभा च समितिश्च सेना
च सुरा चानुव्यचलन् ॥ २ ॥

Sabha, the Parliament, *Samitih*, the assembly, army and *Sura*, the medicinal juice and preparation follow him.

सभायाश्च वै स समितेश्च सेनायाश्च सुरायाश्च
प्रियं धाम भवति य एवं वेद ॥ ३ ॥

He who knows this becomes the beloved abode of Parliament, Assembly, army and medicinal preparation.

सू०१० ॥ ऋषिः—अथर्वा ॥ देवता—अध्यात्मम्, व्रात्यः ॥ छन्दः—१ द्विपदा साम्नी बृहती; २ त्रिपदाऽऽर्ची पङ्क्तिः; ३ द्विपदा प्राजापत्या पङ्क्तिः; ४ त्रिपदा वर्धमाना गायत्री; ५ त्रिपदा साम्नी बृहती; ६, ८, १० द्विपदाऽऽसुरी गायत्री; ७, ९ साम्न्युष्णिक्; ११ आसुरी बृहती ॥

HYMN. 10

Seer-Atharva, Subject-matter—Adhyatmam, Vratyah.

Mctre-1 Dvipada Samni Brihati ; 2 Tripadarchi Panktih ; 3 Dvipada Prajapatya Panktih ; 4 Dvipada Vardhmana Gayatri ; 5 Tripada Samni Brihati, 6, 8, 10 Dvipadasuri Gayatri ; 7, 9 Samni Ushnik ; 11 Asuri Brihati.

तद् यस्यैवं विद्वान् व्रात्यो
राज्ञोऽतिथिर्गृहानागच्छेत् ॥ १ ॥

So let the king to whose house the Vratya, (Brahmachari) who is such a wise man comes as a guest.

श्रेयांसमेनमात्मनो मानयेत् तथा क्षत्राय
ना वृश्चते तथा राष्ट्राय ना वृश्चते ॥ २ ॥

Give respect to him as a superior to him-self (King). Doing so he does not act any thing against the interest of his princely rank and against the interest of his kingdom,

अतो वै ब्रह्म च क्षत्रं चोदतिष्ठतां
ते अब्रूतां कं प्र विशावेति ॥ ३ ॥

From this (Vratya or act) spring up knowledge and the administrative power. Both these say, whom should we enter into ?

अतो वै बृहस्पतिमेव ब्रह्म प्र विशत्विन्द्रं
क्षत्रं तथा वा इति ॥ ४ ॥

So, let the knowledge to be endowed in Brahman enter into Brihaspati, the master of Vedic speech and in the same manner the administrative strength enter into *Indra* the mighty king or Kshatriya.

अतो वै बृहस्पतिमेव ब्रह्म प्राविशदिन्द्रं क्षत्रम् ॥ ५ ॥

Therefore, the knowledge enters into Brihaspati and the administrative power into Indra.

इयं वा उं पृथिवी बृहस्पतिर्द्यौरेवेन्द्रः ॥ ६ ॥

So, indeed this earth is Brihaspati and the heavenly regian is Indra.

अयं वा उं अग्निर्ब्रह्मासावादित्यः क्षत्रम् ॥ ७ ॥

This fire is surely *Brahma* and the sun is Kshatra.

ऐनं ब्रह्म गच्छति ब्रह्मवर्चसी भवति ॥ ८ ॥

To him knowledge comes consequently, and he becomes Brahmavarchasi, the endowed with the quality, action and culture of Brahmana.

यः पृथिवीं बृहस्पतिमग्निं ब्रह्म वेद ॥ ९ ॥

Who knows the earth as Brihaspati and fire as Brahma.

ऐनमिन्द्रियं गच्छतीन्द्रियवान् भवति ॥ १० ॥

To him goes the power of Indra and he becomes mighty power.

य आदित्यं क्षत्रं दिवमिन्द्रं वेद ॥ ११ ॥

Who knows sun as Kshatra and heavenly region as Indra.

सू०११ ।। ऋषिः—अथर्वा ।। देवता—अध्यात्मम्, व्रात्यः ।। छन्दः—१ दैवी पङ्क्तिः; २ द्विपदा पूर्वात्रिष्टुबति-शक्वरी; ३-६, ८ निचृदार्ची बृहती; ७, ९ द्विपदा प्राजापत्या बृहती; १० भुरिगार्ची बृहती; ११ द्विपदाऽऽर्च्यनुष्टुप्

HYMN 11

Seer—Atharva. Subject-matter—Adhyatmam, Vratyah. Metre-Daivi Panktih ; 2 Dvipada Purvatristubati Shakvari ; 3, 6, 8, Nichridarchi Brihati ; 7, 9, Dvipada Prajapatya Brihati ; 10 Bhurigarchi Brihati ; 11 Dvipadarchy Anustup.

तद् यस्यैवं विद्वान् व्रात्योऽतिथिर्गृहानागच्छेत् ॥ १ ॥

So let him to whose houses the Vratya who is the possessor of this knowledge arrives as guest,

स्वयमेनमभ्युदेत्य ब्रूयाद् व्रात्य क्वाऽवात्सीर्व्रात्योदकं
व्रात्य तर्पयन्तु व्रात्य यथा ते प्रियं तथास्तु व्रात्य यथा
ते वशस्तथास्तु व्रात्य यथा ते निकामस्तथास्त्विति ॥ २ ॥

Rise up himself and apporaching him ask, Vratya where do you pass the night, O Vratya here is water, let them refresh you, Vratya let it be so as you please, let it be as you wish, Vratya let it as you desire.

यदेनमाह व्रात्य क्वाऽवात्सीरिति
पथ एव तेन देवयानानव रुन्द्धे ॥ ३ ॥

When addresses to his guest (Vratya) as where do you pass your night, he thereby preserves for himself the path by which go the learned men.

यदेनमाह व्रात्योदकमित्यप एव तेनाव रुन्द्धे ॥ ४ ॥

When he asks his guest as there is water for him (Vratya) he indeed keeps safe for him the water.

यदेनमाह व्रात्य तर्पयन्त्विति प्राणमेव
तेन वर्षीयांसं कुरुते ॥ ५ ॥

When he asks his guest as to let these people of mine refresh him he thereby wins his vital breath to make it be prolonged till old age.

यदेनमाह व्रात्य यथा ते प्रियं तथास्त्विति
प्रियमेव तेनाव रुन्द्धे ॥ ६ ॥

When he addresses his guest as to let it be as he pleases to be he thereby secures for himself whatever is pleasant.

ऐनं प्रियं गच्छति प्रियः प्रियस्य
भवति य एवं वेद ॥ ७ ॥

That which is pleasant comes to him and he becomes beloved of the beloved, who possesses this knowledge.

यदेनमाह व्रात्य यथा ते वशस्तथाऽस्त्विति
वशमेव तेनाव रुन्द्धे ॥ ८ ॥

When he asks his guest as to let it be so as he wishes he thereby secures for himself the fulfilment of his will.

ऐनं वशो गच्छति वशी वशिनां
भवति य एवं वेद ॥ ९ ॥

The controlling authority goes to him who knows this and he becomes the contryller of the powerful.

यदेनमाह व्रात्य यथा ते निकामस्तथाऽस्त्विति
निकाममेव तेनाव रुन्द्धे ॥ १० ॥

When he says his guest as to let it be so as is his desire, he thereby makes secure for himself the attainment of desire.

ऐनं निकामो गच्छति निकामे निकामस्य
भवति य एवं वेद ॥ ११ ॥

His desire comes to him who knows this and he gains entire satisfaction of his desire.

सू०१२ ॥ ऋषिः—अथर्वा ॥ देवता—अध्यात्मम्, व्रात्यः ॥ छन्दः—१ त्रिपदा गायत्री, २ प्राजापत्या बृहती; ३, ४ भुरिक् प्राजापत्याऽनुष्टुप्; ५, ६, ९, १० आसुरी गायत्री; ८ विराड् गायत्री; ७, ११ त्रिपदा प्राजापत्या त्रिष्टुप् ॥

HYMN. 12

Seer—Atharva. Subject-Matter—Adhyatmam, Vra-

tyah. Metre-1, Tripada Gayatri ; 2 Prajapatya Brihati, 3, 4 Bhurik Prajapatyanustup ; 5. 6, 9, 10 Asuri Gayatri ; 8 Virad Gayatri ; 7, 11 Tripada Prajapatya Tristup.

तद् यस्यैवं विद्वान् व्रात्य
उद्धृतेष्वग्निष्वधिश्रितेऽग्निहोत्रेऽतिथिर्गृहानागच्छेत् ॥ १ ॥

The man of house-hold, to whose houses, when the fires have beeu taken up from the hearth and the Agnihotra have been arranged to continue the Vratya who possesses this knowledge comes as a guest.

स्वयमेनमभ्युदेत्य ब्रूयाद् व्रात्याति
सृज होष्यामीति ॥ २ ॥

Should stand up spontaneously and approaching him say 'Vratya give me permission, I will perform yajna.

स चातिसृजेज्जुहुयान्न चातिसृजेन्न जुहुयात् ॥ ३ ॥

If he (Vratya) allows him he shold perform the Yajna and if he does not permit him he should not perform the Yajna.

स य एवं विदुषा व्रात्येनातिसृष्टो जुहोति ॥ ४ ॥

He who permitted by Vratya who is the possessor of this knowledge to performs Yajna.

प्र पितृयाणं पन्थां जानाति प्र देवयानम् ॥ ५ ॥

Knows indeed the path of enlightened persons (Devayana) and the path of Yajnik fathers and grand-fathers (Pitriyana).

न देवेष्वा वृश्चते हुतमस्य भवति ॥ ६ ॥

Does not act in opposition of the enlightened and *yajna-devas* and his Yajna becomes performed.

पर्यस्यास्मिंल्लोक आयतनं शिष्यते
य एवं विदुषा व्रात्येनातिसृष्टो जुहोति ॥ ७ ॥

Abode remains preserved in this word for him who permited by the Vratya possessing this knowledge performs the Yajna.

अथ य एवं विदुषा व्रात्येनानतिसृष्टो जुहोति ॥ ८ ॥

He who performs *yajna* instead of not being permitted by Vratya who is possessor of this knowledge.

न पितृयाणं पन्थां जानाति न देवयानम् ॥ ९ ॥

Neither does know Pitriyana nor does know Devayana.

आ देवेषु वृश्चते अहुतमस्य भवति ॥ १० ॥

Acts against the enlightened persons and the *Devas* of Yajna and his Yajna is not to be treated as performed.

नास्यास्मिंल्लोक आयतनं शिष्यते य एवं विदुषा

व्रात्येनानतिसृष्टो जुहोति ॥ ११ ॥

Any abode does not remain in this world for him who without being permitted by Vratya possessing this knowledge performs Yajna.

सू०१३ ॥ ऋषिः—अथर्वा ॥ देवता—अध्यात्मम्, व्रात्यः ॥ छन्दः—१ साम्न्युष्णिक्; २, ६ प्राजापत्याऽनुष्टुप्; ३, ५, ७ आसुरी गायत्री; ४, ८ साम्नी बृहती; ९ द्विपदा निचृद् गायत्री; १० द्विपदा विराड् गायत्री; ११ प्राजापत्या पङ्क्तिः; १२ आसुरी जगती; १३ सतःपङ्क्तिः ॥

HYMN. 13

Seer—Atharva. Subject-matter—Adhyatmam, Vratyah. Metre-1, Samnyushnik ; 2, 6 Prajapatyanustup ; 3, 5, 7 Asuri Gayatri ; 4, 8 Samni Brihati ; 9 Dvipada Nichrid Gayatri: 10 Dvipada Virad Gayatri; 11 Prajapatya Panktih; 12 Asuri Jagati ; 13 Satah Panktih ; 14 Akshar-panktih.

तद् यस्यैवं विद्वान् व्रात्य एकां

रात्रिमतिथिर्गृहे वसति ॥ १ ॥

He in whose house the Vratya who possesses this knowledge passes one night as a guest.

ये पृ॑थि॒व्यां पुण्या॑ लो॒कास्ता॒नेव तेना॑व॑ रुन्द्धे ॥ २ ॥

Thereby preserves for himself Those holy worlds which are on the earth.

तद् यस्यै॒वं वि॒द्वान् व्रात्यो॑ द्वि॒तीया॑ं

रात्रि॒मति॑थिर्गृ॒हे वस॑ति ॥ ३ ॥

He in whose the Vratya who is the possessor of this know-iedge abides the second night as a guest.

ये॒ऽ॒न्तरि॑क्षे पुण्या॑ लो॒कास्ता॒नेव तेना॑व॑ रुन्द्धे ॥ ४ ॥

Thereby preserves for himself those holy worlds which are the firmament.

तद् यस्यै॒वं वि॒द्वान् व्रात्य॑स्तृ॒तीया॑ं

रात्रि॒मति॑थिर्गृ॒हे वस॑ति ॥ ५ ॥

He in whose house the Vratya who ls the possessor of this knowledge passes the third night as a guest.

ये दि॒वि पुण्या॑ लो॒कास्ता॒नेव तेना॑व॑ रुन्द्धे ॥ ६ ॥

Thereby makes safe for himself those holy worlds which are in heavenly region.

तद् यस्यै॒वं वि॒द्वान् व्रात्य॑श्चतु॒र्थीं

रात्रि॒मति॑थिर्गृ॒हे वस॑ति ॥ ७ ॥

He in whose house the Vratya possessing this knowledge abides the fourth night as a guest.

ये पुण्या॑नां॒ पुण्या॑ लो॒कास्ता॒नेव तेना॑व॑ रुन्द्धे ॥ ८ ॥

Thereby preserves for himself those holy worlds of the persons who do pious acts.

तद् यस्यैवं विद्वान् व्रात्योऽपरिमिता
रात्रीरतिथिर्गृहे वसति ॥ ९ ॥

He is whose house the Vratya who is the possessor of this knowledge passes unlimited night as a guest.

य एवापरिमिताः पुण्या लोकास्तानेव तेनाव रुन्द्धे ॥ १० ॥

Preserves thereby for himself those holy worlds which are unlimitdd.

अथ यस्याव्रात्यो व्रात्यब्रुवो
नामबिभ्रत्यतिथिर्गृहानागच्छेत् ॥ ११ ॥

He to whose house non-vratya calling himself a vratya and Vratya in name only comes as guest.

कर्षेदेनं न चैनं कर्षेत् ॥ १२ ॥

Should he condemn him or should not condemn him ?

अस्यै देवताया उदकं याचामीमां देवतां
वासय इमामिमां देवतां परि
वेवेष्मीत्येनं परि वेविष्यात् ॥ १३ ॥

Should serve him with food saying to this pious entity I offer water, I accommodate this pious one. I wait upon this, this pious one.

तस्यामेवास्य तद् देवतायां हुतं
भवति य एवं वेद ॥ १४ ॥

To that pious entity becomes acceptable the offered things of the man who knows this.

सू० १४ ॥ ऋषिः—अथर्वा ॥ देवता—अध्यात्मम्; व्रात्यः ॥ छन्दः—१ त्रिपदाऽनुष्टुप्; २, ४, ६ ८, १०, २०, २२, २४ आसुरी गायत्री; ३, ९

पुरउष्णिक्; ५ अनुष्टुप्; ७ प्रस्तारपङ्क्तिः; ११ स्वराड् गायत्री; १२, १४, १६, १८ भुरिक प्राजापत्याऽनुष्टुप्; १३, १५ आर्ची पङ्क्तिः; [१७, २३ आर्ची त्रिष्टुप्;] १९ भुरिङ्नागी गायत्री; २१ प्राजापत्या त्रिष्टुप् ॥

HYMN. 14

Seer—Atharva. Subject-matter–Adhyatmam, Vratyah. Metres-1, Tripada Anustup ; 2, 4, 6, 8, 10, 20, 22, 24 Asuri Gayatri ; 3, 9 Pura Usnik ; 5 Anustup ; 7 Prastarpanktih ; 11 Svarad Gayatri ; 12, 14, 16, 18 Bhurik Prajapatya Anustup ; 13, 15 Archi Panktih ; (17, 23 Archi Tristup) 19 Bhuringnagi Gayatri ; 21, Prajapatya Tristup.

स यत् प्राचीं दिशमनु व्यचलन्मारुतं शर्धो
भूत्वानुव्यचलन्मनोऽन्नादं कृत्वा ॥ १ ॥

He, when walks towards eastern region, walks having become the force of wind and making mind a consumer of food.

मनसान्नादेनान्नमत्ति य एवं वेद ॥ २ ॥

He knows this eats grain with mind consuming food.

स यद् दक्षिणां दिशमनु व्यचलदिन्द्रो
भूत्वानुव्यचलद् बलमन्नादं कृत्वा ॥ ३ ॥

He, when walks towards southern region, walks becoming *Indra*, the mighty one and making the strength consumer of food.

बलेनान्नादेनान्नमत्ति य एवं वेद ॥ ४ ॥

He who knows this eats grain with strength consuming food,

स यत् प्रतीचीं दिशमनु व्यचलद् वरुणो राजा
भूत्वानुव्यचलदपोऽन्नादीः कृत्वा ॥ ५ ॥

He, when walks towards western tegion, walks having become resplendant *Varuna* and making waters consumer of food.

अद्भिरन्नादीभिरन्नमत्ति य एवं वेद ॥ ६ ॥

He who knows this eats grains with waters consuming food.

स यदुदीचीं दिशमनु व्यचलत् सोमो राजा
भूत्वानुव्यचिलत् सप्तर्षिभिर्हुत
आहुतिमन्नादीं कृत्वा ॥ ७ ॥

He, when walks towards northern region. walks having become the resplendent, Soma offered by seven organs of man and making the oblation consumer of food.

आहुत्यान्नाद्यान्नमत्ति य एवं वेद ॥ ८ ॥

He who possesses this knowledge eats grain with the oblation consuming food.

स यद् ध्रुवां दिशमनु व्यचलद् विष्णुर्भूत्वानुव्यचिलद्
विराजमन्नादीं कृत्वा ॥ ९ ॥

He. when walks towards the region below walks having become *Vishnu* and making Virat consumer of food,

विराजान्नाद्यान्नमत्ति य एवं वेद ॥ १० ॥

He who is the possessor of this knowledge eats grain with *Virat* consuming food.

स यत् पशूननु व्यचलद् रुद्रो
भूत्वानुव्यचिलदोषधीरन्नादीः कृत्वा ॥ ११ ॥

He, when walks towards animals, walks having become *Rudra* and making the herbs conumers of food.

ओषधीभिरन्नादीभिरन्नमत्ति य एवं वेद ॥ १२ ॥

He, who knows this eats grain with herbs consuming food.

स यत् पितॄननु व्यचलद् यमो राजा भूत्वानुव्यचलत्
स्वधाकारमन्नादं कृत्वा ॥ १३ ॥

He, when walks towards fathers and grand-fathers, walks having become *Rajayama*, the resplendant air and making the act of *Svadhakar* consumer of food.

स्वधाकारेणान्नादेनान्नमत्ति य एवं वेद ॥ १४ ॥

He, who possesses the knowlenge of this eats grain with *Svadhakara* consuming food.

स यन्मनुष्या३ननु व्यचलदग्निर्भूत्वानुव्यचलत्
स्वाहाकारमन्नादं कृत्वा ॥ १५ ॥

He, when walks towards men, walks having become Agni, the fire and making the act of *Svdhakara* consumer of food.

स्वाहाकारेणान्नादेनान्नमत्ति य एवं वेद ॥ १६ ॥

He, who possesses the knowledge of this eats grain with Vashatkara consuming food.

स यदूर्ध्वां दिशमनु व्यचलद् बृहस्पतिर्भूत्वानुव्यचलद्
वषट्कारमन्नादं कृत्वा ॥ १७ ॥

He, when walks towards the region above walks having become Brihaspati and making *Vashatkara* consumer of food.

वषट्कारेणान्नादेनान्नमत्ति य एवं वेद ॥ १८ ॥

He who knows this eats grain with *Vashatkara* consuming food.

स यद् देवाननु व्यचलदीशानो
भूत्वानुव्यचलन्मन्युमन्नादं कृत्वा ॥ १९ ॥

He, when walks towards *Devas* walks having become *Ishana* and making Manyu, the anger for justice and truth, consumer of food.

मन्युनान्नादेनान्नमत्ति य एवं वेद ॥ २० ॥

He who possesses the knowledge of this eats grain with *Manyu* consuming the food.

स यत् प्रजा अनु व्यचलत् प्रजापतिर्भूत्वानुव्यचलत्
प्राणमन्नादं कृत्वा ॥ २१ ॥

He, when walks towards the people, walks having become Prajapati and making vital breath consumer of food.

प्राणेनान्नादेनान्नमत्ति य एवं वेद ॥ २२ ॥

He who is the knower of this eats grain with *Prana* consuming food.

स यत् सर्वानन्तर्देशाननु व्यचलत् परमेष्ठी
भूत्वानुव्यचलद् ब्रह्मान्नादं कृत्वा ॥ २३ ॥

He, when walks towards all the intermediate spaces between regions walks having become Parmesthin and making *Brahma* consumer of food.

ब्रह्मणान्नादेनान्नमत्ति य एवं वेद ॥ २४ ॥

He who knows this eats grain Brahma consuming food.

सू०१५ ॥ ऋषि:—अथर्वा ॥ देवता—अध्यात्मम्, व्रात्य: ॥ छन्द:—१ दैवी पङ्क्ति:; २ आसुरी बृहती; ३ प्राजापत्याऽनुष्टुप्; ४, ७, ८ भुरिक् प्राजापत्याऽनुष्टुप्; ५, ६ द्विपदा साम्नी बृहती; ९ विराड् गायत्री; (३-९ तस्य व्रात्यस्येत्यस्योक्तम्) ॥

HYMN 15

Seer—Atharva. Subject-matter—Adhyatmam, Vratyah. Metre-1, Daivi Panktih ; 2 Asuri Brihati ; 3, Prajapaty Anustup ; 4, 7, 8 Bhurik Prajapaty Anustup 5, 6 Dvipada Samni Brihati ; 9 Virad Gayatri ; (3, 9 Tasya Vratasyityasoktam).

तस्य व्रात्यस्य ॥ १ ॥

Of that Vratya.

सप्त प्राणाः सप्तापानाः सप्त व्यानाः ॥ २ ॥

There are seven vital airs, seven Apanas, exhalations, seven *Vyanas*, airs pervading throughout the body.

तस्य व्रात्यस्य । योऽस्य प्रथमः

प्राण ऊर्ध्वो नामायं सो अग्निः ॥ ३ ॥

The first vital breath of that vratya, called as *Urdhva*, upward, is Agni, the fire.

तस्य व्रात्यस्य । योऽस्य द्वितीयः प्राणः

प्रौढो नामासौ स आदित्यः ॥ ४ ॥

The second vital breath of that vratya called as *Praudha*, mature is this Aditya, the sun.

तस्य व्रात्यस्य । योऽस्य तृतीयः

प्राणोऽभ्यूढो नामासौ स चन्द्रमाः ॥ ५ ॥

The third vital air of that Vratya called as *Abhyudha*, approached is this moon.

तस्य व्रात्यस्य । योऽस्य चतुर्थः

प्राणो विभूर्नामायं स पवमानः ॥ ६ ॥

The fourth vital air of that vratya called *vibhuh* pervading is this *Pavamana*, the wind.

तस्य व्रात्यस्य । योऽस्य पञ्चमः
प्राणो योनिर्नाम ता इमा आपः ॥ ७ ॥

The fifth vital air of that Vratya called *yonih*, source are these waters.

तस्य व्रात्यस्य । योऽस्य षष्ठः प्राणः
प्रियो नाम त इमे पशवः ॥ ८ ॥

The sixth vital air of that vratya called *Priya* dear or favorite are these animals.

तस्य व्रात्यस्य । योऽस्य सप्तमः
प्राणोऽपरिमितो नाम ता इमाः प्रजाः ॥ ९ ॥

The seventh vital air of that Vratya called *Aparimitah*, unlimited are these creatures.

सू०१६ ॥ ऋषिः— अथर्वा ॥ देवता—अध्यात्मम्, व्रात्यः ॥ छन्दः—१, ३ साम्न्युष्णिक्: २, ४, ५ प्राजापत्यो- ष्णिक्; ६ याजुषी त्रिष्टुप्; ७ आसुरी गायत्री; (१-७ तस्य व्रात्यस्येत्यस्योक्तम्) ॥

HQMN 16

Seer—Artharva. Subject-matter—Adhyatmam, Vratyah. Metre-1, 3, Samnyushnik; 2, 4, 5 Prajapaty Oshnik; 6 Yajushi Tristup ; 7 Asuri Gayatri ; (1-7 Tasya Vratyashetysoktam).

तस्य व्रात्यस्य । योऽस्य प्रथमोऽपानः
सा पौर्णमासी ॥ १ ॥

That which is the first Apana, exhalation of that vratya is this *Paurnamasi*. the Full Moon.

तस्य व्रात्यस्य । योऽस्य द्वितीयोऽपानः साष्टका ॥ २ ॥

That which is the second apana of the vratya is *Astaka*, the eighth day after Full Moon,

तस्य॒ व्रात्य॑स्य । यो॑ऽस्य तृ॒तीयो॑ऽपा॒नः सामा॑वा॒स्या॑ ॥ ३ ॥

That which is the third Apana of that vratya is *Amavasya,* the New Moon.

तस्य॒ व्रात्य॑स्य । यो॑ऽस्य च॒तु॒र्थो॑ऽपा॒नः सा श्र॒द्धा ॥ ४ ॥

That which is the fourth Apana of that vratya is faith.

तस्य॒ व्रात्य॑स्य । यो॑ऽस्य प॒ञ्च॒मो॑ऽपा॒नः
सा दी॒क्षा ॥ ५ ॥

That which is the fifth Apana of that Vratya is cansecretion.

तस्य॒ व्रात्य॑स्य । यो॑ऽस्य ष॒ष्ठो॑ऽपा॒नः स य॒ज्ञः ॥ ६ ॥

That which is the sixth Apana of that Vratya is *yajna.*

तस्य॒ व्रात्य॑स्य । यो॑ऽस्य स॒प्त॒मो॑ऽपा॒नस्ता
इ॒मा द॒क्षिणाः ॥ ७ ॥

That which is the saventh Apana of that vratya are these remunerations of Yajna to priests.

सू० १७ ॥ ऋषिः—अथर्वा ॥ देवता—अध्यात्मम्, व्रात्यः ॥ छन्दः—१, ५ प्राजापत्योष्णिक्; २, ७ आसुर्यनुष्टुप्; ३ याजुषी पङ्क्तिः; ४ साम्न्युष्णिक्; ६ याजुषी त्रिष्टुप्; ८ प्रतिष्ठाऽऽर्ची पङ्क्तिः; ९ द्विपदा साम्नी त्रिष्टुप्; १० साम्न्यनुष्टुप्; (१-१० तस्य व्रात्यस्येत्यस्योक्तम्) ॥

HYMA 17

Seer—Atharva. Subject-matter—Adhyatmam, Vratyah. Metre-1, 5 Prajapatyoshnik ; 2, 7 Asuryanustup ; 3 Yajushi Panktih ; 4 Samnyushnik : 6 Yajushi Tristup ; 8 Pratistharchi Panktih ; 9 Dvipada Samni Tristup ; 10 Samnyanustup (1-10 Tasyavratyasyityasyoktam).

तस्य॒ व्रात्य॑स्य । यो॑ऽस्य प्र॒थ॒मो व्या॒नः
सेयं भूमिः ॥ १ ॥

That which is the first Vyana (the vital air pervading throughout the body) of that vratya is this earth.

तस्य॒ व्रात्य॑स्य । यो॑ऽस्य द्वि॒तीयो॑
व्या॒नस्तद॒न्तरि॑क्षम् ॥ २ ॥

That which is the second vyana of that vratya is this firmament.

तस्य॒ व्रात्य॑स्य । यो॑ऽस्य तृ॒तीयो॑
व्या॒नः सा द्यौः ॥ ३ ॥

That which is the third vyana of that vratya is this heaven.

तस्य॒ व्रात्य॑स्य । यो॑ऽस्य च॒तु॒र्थो॑
व्या॒नस्तानि॒ नक्ष॑त्राणि ॥ ४ ॥

That which is the fourth vyana of that Vratya are these stars.

तस्य॒ व्रात्य॑स्य । यो॑ऽस्य पञ्च॒मो व्या॒नस्त ऋ॒तवः॑ ॥ ५ ॥

That which is the fifth *vyana* of that Vratya are these seasons.

तस्य॒ व्रात्य॑स्य । यो॑ऽस्य षष्ठो व्या॒नस्त आ॑र्त॒वाः ॥ ६ ॥

That which is the sixth Vyana of that Vratya are these things which spring up in seasons.

तस्य॒ व्रात्य॑स्य । यो॑ऽस्य सप्त॒मो व्या॒नः
स सं॑वत्स॒रः ॥ ७ ॥

That which is the seventh vyana of vratya is this year.

तस्य॒ व्रात्य॑स्य । स॒मा॒नम॒र्थं परि॑ यन्ति दे॒वाः
परि॑यन्ति॒ व्रात्यं॑ च सं॑वत्स॒रं वा ए॒तद्दृ॒तवो॑ऽनु॒- ॥ ८ ॥

With the same and similar objects *Devah*, the twelve *Adityas* go round the year and the seasons go round the year and also the Vratya.

तस्य व्रात्यस्य । यदादित्यमभिसंविशन्त्यमावास्यां चैव तत् पौर्णमासीं च ॥ ९ ॥

Whatever intentions or things of that Vratya enter into the sun also enter into the *Amavasya* and *Paurnamasi.*

तस्य व्रात्यस्य । एकं तदेषाममृतत्वमित्याहुतिरेव ॥ १० ॥

Of that Vratya and of these *Devas* one immortality is indeed this oblation.

सू०१८ ॥ ऋषिः—अथर्वा ॥ देवता—अध्यात्मम्, व्रात्यः ॥ छन्दः—१ दैवी पङ्क्तिः; २, ३ आर्ची बृहती; ४ आर्च्यनुष्टुप्; ५ साम्न्युष्णिक् ॥

HYMN 18

Seer—Atharva. Subject-matter—Adhyatmam, Vratyah. Metre-1 Daivi Panktih; 2, 3, Archi Brihati ; 4 Archyanustup ; 5 Samnyushnik.

तस्य व्रात्यस्य ॥ १ ॥

Of that Vratya.

यदस्य दक्षिणमक्ष्यसौ स आदित्यो यदस्य सव्यमक्ष्यसौ स चन्द्रमाः ॥ २ ॥

That which is the right eye is the sun and which is the left eve is the Moon.

योऽस्य दक्षिणः कर्णोऽयं सो अग्निर्योऽस्य सव्यः कर्णोऽयं स पवमानः ॥ ३ ॥

That which is his right ear, is Agni, the fire and that which is his left ear is *Pavamana*, the air.

intermediate regions and neither Sharva, nor Bhava nor Ishana harm or kill him.

नास्यं पशून् न संमानान् हिंनस्ति य एवं वेदं ॥ १६ ॥

Neither animals nor contemporaries of him who knows this.

N.B.—The hymn 5 is quite concened with the ***Rudras***. In the verses the names—Bhava, Sharva, Pashupati, Ugra? Rudra Mahadeva and Ishama are very clearly mentioned. These are the name of *Rudra*, the fire. These names Rudra indicate various stages of fire. Says shatpath Brahmana (6. 1-3. 18) that there are nine names of Rudra of and they signify the fire. They are Rudra, Sharva, Pashupati Ugra. Ashani, Bhava, Mahadeva, Ishana, Kumara, the ninth. They are the forms of Agni, the fire.

सू०६ ॥ ऋषिः—अथर्वा ॥ देवता—अध्यात्मम्, व्रात्यः ॥ छन्दः—१, ४ आसुरी पङ्क्तिः; २, १७ आर्ची पङ्क्तिः; ३ आर्षी पङ्क्तिः; ५, ११ साम्नी त्रिष्टुप्; ६, १२ निचृद् बृहती; ७, १०, १३, १६, २४ आसुरी बृहती; ८ साम्नी पङ्क्तिः; ९ प्राजापत्या त्रिष्टुप्; १४, २३ आर्ची त्रिष्टुप्; १५, १८ विराड् जगती; १९ आर्च्युष्णिक्; २० साम्न्यनुष्टुप्; २१ आर्ची बृहती; २२ परोष्णिक्; २५ आर्च्यनुष्टुप्; २६ विराड् बृहती ॥

HYMN 6

Seer—Atharva, Subject-matter. Adhyatmam, Vratyah Metres—1, 4, Asuri Panktih; 2, 17 Archi Panktih; 3 Arshi Panktih 5, 11, Samni Tristup, 6. 12, Nichrid Brihati; 7, 10, 13, 16, 24, Asuri Brihati; 8 Samni Panktih; 9 Prajapatya Tristup; 14, 23, Archi Tristup; 15, 18 Virad Jagti; 19 Archyushnik; 20 Samnyananustup; 21 Archi Brihati; 22 Paroshnik; 25 Archyanustup; 26 Virad Brihati.

स ध्रुवां दिशमनु व्यचलत् ॥ १ ॥

He (Vratya) walks to wards the region below.

nor Bhava nor *Ishana* harm or kill him. Rest as previous one.

तस्मै प्रतीच्या दिशो अन्तर्देशात्
पशुपतिमिष्वासमनुष्ठातारमकुर्वन् ॥ ६ ॥

They from the intermediate space of the western region make for him archer Pashupati a deliverer.

पशुपतिरेनमिष्वासः प्रतीच्या दिशो अन्तर्देशादनुष्ठातानु
तिष्ठति नैनं शर्वो न भवो नेशानः ।
नास्य पशून् न समानान् हिनस्ति य एवं वेद ॥ ७ ॥

Pashupati (fire) the archerer stands deliverer of him from the intermediate space of western region and neither sharva, nor Bhava or Ishana harm or kill him. Rest as previous one.

तस्मा उदीच्या दिशो अन्तर्देशादुग्रं
देवमिष्वासमनुष्ठातारमकुर्वन् ॥ ८ ॥

They, from the intermediate space of the northern region make for him archer *Ugradeva* (fire) a deliverer.

उग्र एनं देव इष्वास उदीच्या दिशो अन्तर्देशादनुष्ठातानु
तिष्ठति नैनं शर्वो न भवो नेशानः ।
नास्य पशून् न समानान् हिनस्ति य एवं वेद ॥ ९ ॥

Ugradeva, the archerer stands deliverer of him from the intermediate space of northern region and neither Sharva, nor Bhava nor Ishāna harm or kill him. Rest like previous one.

तस्मै ध्रुवाया दिशो अन्तर्देशाद्
रुद्रमिष्वासमनुष्ठातारमकुर्वन् ॥ १० ॥

They, from the intermediate space of region below make for him archerer *Rudra* (fire) a deliverer.

अहोरात्रे नासिके दितिश्चादितिश्च शीर्षकपाले
संवत्सरः शिरः ॥ ४ ॥

Day and night are his nostrils, the *Diti* and *Aditi* are his cerebrum and cerebelum and *Samvatsara*, the year is his head (complete head including medule oblongata).

अह्ना प्रत्यङ् व्रात्यो रात्र्या प्राङ् नमो व्रात्याय ॥ ५ ॥

This Vratya keeps his face in the west at day and keeps his face eastword at night and let there be all praises for Vratya

BOOK XVI

सू०१ ॥ ऋषि:—अथर्वा ॥ देवता—प्रजापति: ॥ छन्द:—१, ३ द्विपदा साम्नी बृहती; २, १० याजुषी त्रिष्टुप्; ४ आसुरी गायत्री; ५, ८ द्विपदा साम्नी पङ्क्तिः; ६ साम्न्यनुष्टुप्; ७ निचृद् [द्विपदा] विराड् गायत्री; ९ आसुरी पङ्क्तिः; ११ साम्न्युष्णिक्; १२, १३ [द्विपदा] आर्च्यनुष्टुप् ॥

HYMN 1

Seer—Atharva. Subject-Matter-Prajapatih-Metre. 1, 3 Dxipada Samni Brihati: 2, 10 Yajushitristup, 4 Asuri, Gayatri 5, 8 DvipadaSamni Panktih; 6 Samnanustup; 7—Nichrid (Dvipada) Virad Gayatri; 9 Asuri Pankrih; 11 Samnyushnik; 12, 13 (Dvipada) Archyanustup.

अतिसृष्टो अपां वृषभोऽतिसृष्टा अग्नयो दिव्याः ॥ १ ॥

The electricity in cloud, which causes rain has been let go, the fires in heavenly region and rays have been let go (without making any harm).

रुजन् परिरुजन् मृणन् प्रमृणन् ॥ २ ॥

Breaking, breaking down, crushing, crushing to pieces.

म्रोको मनोहा खनो निर्दाह आत्मदूषिस्तनूदूषिः ॥ ३ ॥

Mortifying. rooting up, mind-killing, burning, . ruiner of spirit and ruiner of the body.

इदं तमति सृजामि तं माभ्यवनिक्षि ॥ ४ ॥

I make this let go and may I never come across it.

तेन तमभ्यतिसृजामो यो३स्मान्
द्वेष्टि यं वयं द्विष्मः ॥ ५ ॥

I make flee away through him to hin who bears vession to us and for whom bear oversion.

अपामग्रमसि समुद्रं वोऽभ्यवसृजामि ॥ ६ ॥

This fire is first (cause) of waters therefore I make it let go to sea.

योऽ३प्स्व१ग्निरति तं सृजामि म्रोकं
खनिं तनूदूषिम् ॥ ७ ॥

The fire which is the uprooter and destroyer of the body and which remains in water I drive away.

यो वं आपोऽग्निराविवेश स एष यद्
वो घोरं तदेतत् ॥ ८ ॥

O men that your fire which enters into water is that which is dreadful for you.

इन्द्रस्य व इन्द्रियेणाभि षिञ्चेत् ॥ ९ ॥

May be ointed with the power of Indra, the mighty one.

अरिप्रा आपो अपं रिप्रमस्मत् ॥ १० ॥

Let the pure stainless waters clean from us the contamination.

प्रास्मदेनो वहन्तु प्र दुःष्वप्न्यं वहन्तु ॥ ११ ॥

Let these waters be the source of driving evils (diseases) from us and the disease of bad dream from us.

शिवेनं मा चक्षुषा पश्यतापः
शिवयां तन्वोपं स्पृशत त्वचं मे ॥ १२ ॥

May these waters be the source of making us see by an auspicious eye and may they touch us with their auspicious structure and effect.

शिवानग्नीनंप्सुषदो हवामहे मयिं क्षत्रं
वर्च आ धंत्त देवीः ॥ १३ ॥

I use into our purpose the auspicious fires which remain in waters and led them be the source of providing us with princely power and splendour.

सू० २ ।। ऋषिः—अथर्वा ।। देवता—वाक् ।। छन्दः—१ आसुर्यनुष्टुप्; २ आसुर्युष्णिक्; ३ साम्न्युष्णिक्; ४ त्रिपदा साम्नी बृहती; ५ आर्च्यनुष्टुप्; ६ निचृद् [द्विपदा] विराड् गायत्री ।।

HYMN 2

Seer—Atharva. Subject-matter-Vak-1, Asuryanustup; 2 Asuryushnik; 3 Samnyusnik; 4 Tripada Samni Brihati; 5 Archyanustup; 6 Nichrid (Dvipada) Virad Gayatri.

निर्दुरर्मण्य ऊर्जा मधुमती वाक् ।। १ ।।

Let there calamity be driven aways and powerful speech be sweet.

मधुमती स्थ मधुमतीं वाचमुदेयम् ।। २ ।।

It is sweet let me speak sweet.

उपहूतो मे गोपा उपहूतो गोपीथः ।। ३ ।।

I have invoked my protector and I have invoked the protector of speech.

सुश्रुतौ कर्णौ भद्रश्रुतौ कर्णौ भद्रं श्लोकं श्रूयासम् ।। ४ ।।

My both ears are quick and of auspicious hearing, they hear whatever is good and may I hear good praise.

सुश्रुतिश्च मोपश्रुतिश्च मा हासिष्टां सौपर्णं
चक्षुरजस्रं ज्योतिः ।। ५ ।।

Let not sound-hearing and over-hearing ever leave me, let ever remain with us undecaying Eagles eye-sight.

ऋषीणां प्रस्तरोऽसि नमोऽस्तु दैवाय प्रस्तराय ।। ६ ।।

This is the *Prastar* (Yajna) of seers and let there be praise for this glorious Yajna.

सू०३ ।। ऋषिः—अथर्वा ।। देवता—ब्रह्मादित्यौ ।। छन्दः—१ आसुरी गायत्री; २, ३ आर्च्यनुष्टुप्; ४ प्राजापत्या त्रिष्टुप्; ५ साम्न्युष्णिक्; ६ द्विपदा साम्नी त्रिष्टुप् ।।

HYMN 3.

Seer—Atharva. Subject-Matter-Brahmadityau. Metre-1 Asuri Gayatri; 2,3 Archyunustup; 4 Prajapatya Tristup; 5 Samnyushnik 6 Dvipada Samni Tristup.

मूर्धाहं रयीणां मूर्धा संमानानां भूयासम् ।। १ ।।

I am the paramount Lord of all wealths and I become the head of all the equals.

रुजश्च मा वेनश्च मा हासिष्टां मूर्धा
च मा विधर्मा च मा हासिष्टाम् ।। २ ।।

Let not splendour and intelligence leave me and let not the head (brain) and various capacities of righteousness leave me.

उर्वश्च मा चमसश्च मा हासिष्टां धर्ता
च मा धरुणश्च मा हासिष्टाम् ।। ३ ।।

Let not boiling pot and spoon leave me and let not supporter and sustainer abandon me.

विमोकश्च मार्द्रपविश्च मा हासिष्टामार्द्रदानुश्च
मा मातरिश्वा च मा हासिष्टाम् ।। ४ ।।

Let not the rair-causing cloud and moistening lightning desert me and let not sender of moisure and air for sake me.

बृहस्पतिर्म आत्मा नृमणा नाम हृद्यः ।। ५ ।।

My soul is the master of speech and all big small parts of body and limbs and he is leading mind of them and is taking his seat in the heart.

असंतापं मे हृदयमुर्वी गव्यूतिः समुद्रो अस्मि विधर्मणा ॥ ६ ॥

My heart is free from burning and sorrow, the range of my organic feat is very vast, and I am ocean in capacity.

सू० ४ ॥ ऋषिः—अथर्वा ॥ देवता—ब्रह्मादित्यौ ॥ छन्दः—१, ३ साम्न्यनुष्टुप्; २ साम्न्युष्णिक्; ४ त्रिपदाऽनुष्टुप्; ५ आसुरी गायत्री; ६ आर्च्युष्णिक्; ७ त्रिपदा विराड् गर्भाऽनुष्टुप् ॥

HMAN 4

Seer—Atharva. Subject-matter-Brahmadityau. Metre-1,3 Samnanustup; 2 Samnyushnik; 4 Tripada Anustup 5 Asuri Gaytri; 6 Archyushnik 7 Tripada Viradgarbhanustup.

नाभिरहं रयीणां नाभिः समानानां भूयासम् ॥ १ ॥

I am the centre of wealtns and let me the centre of my equals.

स्वासदसि सूषा अमृतो मर्त्येष्वा ॥ २ ॥

O soul, you taking your good seat (inside the heart) and having, splendour like dawn are the immortal among moretals.

मा मां प्राणो हासीन्मो अपानोऽवहाय परा गात् ॥ ३ ॥

Let not in ward breath leave me and let not outward one go away leaving me.

सूर्यो माह्नः पात्वग्निः पृथिव्या वायुरन्तरिक्षाद् यमो मनुष्येभ्यः सरस्वती पार्थिवेभ्यः ॥ ४ ॥

Let the sun protect me from heaven and let fire proetect me

from earth, let the air protect me from firmament and let the group of season protect me from men rnd let *Sarawati*, the speech protect me from the things cocerned with earth.

प्राणापानौ मा मा हासिष्टं मा जने प्र मेषि ॥ ५ ॥

Let not prana and apana abondon me and I living amog men may not die.

स्वस्त्यद्योषसो दोषसश्च सर्व आपः
सर्वगणो अशीय ॥ ६ ॥

Let these waters be source of pleasure now and I with all and all denominations gain happiness from dawn and night.

शक्वरी स्थ पशवो मोप स्थेषुर्मित्रावरुणौ
मे प्राणापानावग्निर्मे दक्षं दधातु ॥ ७ ॥

These water are powerful, let the animals remain with me, let day and night strengthen my inward and outward breath and let fire give me strength.

सू० ५ ॥ ऋषिः—यमः ॥ देवता—दुःष्वप्ननाशनम् ॥ छन्दः—१, ४-६ (प्र०) विराड् गायत्री; २ ४-७ (द्वि०),९ प्राजापत्या गायत्री; ३, ४-७, (तृ०), १० द्विपदा साम्नी बृहती; ७ (प्र०) भुरिग् विराड् गायत्री; ८ स्वराड् विराड् गायत्री ॥

HYMN-5

Seer-—Yamah. Subject-matter-Duhsvapnanashanam. Metre-1,4-6 (pra) Virad Gayatri; 2 4-7 (Dvi) 9 Virad Gayatri; 3, 4-7 (Tri), 10 Dvipada Samni Brhati; 7(Pra). Bhurigvirad Gayatri; 8 Virad Gayatri.

विद्म ते स्वप्न जनित्रं ग्राह्याः
पुत्रोऽसि यमस्य करणः ॥ १ ॥

We know the origin of dream, it is the son of Grahi. the disease and *Karana*, the means of Yama. the sun.

अन्तकोऽसि मृत्युरसि ॥ २ ॥

It is exterminator and it is death.

तं त्वा स्वप्न तथा सं विद्म स नः
स्वप्न दुःष्वप्न्यात् पाहि ॥ ३ ॥

We know as such this dream well and let that dream save us from the state of bed dream.

विद्म ते स्वप्न जनित्रं निर्ऋत्याः पुत्रोऽसि यमस्य करणः ।
अन्तकोऽसि मृत्युरसि ।
तं त्वा स्वप्न तथा सं विद्म स नः
स्वप्न दुःष्वप्न्यात् पाहि ॥ ४ ॥

We know the origin of dream, it is the son of calamity and the means of Yama, the sun...(rest as above).

विद्म ते स्वप्न जनित्रमभूत्याः पुत्रोऽसि यमस्य करणः ।
अन्तकोऽसि मृत्युरसि ।
तं त्वा स्वप्न तथा सं विद्म स नः
स्वप्न दुःष्वप्न्यात् पाहि ॥ ५ ॥

We know the origin of this dream. it is the son of *Abhuti*, the misery and the means of Yama... (rest as above)

विद्म ते स्वप्न जनित्रं निर्भूत्याः पुत्रोऽसि यमस्य करणः ।
अन्तकोऽसि मृत्युरसि ।
तं त्वा स्वप्न तथा सं विद्म स नः
स्वप्न दुःष्वप्न्यात् पाहि ॥ ६ ॥

We know the origin of this dream, it is the son of *Nirbhuti*, the poverty and the means of Yama...(rest as above).

विद्म ते स्वप्न जनित्रं पराभूत्याः पुत्रोऽसि यमस्य करणः ।
अन्तकोऽसि मृत्युरसि ।
तं त्वा स्वप्न तथा सं विद्म स नः
स्वप्न दुःष्वप्न्यात् पाहि ॥ ७ ॥

We know the origin of dream, it is the son of defeat and the means of Yama... (rest as above).

विद्म ते स्वप्न जनित्रं देवजामीनां
पुत्रोऽसि यमस्य करणः ॥ ८ ॥

We know the origin of of this dream, it is the son of modification of limbs and the means of Yama.

अन्तकोऽसि मृत्युरसि ॥ ९ ॥

It is exterminator and it is death.

तं त्वा स्वप्न तथा सं विद्म स नः स्वप्न दुः
ष्वप्न्यात् पाहि ॥ १० ॥

We know as such this dream well and let this dream save us from the state of bed dream.

सू० ६ ॥ ऋषिः—यमः ॥ देवता—दुःष्वप्ननाशनम्, उषा ॥ छन्दः—१-४ प्राजापत्याऽनुष्टुप्; ५ साम्नी पङ्क्तिः; ६ निचृदार्ची बृहती; ७ द्विपदा साम्नी बृहती; ८ आसुरी जगती; ९ आसुरी बृहती; १० आर्च्युष्णिक्; ११ त्रिपदा यवमध्या गायत्री वा आर्च्यनुष्टुप् वा ॥

HYMN 6

Seer-Yamah. Subject-matter-Duhsvapana-nashanam, Usha. Metre-1-4 Prajapatyanustup; 5 Samnipanktih;6, Nichridarchi Brihati; 7 Dvipada Samni Brihati; 8 Asuri

Jagati; 9 Asuri Brihati; 10 Archyushanik; 11 Tripada Yavamadhya Gayatri Va Archyanustup Va.

अजैष्माद्यासनामाद्या भूमानागसो वयम् ॥ १ ॥

Now we have conquerred our internal enemies aversion, passion, we have today attained whatever is attainable and we are free from all the evils.

उषो यस्मांद् दुःष्वप्न्यादभैष्माप तदुंच्छतु ॥ २ ॥

Let the dawn of knowledge dispel that evil dream from which we are frightened.

द्विषते तत् परां वह शपते तत् परां वह ॥ ३ ॥

Let that (evil dream) be made away to him who hates us (i.e. the cvil dream and aversion etc) and let that be driven away to him who has a curse with us (i.e. our internal evil).

यं द्विष्मो यश्च नो द्वेष्टि तस्मां एनद् गमयामः ॥ ४ ॥

We send that to the evil which abhor us and we send that to it which hates us (i. e. the ingorance).

उषा देवी वाचा संविदाना वाग्

देव्युषसां संविदाना ॥ ५ ॥

The dawn together with vedic speech and vedic speech accompanied by dawn.

उषस्पतिर्वाचस्पतिना संविदानो

वाचस्पतिरुषस्पतिना संविदानः ॥ ६ ॥

The master of dawn together with the master of vedic speech and master of vedic speech corresponding with the master of dawn.

तेऽमुष्मै परां वहन्त्वरायान् दुर्णाम्नः सदान्वाः ॥ ७ ॥

May (they) carry away miseries, dreadful pains and calamities to our enemy (the neiscience).

कुम्भीका दूषीकाः पीयंकान् ॥ ८ ॥

To *Kumbhikah*, the diseases which make the stomach like jug, *Dushikah*, the diseases which affect the boby and *Peeyakan*, the diseases which cause fatality.

जाग्रद्दुःष्वप्न्यं स्वप्नेदुःष्वप्न्यम् ॥ ९ ॥

The evil day-dream and evil dream in sleep.

अनागमिष्यतो वरानवित्तेः

संकल्पानमुच्या द्रुहः पाशान्

तदमुष्मा अग्ने देवाः परा वहन्तु वध्रिर्यथासद्

विथुरो न साधुः ॥ १० ॥

The dreaming of boons in future which are not to be fulfiled, thought of poverty and the snares of the hostility which are never extricable.

सू० ७ ॥ ऋषिः—यमः ॥ देवता—दुःष्वप्ननाशनम्, ॥ छन्दः—१ पङ्क्तिः; २ साम्न्यनुष्टुप्; ३ आसुर्युष्णिक्; ४ प्राजापत्या गायत्री; ५ आर्च्युष्णिक्; ६, ९, ११ साम्नी बृहती; ७ याजुषी गायत्री; ८ प्राजापत्या बृहती; १० साम्नी गायत्री; १२ भुरिक् प्राजापत्याऽनुष्टुप्; १३ आसुरी त्रिष्टुप् ॥

HYMN 7

Seer-Yamah. Subject-matter-Duhsvapnanashanam. Metre-1. Pankih; 2. Samnyanustup; 3. Asuryushnik 4. Prajapatya Gayatri; 5. Archyushnik; 6, 9, 11. Samni Brihati; 7. Yajushi Gayatri; 7. Prajapatya Brihati; 10. Samni Gayatri; 12. Bhurikprajapatyanustup; 13. Asuri Tristup.

तेनैनं विध्याम्यभूत्यैनं विध्यामि निर्भूत्यैनं

विध्यामि पराभूत्यैनं विध्यामि
ग्राह्यैनं विध्यामि तमसैनं विध्यामि ॥ १ ॥

With this (weapon) I pierce this bad dream, with scarcity I pierce this, with poverty I pierce this, with frustration and defeat I pierce this, with Grahi, the fetter I pierce this and with darkness I pierce this.

देवानामेनं घोरैः क्रूरैः प्रैषैरभिप्रेष्यामि ॥ २ ॥

I make this pained with dreadful, cruel troubles of the natural forces.

वैश्वानरस्यैनं दंष्ट्रयोरपि दधामि ॥ ३ ॥

I place him between the jaws of vaishvanara, the fire.

एवानेवाव सा गरत् ॥ ४ ॥

Let that misery, thus or otherwise swallow this up.

योऽस्मान् द्वेष्टि तमात्मा द्वेष्टु यं वयं द्विष्मः
स आत्मानं द्वेष्टु ॥ ५ ॥

May his soul hate him who hates us and may he whom we hate, hate himself.

निर्द्विषन्तं दिवो निः पृथिव्या निरन्तरिक्षाद् भजाम ॥ ६ ॥

We drive away him who hates from the earth, from firamament and from heavenly region.

सुयामंश्चाक्षुष ॥ ७ ॥

Well-controlling super-viser.

इदमहमामुष्यायणेऽमुष्याः पुत्रे दुःष्वप्न्यं मृजे ॥ ८ ॥

Here I wipe away the evil dream on the descendent of such-a one, son of such-a-woman.

यददोअदो अभ्यगच्छन् यद् दोषा यत् पूर्वां रात्रिम् ॥ ९ ॥

Whatever I find or meet with in night or in early night.

यज्जाग्रद् यत् सुप्तो यद् दिवा यन्नक्तम् ॥ १० ॥

Whether waking or sleeping, whether by day or by night.

यदहरहरभिगच्छामि तस्मादेनमव दये ॥ ११ ॥

Whether I meet with day by day, I throw away from the cause of that evil.

तं जहि तेन मन्दस्व तस्य पृष्टीरपि शृणीहि ॥ १२ ॥

Kill that, be happy by this act, and crush the ribs of that.

स मा जीवीत् तं प्राणो जहातु ॥ १३ ॥

Let not that be alive aud let the life's breath leave that.

सू० ८ ॥ ऋषिः—यमः ॥ देवता—दुःष्वप्ननाशनम् ॥ छन्दः—१, ५-२९ (प्र०), ३० एकपदा यजुर्ब्राह्म्यनुष्टुप्; २, ५-२९ (द्वि०), ३१ त्रिपदा निचृद् गायत्री; ३ प्राजापत्या गायत्री; ४, ५-२६ (च०), ३३ त्रिपदा प्राजापत्या त्रिष्टुप्; ५-७, १२, २०, २२, २७ (सर्वेषां तृ०) आसुरी जगती; ८, १०, ११, १३, १४, १६, २१ (सर्वेषां तृ०), आसुरी त्रिष्टुप्; ९, १५, १७-१९, २३-२६ (सर्वेषां तृ०) ३२ आसुरी पङ्क्तिः; २८, २९ (द्वयोः तृ०), आसुरी बृहती ॥

HYMN 8

Seer-Yamah, Subject-matter-Duhsvapnanashanam, Metre- 1, 5-29 (Pra), 30 Ekpada Yajurbrahmyanustup; 2, 5-29 (Dvi), 31 Tripada Nichrid Gayatri; 3 Prajapatya Gayatri; 4, 5-29 (cha), 33 Tripada Prajapatya Tristup; 5-7‘ 12, 20, 22, 27 (Sarvesham Tri) Asuri Jagati; 8, 10, 11, 13, 14, 16, 21 (Sarvesham Tri) Asuri Tristup; 9, 15, 17-19, 23-26 (Sarvesham Tri), 32 Asuri Panktih; 28, 29 (Dvayoh Tri) Asuri Brihati

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं
ब्रह्मास्माकं स्वरस्माकं यज्ञो ३स्माकं पशवोऽस्माकं
प्रजा अस्माकं वीरा अस्माकम् ॥ १ ॥

May victory or whatever is gained be of ours; may the rise or the consequence of our ventures be of ours; may the truth or right be of ours; may the energy be of ours; may the grain and science be of ours; may the light physical and spiritual be of ours; may Yajna, the all deliberate activities of mind be of ours; may the animals be of ours, may off-springs be of ours, may the heroes be of ours.

तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः
पुत्रमसौ यः ॥ २ ॥

Therefore, I drive away that who is such-a-one, descendent of such-a-one and the son of such-a-woman.

स ग्राह्याः पाशान्मा मोचि ॥ ३ ॥

Let that not be freed from the noose of *Grahi*, the fetter inextricable.

तस्येदं वर्चस्तेजः प्राणमायुर्नि
वेष्टयामीदमेनमधराञ्चं पादयामि ॥ ४ ॥

I bind up his splendour, energy, his vital breath and his life and cast him down beneath me.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं
ब्रह्मास्माकं स्वरस्माकं
यज्ञो ३ऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम् ।
तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः ।

स निर्ऋत्याः पाशान्मा मोचि ।
तस्येदं वर्चस्तेजः प्राणमायुर्नि
वेष्टयामीदमेनमधराञ्चं पादयामि ॥ ५ ॥

May victory or whatever is gained be of ours; may the rise or the consequence of our ventures be of ours; may the truth or right be of ours; may the energy be of ours; may the grain and science be of ours ; may the light physical and spiritual be of ours; may Yajna, all the deliberate activities of mind be of ours; may the animals be of ours, may off-springs be of ours; may the heroes be of ours. Therefore, I drive away that who is such-a-one, descendent of such-a-one and son of such-a-woman. Let that not be freed from the noose of Niritih, the calamity. I bind his splendour, his energy, his vital breath, and cast him down beneath me.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं
ब्रह्मास्माकं स्वरस्माकं
यज्ञोऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम् ।
तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः ।
सोऽभूत्याः पाशान्मा मोचि ।
तस्येदं वर्चस्तेजः प्राणमायुर्नि
वेष्टयामीदमेनमधराञ्चं पादयामि ॥ ६ ॥

May.........noose of Abhuti, the misery.........beneath me.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं
ब्रह्मास्माकं स्वरस्माकं
यज्ञोऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम् ।
तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः ।

स निर्भूत्याः पाशान्मा मोचि ।
तस्येदं वर्चस्तेजः प्राणमायुर्नि
वेष्टयामीदमेनमधराञ्चं पादयामि ॥ ७ ॥

May.........noose of Nirbhuti, the scarcity and dispearance ....beneath me.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं
ब्रह्मास्माकं स्वरस्माकं
यज्ञो३ऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम् ।
तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः ।
स पराभूत्याः पाशान्मा मोचि ।
तस्येदं वर्चस्तेजः प्राणमायुर्नि
वेष्टयामीदमेनमधराञ्चं पादयामि ॥ ८ ॥

May.........noose of Parabhuti, the defeat or frustraion........ beneath.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं
ब्रह्मास्माकं स्वरस्माकं
यज्ञो३ऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम् ।
तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः ।
स देवजामीनां पाशान्मा मोचि ।
तस्येदं वर्चस्तेजः प्राणमायुर्नि
वेष्टयामीदमेनमधराञ्चं पादयामि ॥ ९ ॥

May.........noose of the evils of organic systems......... beneath me.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं
ब्रह्मास्माकं स्वरस्माकं
यज्ञो३ऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम् ।
तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः ।
स बृहस्पतेः पाशान्मा मोचि ।
तस्येदं वर्चस्तेजः प्राणमायुर्नि
वेष्टयामीदमेनमधराञ्चं पादयामि ॥ १० ॥

May.........noose of BrihasPati, the justice.........beneath me.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं
ब्रह्मास्माकं स्वरस्माकं
यज्ञो३ऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम् ।
तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः ।
स प्रजापतेः पाशान्मा मोचि ।
तस्येदं वर्चस्तेजः प्राणमायुर्नि
वेष्टयामीदमेनमधराञ्चं पादयामि ॥ ११ ॥

May.........noose of Parjapati, the ruler of the sabject......... beneath me.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं
ब्रह्मास्माकं स्वरस्माकं
यज्ञो३ऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम् ।
तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः ।
स ऋषीणां पाशान्मा मोचि ।

तस्येदं वर्चस्तेजः प्राणमायुर्नि
वेष्टयामीदमेनमधराञ्चं पादयामि ॥ १२ ॥

May.........noose of the seers.........beneath me.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं
ब्रह्मास्माकं स्वरस्माकं
यज्ञोऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम् ।
तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः ।
स आर्षेयाणां पाशान्मा मोचि ।
तस्येदं वर्चस्तेजः प्राणमायुर्नि
वेष्टयामीदमेनमधराञ्चं पादयामि ॥ १३ ॥

May.........noose of Arsheyas, the disciples of seers.........
beneath me.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं
ब्रह्मास्माकं स्वरस्माकं
यज्ञोऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्
तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः ।
सोऽङ्गिरसां पाशान्मा मोचि ।
तस्येदं वर्चस्तेजः प्राणमायुर्नि
वेष्टयामीदमेनमधराञ्चं पादयामि ॥ १४ ॥

May.........noose of *Angirasas*, the heats and vital energies of body and limbs.........beneath me.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं
ब्रह्मास्माकं स्वरस्माकं

यज्ञोऽ३स्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्
तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः ।
स आङ्गिरसानां पाशान्मा मोचि ।
तस्येदं वर्चस्तेजः प्राणमायुर्नि
वेष्टयामीदमेनमधराञ्चं पादयामि ॥ १५ ॥

May.........noose of the effects of *Angirasas*,.........beneath me.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं
ब्रह्मास्माकं स्वरस्माकं
यज्ञोऽ३स्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्
तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः ।
सोऽथर्वणां पाशान्मा मोचि ।
तस्येदं वर्चस्तेजः प्राणमायुर्नि
वेष्टयामीदमेनमधराञ्चं पादयामि ॥ १६ ॥

May.........noose of *Atharvans*, the vital airs,.........beneath me.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं
ब्रह्मास्माकं स्वरस्माकं
यज्ञोऽ३स्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्
तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः ।
स आथर्वणानां पाशान्मा मोचि ।
तस्येदं वर्चस्तेजः प्राणमायुर्नि
वेष्टयामीदमेनमधराञ्चं पादयामि ॥ १७ ॥

May.........noose of the effectes of Atharvans.........beneath me.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं
ब्रह्मास्माकं स्वरस्माकं
यज्ञो३ऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्
तस्मादमुं निर्भजामोऽमुममुष्यायणममुष्याः पुत्रमसौ यः ।
स वनस्पतीनां पाशान्मा मोचि ।
तस्येदं वर्चस्तेजः प्राणमायुर्नि
वेष्टयामीदमेनमधराञ्चं पादयामि ॥ १८ ॥

May.........noose of trees and jungles.........beneath me.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं
ब्रह्मास्माकं स्वरस्माकं
यज्ञो३ऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्
तस्मादमुं निर्भजामोऽमुममुष्यायणममुष्याः पुत्रमसौ यः ।
स वानस्पत्यानां पाशान्मा मोचि ।
तस्येदं वर्चस्तेजः प्राणमायुर्नि
वेष्टयामीदमेनमधराञ्चं पादयामि ॥ १९ ॥

May.........noose of herbs and Plants.........beneath me.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं
ब्रह्मास्माकं स्वरस्माकं
यज्ञो३ऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्
तस्मादमुं निर्भजामोऽमुममुष्यायणममुष्याः पुत्रमसौ यः ।

स ऋतूनां पाशान्मा मोचि ।
तस्येदं वर्चस्तेजः प्राणमायुर्नि
वेष्टयामीदमेनमधराञ्चं पादयामि ॥ २० ॥

May.........noose of seasons.........beneath me.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं
ब्रह्मास्माकं स्वरस्माकं
यज्ञो३ऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्
तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः ।
स आर्तवानां पाशान्मा मोचि ।
तस्येदं वर्चस्तेजः प्राणमायुर्नि
वेष्टयामीदमेनमधराञ्चं पादयामि ॥ २१ ॥

May noose of the things spring up in seasons.........beneath me.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं
ब्रह्मास्माकं स्वरस्माकं
यज्ञो३ऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्
तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः ।
स मासानां पाशान्मा मोचि ।
तस्येदं वर्चस्तेजः प्राणमायुर्नि
वेष्टयामीदमेनमधराञ्चं पादयामि ॥ २२ ॥

May.........noose of months.........beneath me.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं

ब्रह्मास्माकं स्वरस्माकं
यज्ञोऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम् ।
तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः ।
सोऽर्धमासानां पाशान्मा मोचि ।
तस्येदं वर्चस्तेजः प्राणमायुर्नि
वेष्टयामीदमेनमधराञ्चं पादयामि ॥ २३ ॥

May.........noose of half-months......beneath me.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं
ब्रह्मास्माकं स्वरस्माकं
यज्ञो३ऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्
तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः ।
सोऽहोरात्रयोः पाशान्मा मोचि ।
तस्येदं वर्चस्तेजः प्राणमायुर्नि
वेष्टयामीदमेनमधराञ्चं पादयामि ॥ २४ ॥

May.........noose of day and night.........beneath me.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं
ब्रह्मास्माकं स्वरस्माकं
यज्ञो३ऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्
तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः ।
सोऽह्नोः संयतोः पाशान्मा मोचि ।
तस्येदं वर्चस्तेजः प्राणमायुर्नि
वेष्टयामीदमेनमधराञ्चं पादयामि ॥ २५ ॥

May ....noose of continued day.........beneath me.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं
ब्रह्मास्माकं स्वरस्माकं
यज्ञो३ऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्
तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः ।
स द्यावापृथिव्योः पाशान्मा मोचि ।
तस्येदं वर्चस्तेजः प्राणमायुर्नि
वेष्टयामीदमेनमधराञ्चं पादयामि ॥ २६ ॥

May.........noose of heaven and earth.........beneath me.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं
ब्रह्मास्माकं स्वरस्माकं
यज्ञो३ऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्
तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः ।
स इन्द्राग्न्योः पाशान्मा मोचि ।
तस्येदं वर्चस्तेजः प्राणमायुर्नि
वेष्टयामीदमेनमधराञ्चं पादयामि ॥ २७ ॥

May.........noose of electricity and fire.........beneath me.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं
ब्रह्मास्माकं स्वरस्माकं
यज्ञो३ऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्
तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः ।
स मित्रावरुणयोः पाशान्मा मोचि ।

तस्येदं वर्चस्तेजः प्राणमायुर्नि
वेष्टयामीदमेनमधराञ्चं पादयामि ॥ २८ ॥

May... .....noose of sun and moon......—beneath me.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं
ब्रह्मास्माकं स्वरस्माकं
यज्ञोऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्
तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः ।
स राज्ञो वरुणस्य पाशान्मा मोचि ।
तस्येदं वर्चस्तेजः प्राणमायुर्नि
वेष्टयामीदमेनमधराञ्चं पादयामि ॥ २९ ॥

May———noose of resplendant watery substance——— beneath me.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं
ब्रह्मास्माकं स्वरस्माकं यज्ञोऽस्माकं पशवोऽस्माकं
प्रजा अस्माकं वीरा अस्माकम् ॥ ३० ॥

May victory or whatever is gained be of ours; may the rise or the consequence of our ventures be of ours; may the truth or right be of ours; may the energy be of ours; may grain and sciencc be of ours; may the light physical and spiritual be of ours; may the grain and science be of ours ; may *Yajna*, the all deliberate activities of mind be of ours, may the animals be of ours; may off-springs be of ours, may the heroes be of ours.

तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः
पुत्रमसौ यः ॥ ३१ ॥

Therefore, I drive away that who is such-a-one decendent of such-a-one and son of such a woman.

स मृत्योः पड्वींशात् पाशान्मा मोचि ॥ ३२ ॥

Let that not be saved from the fetter and noose of death.

तस्येदं वर्चस्तेजः प्राणमायुर्नि
वेष्टयामीदमेनमधराञ्चं पादयामि ॥ ३३ ॥

I bind up his splendours, energy, his vital breath and his life and cast him down beneath me.

सू० ६ ॥ ऋषिः—यमः ॥ देवता—१ प्रजापतिः; २ मन्त्रोक्ताः; ३, ४ सूर्यः ॥ छन्दः—१ आर्च्यनुष्टुप्; २ आर्च्युष्णिक्; ३ साम्नी पङ्क्तिः; ४ परोष्णिक् ॥

HYMN 9

Seer-Yamah. Subject-matter-as described in the *Mantras*, 3, 4 Suryah. Metre—1, Archyanustup; 2 Archyushnik 3 Samni Panktih, 4 Paroshnik,

जितमस्माकमुद्भिन्नमस्माकमभ्यष्ठां विश्वाः
पृतना अरातीः ॥ १ ॥

May conquest be on our side, may advancement with its results be with us and may I overcome all the malices and spites.

तदग्निराह तदु सोम आह पूषा
मा धात् सुकृतस्य लोके ॥ २ ॥

This is the work of Agni, the men of great wisdom and also says this soma, the men of practical yougi feats "May *Pushan*, the all subsisting force of the universe place me in the world or sphere of merits.

अगन्म स्वः स्वरगन्म सं सूर्यस्य ज्योतिषागन्म ॥ ३ ॥

We have attained the light of the sun, we have attained the light of our self and we have attained the light of Surya, the self-refulgent Divinity.

वस्योभूयाय वसुमान् यज्ञो वसु वंशिषीय वसुमान्
भूयासं वसु मयि धेहि ॥ ४ ॥

Yajna is *Vasuman*, this be performed for the increase of prosperity, I may be wealthy I may attain plenty of wealth. bestow wealth upon me, O Lord.

BOOK XVII

सू० १ ॥ ऋषिः—ब्रह्मा ॥ देवता—आदित्यः ॥ छन्दः—१, २७, ३० जगती; २-५ अतिजगती; ६, ७, १९ अत्यष्टिः; ८, ११, १६ अतिधृतिः; ९, १४, १५ पञ्चपदा शक्वरी; १० अष्टपदा धृतिः; १२ कृतिः; १३ प्रकृतिः;१७ पञ्चपदा विराडतिशक्वरी; १८ भुरिगष्टिः; २० ककुप् (?); २१ चतुष्पदोपरिष्टाद् बृहती; २२, २५, २६ अनुष्टुप्; २३ निचृद् बृहती; २४ विराडत्यष्टिः; २८, २९ त्रिष्टुप्; (१-५ षट्पदा; ११-१३ १६, १८, १९, २४ सप्तपदा) ॥

HYMN I

Seer—Brahma. Subject-matter—Adityah. Metre—1, 27, 30 Jagati; 2-5 Atijagati; 6, 7, 19 Atyastih; 8, 11, 16, Atidhritih; 9, 14, 15 Panchpada Shakvari, 10 Astapada Dhritih; 12 Kritih; 13 Prakritih; 17 Panchpada Viradatishakvari: 18 Bhurigastih; 20 Kakup (3) 21, Chatuspadopari stadbrihati 22, 25, 26 Anustup; 23 Nichrid Brihati; 24 Viradatyastih; 28, 29 Tristup; (1-5 Shatpada; 11-13, 16, 18, 19, 24 Saptapada).

विषासहिं सहमानं सासहानं सहीयांसम् ।
सहमानं सहोजितं स्वर्जितं गोजितं संधनाजितम् ।
ईड्यं नाम ह्व इन्द्रमायुष्मान् भूयासम् ॥ १ ॥

I praise and worship Almighty God who has the vanquishing power over all the powers, who has over powerinig strength, who is conqueror over all the hinderances and obstacles, who is extremely strong, who has excessive tolerancy and resistance, who is victorous in his operations, who is super-abundantly luminous, who is the powerful master of earth and cows, who is the Lord of all kinds of wealth and who is the only worshipable entity. May I attain long life.

विषासहिं सहमानं सासहानं सहीयांसम् ।
सहमानं सहोजितं स्वर्जितं गोजितं संधनाजितम् ।
ईड्यं नाम ह्व इन्द्रं प्रियो देवानां भूयासम् ॥ २ ॥

I praise and wirship Almighty God who...may I be loved by all the persons of enlightenments.

विषासहिं सहमानं सासहानं सहीयांसम् ।
सहमानं सहोजितं स्वर्जितं गोजितं संधनाजितम् ।
ईड्यं नाम ह्व इन्द्रं प्रियः प्रजानां भूयासम् ॥ ३ ॥

I praise and worship Almighty God who...may I be loved by all the subjects.

विषासहिं सहमानं सासहानं सहीयांसम् ।
सहमानं सहोजितं स्वर्जितं गोजितं संधनाजितम् ।
ईड्यं नाम ह्व इन्द्रं प्रियः पशूनां भूयासम् ॥ ४ ॥

I praise and worship Almighty God who...may I be held dear by cattle.

विषासहिं सहमानं सासहानं सहीयांसम् ।
सहमानं सहोजितं स्वर्जितं गोजितं संधनाजितम् ।
ईड्यं नाम ह्व इन्द्रं प्रियः समानानां भूयासम् ॥ ५ ॥

I praise and worship Almight God who...may I be loved by equals or contemporaries.

उदिह्युदिहि सूर्य वर्चसा माभ्युदिहि ।
द्विषंश्च मह्यं रध्यतु मा चाहं द्विषते रधं तवेद्
विष्णो बहुधा वीर्याणि । त्वं नः पृणीहि पशुभिर्विश्वरूपैः
सुधायां मा धेहि परमे व्योमन् ॥ ६ ॥

O most Inpellent God, please make me rise up, make me rise to accomplishments, make me rise up with the splendour bestowed upon me by you or you rise up to shine within me with your splendours may that which hates me be under my control; may I not be overpowered by that which hates me.

O All-pervading Lord your activities are manifold, please oblige me with cattle of all forms and place me in bliss under your dignfied pervasiveness.

उदिह्युदिहि सूर्य वर्चसा माभ्युदिहि ।
यांश्च पश्यामि यांश्च न तेषु मा सुमतिं
कृधि तवेद् विष्णो बहुधा वीर्याणि ।
त्वं नः पृणीहि पशुभिर्विश्वरूपैः
सुधायां मा धेहि परमे व्योमन् ॥ ७ ॥

O most Impellent God,———make me favourite of all those whom I see——and whom I do not see——pervasiveness.

मा त्वा दभन्त्सलिले अप्स्वऽन्तर्ये पाशिन उपतिष्ठन्त्यत्र ।
हित्वाशस्तिं दिवमारुक्ष एतां स नो मृड सुमतौ
ते स्याम तवेद् विष्णो बहुधा वीर्याणि ।
त्वं नः पृणीहि पशुभिर्विश्वरूपैः
सुधायां मा धेहि परमे व्योमन् ॥ ८ ॥

In the state of dissolution the binding forces which remain working in the atoms of the material cause (matter) con not overpower you, my Lord, you leaving this curse of ours and our world you ascend your high luminous state, you, pleace make me happy, may we always enjoy your favour——— pervasiveness.

त्वं न इन्द्र महते सौभगायादब्धेभिः परि पाह्यक्तुभिस्तवेद्

विष्णो बहुधा वीर्याणि ।
त्वं नः पृणीहि पशुभिर्विश्वरूपैः
सुधायां मा धेहि परमे व्योमिन् ॥ ९ ॥

O Almighty God, please protect me for the great fortune with your inviolable powers——pervasiveness.

त्वं न इन्द्रोतिभिः शिवाभिः शंतमो भव ।
आरोहंस्त्रिदिवं दिवो गृणानः सोमपीतये प्रियधामा
स्वस्तये तवेद् विष्णो बहुधा वीर्याणि ।
त्वं नः पृणीहि पशुभिर्विश्वरूपैः
सुधायां मा धेहि परमे व्योमिन् ॥ १० ॥

O Almighty God, All-supporting you please be most gracious unto us with your favourable protections remaining in your highest luminous state of triplicate of power, intelligence and blessedness: giving luminousity to all, for the favour of our pleasure and our enjoyment of the world—pervasiveness.

त्वमिन्द्रासि विश्वजित् सर्ववित् पुरुहूतस्त्वमिन्द्र ।
त्वमिन्द्रेमं सुहवं स्तोममेरयस्व स नो मृड सुमतौ
ते स्याम तवेद् विष्णो बहुधा वीर्याणि ।
त्वं नः पृणीहि पशुभिर्विश्वरूपैः
सुधायां मा धेहि परमे व्योमिन् ॥ ११ ॥

O Almighty Divinity, you are the most conquerring force amongst all of the forces; you are omaniseient and you are supplicated by all, O omnipotent Lord, you inspire in to us the bunch of vedic verses pregnent with charmful meaning, you please make us happy and may we always deserve your favour—pervasiveness.

अदब्धो दिवि पृथिव्यामुतासि न त आपुर्महिमानमन्तरिक्षे
अदब्धेन ब्रह्मणा वावृधानः स त्वं न इन्द्र
दिवि षंछर्म यच्छ तवेद् विष्णो बहुधा वीर्याणि ।
त्वं नः पृणीहि पशुभिर्विश्वरूपैः
सुधायां मा धेहि परमे व्योमन् ॥ १२ ।

O Omniscient God, you are uninjured in heavenly region and on the earth; no ones can compete your grandeur in the middle region, O Almighty one, you endowed with exceeding power give us happiness in your splendid blessedness........... pervasiveness.

या त इन्द्र तनूरप्सु या पृथिव्यां यान्तरग्नौ
या त इन्द्र पवमाने स्वर्विदि ।
ययेन्द्र तन्वाऽन्तरिक्षं व्यापिथ तया
न इन्द्र तन्वाऽ शर्म यच्छ तवेद् विष्णो बहुधा वीर्याणि ।
त्वं नः पृणीहि पशुभिर्विश्वरूपैः
सुधायां मा धेहि परमे व्योमन् ॥ १३ ।

O Almighty God please grant pleasure with your that pervasiveness and power with which smear your substance in waters, which is earth, which is fire and which of yours is air rest in atmosphere, with which you pervade middle—region of Lord Almighty.....pervasiveness,

त्वामिन्द्र ब्रह्मणा वर्धयन्तः सत्रं नि षेदुर्ऋषयो
नाधमानास्तवेद् विष्णो बहुधा वीर्याणि ।
त्वं नः पृणीहि पशुभिर्विश्वरूपैः
सुधायां मा धेहि परमे व्योमन् ॥ १४

O Almighty God, the seers praisinig you with the verses of great adoration and meditaing upon you sit in the Yajna called Sathra——pervasiveness.

त्वं त्रितं त्वं पर्येष्युत्सं सहस्रधारं विदथं स्वर्विदं
तवेद् विष्णो बहुधा वीर्याणि ।
त्वं नः पृणीहि पशुभिर्विश्वरूपैः सुधायां
मा धेहि परमे व्योमन् ॥ १५ ॥

O Almighty God, you pervade Trita, the soul which lives in three bodies, gross, rare and causal, you pervade the waters having many currents and you pervade the *Yajna* which gives performers light and happiness—pervasixeness.

त्वं रक्षसे प्रदिशश्चतस्रस्त्वं शोचिषा नभसी वि भासि ।
त्वमिमा विश्वा भुवनानु तिष्ठस ऋतस्य पन्थामन्वेषि
विद्वांस्तवेद् विष्णो बहुधा वीर्याणि ।
त्वं नः पृणीहि पशुभिर्विश्वरूपैः
सुधायां मा धेहि परमे व्योमन् ॥ १६ ॥

O Almighty Lord, you guard the people of four celestial regions, you illuminate heaven and earth with light, you ordain all these worlds and you knowing everything follow the path of eternal laws—pervasiveness.

पञ्चभिः पराङ् तपस्येकयार्वाङशस्तिमेषि सुदिने
बाधमानस्तवेद् विष्णो बहुधा वीर्याणि ।
त्वं नः पृणीहि पशुभिर्विश्वरूपैः
सुधायां मा धेहि परमे व्योमन् ॥ १७ ॥

O Omniscient God, you are heating the matter out side with five pranas, you are heating the body inside with one, the

spirit or soul, in the bright sun—shine you pervade all removing obstacles...pervasiveness.

त्वमिन्द्रस्त्वं महेन्द्रस्त्वं लोकस्त्वं प्रजापतिः ।
तुभ्यं यज्ञो वि तायते तुभ्यं जुह्वति जुह्वतस्तवेद्
विष्णो बहुधा वीर्याणि ।
त्वं नः पृणीहि पशुभिर्विश्वरूपैः
सुधायां मा धेहि परमे व्योमन् ॥ १८ ॥

O Almighty Lord, you are *Indra*, you are *Mahendra*, you are *Loka* and you are Prajapati, All Yajnas are extensively performed to you and those who perform Yajna and offer oblations do all this for you......pervasiveness.

असति सत् प्रतिष्ठितं सति भूतं प्रतिष्ठितम् ।
भूतं ह भव्य आहितं भव्यं भूते प्रतिष्ठितं तवेद्
विष्णो बहुधा वीर्याणि ।
त्वं नः पृणीहि पशुभिर्विश्वरूपैः
सुधायां मा धेहि परमे व्योमन् ॥ १९ ॥

Sat, the manifested world have its original base on *Asata*, the unmanifested material cause; the dealing of *Bhuta*, the past (past time) depends on the world of manifestation; the past indeed depend on future (in correlation) and future on the, past (i. e. the past, future and present are related and this relaton is time which is based on the manifested world) O All-pervading Lorn your aetivities are manifold, please oblige me with cattle of all forms and place me in bliss under your dignified pervasiveness.

शुक्रोऽसि भ्राजोऽसि । स यथा त्वं भ्राजता
भ्राजोऽस्येवाहं भ्राजता भ्राज्यासम् ॥ २० ॥

O God, you are bright and refulgent, as you shine with splendour so I indeed shine with splendour.

रुचिरसि रोचोऽसि । स यथा त्वं रुच्या रोचोऽस्येवाहं
पशुभिश्च ब्राह्मणवर्चसेन च रुचिषीय ॥ २१ ॥

O God, yob are lustre and you illumining lustre, as you are illumining with lustre so I too shine with cattle and with the splendid knowledge of Divinity.

उद्यते नम उदायते नम उदिताय नमः ।
विराजे नमः स्वराजे नमः सम्राजे नमः ॥ २२ ॥

In the primitive state of cosmic creation when Divinity rises up to initiate motoin deserves our oeisance, He deserves our obeisance when he ascends to higher state, He deserves our praise when he is completely busy in manifesting the world. He indeed, is salutable when he shines in luminosities, He becomes highly adorable with praise when he himself through manifested world and He absolutely deserves all our praise when He shines as the illuminator of all the phenomenal manifestation.

अस्तंयते नमोऽस्तमेष्यते नमोऽस्तमिताय नमः ।
विराजे नमः स्वराजे नमः सम्राजे नमः ॥ २३ ॥

In the state of world's dissolution when He starts to disolve the manifestaive world He equally deserves our obeisance; He dese.ves our praise when He is engaged in disolving persons, to Him is due our praise when He completes the dissolving work. Rest is like previous one.

उदगादयमादित्यो विश्वेन तपसा सह ।
सपत्नान् मह्यं रन्धयन् मा चाहं द्विषते
रधं तवेद् विष्णो बहुधा वीर्याणि । त्वं नः पृणीहि
पशुभिर्विश्वरूपैः सुधायां मा धेहि परमे व्योमन् ॥ २४ ॥

This Divinity who contains in Him the whole of universe, and who pervades the *Aditi* the material cause of the univers, manifest the world and His efficient power with all the heating force. May he make my foes (the passion, aversion jealousy etc) under my control and may I, by His grace, never be under influence of these foes. O All-pervading Divine Spirit, Your activities are manifold, please oblige me with cattle of all forms and place me in bliss under your dignified pervasiveness.

आदि॑त्य ना॒वमारु॑क्षः श॒तारि॑त्रां स्व॒स्तये॑ ।
अ॒हमात्य॑पीप॒रो रात्रिं॑ स॒त्राति॑ पारय ॥ २५ ॥

O Aditya (God) you make me mount on this world-ship which has many protecting oars for my happiness mundane and ultramundane. O Lord, make me reach the goal in of Ratri, the dessolution the time of creation (day) and even in the time.

सूर्य॑ ना॒वमारु॑क्षः श॒तारि॑त्रां स्व॒स्तये॑ ।
रात्रिं॒ मात्य॑पीप॒रोऽहः॑ स॒त्राति॑ पारय ॥ २६ ॥

O Most Impellant God, you maunt to pervade this world-ship having hundred oars for our happiness in this world and in that world. O Lord, please carry me to my destination in the period of creation also in the period of world's dissolution.

प्र॒जाप॑ते॒रावृ॑तो॒ ब्रह्म॑णा॒ वर्म॑णा॒हं क॒श्यप॑स्य॒ ज्योति॑षा॒ वर्च॑सा च
ज॒रद॑ष्टिः कृ॒तवी॑र्यो॒ विहा॑याः स॒हस्रा॑युः
सुकृ॑तश्चरेयम् ॥ २७ ॥

May I (the devotee) encompassed by the knowledge of the Vedic speech whose revealer is *Prajapati* Himself, like the armour with the light and brilliance of *Kashyapa*, the Allvisio ned God, reaching senile state, succeeding in our ventures, equipped with knowledge. having attained the complete age and doing good for me and others, walk and work through.

परीवृतो ब्रह्मणा वर्मणाहं कश्यपस्य ज्योतिषा वर्चसा च ।
मा मा प्रापन्निषवो दैव्या
या मा मानुषीरवसृष्टा वधाय ॥ २८ ॥

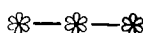
May I covered with the vedic knowledge which is like an armour and with light and brilliance of All-visioned God be entirely safe. The shafts which are from the physical wordly forces and which are from men of the world and which are shot to destroy me, be not within their reach (That is Adhidaivik and Adhibhautik) powers may not come to me.

ऋतेन गुप्त ऋतुभिश्च सर्वैर्भूतेन गुप्तो भव्येन चाहम् ।
मा मा प्रापत् पाप्मा मोत
मृत्युरन्तर्दधेऽहं सलिलेन वाचः ॥ २९ ॥

I am guarded by the natural law, I am made safe by the group of seasons and I am protected by the past and future. Let not sin or distress and even the death come to me. O overwhelm them through the Vedi (salila) of *Vak*, the Agni.

अग्निर्मा गोप्ता परि पातु विश्वत
उद्यन्त्सूर्यो नुदतां मृत्युपाशान् । व्युच्छन्तीरुषसः
पर्वता ध्रुवाः सहस्रं प्राणा मय्या यतन्ताम् ॥ ३० ॥

Let fire as protector guard me on all sides, let rising sun remove away the anares of death, let brightly flushing dawns, firmly held mountains and thousand *Pranas* exert their effect in my effort.

❀—❀—❀

BOOK XVIII

सू॰१ ॥ ऋषिः—अथर्वा ॥ देवता—यमः, मन्त्रोक्ताः; ४० रुद्रः; ४१-४२ सरस्वती; ४४-४६. ५१, ५२ पितरः ॥ छन्दः—१-७, ९-१३, १६, १७, २४-३६, ३९-४८, ५१-५५, ५८, ६० त्रिष्टुप्; ८, १५ आर्षी पङ्क्तिः; १४, ४९, ५० भुरिक् त्रिष्टुप्; १८-२३ जगती; ३७, ३८ परोष्णिक्; ५६, ५७, ६१ अनुष्टुप्; ५९ पुरोबृहती ॥

HYMN-1

Seer—Atharva. Subject-matter-Yamah, as described in the verses 40, Rudra ; 41, 43 Sarsvati 44, 46, 51, 52- Pitarath; Metre—1-7, 9-13,16, 17,24,-36, 39-48, 51-55, 58, 60 Tristup; 8,13 Arshi Panktiht 14, 49, 50 Bhurik Tristup; 18-23 Jagati; 37-38 Paroshnik; 56 57, 61. Anustup; 59 Purobrihati.

N.B. In this hymn first sixteen Verses are alleged to be highly controversial by the scholars. But reality true themes in this controversy is as distinct as any thing and it rules out the whole idea of raising controversy. Those who attempted to treat the dialogue between Yama and Yami as the signal- giving thought about marriage of a sister with her own brother desperately failed in grasping the real meaning enclothed in the verses concerned. They in reality represented the view of Sayana who had himself committed the blunder in commenting these verses. Here in the dialogue the consanguineous marriage is not under any circumstances allowed. The idea of consanguineous marriage is quite foreign to it. Had these scholars tried to grasp the real meaning they would have arrived at the decision that the view of Sayana and their own blind adherence to is quit despicable.

Yama is the Sun and Yami is the night. The dialogue between sun (the day) and night is a very beautiful imagination. It leads one to understand idea of day and night which gives a striking not to the mind that the simultaneity or concurrence of day and night is not possible under naturs' law.

We further want to say that the Yama in this dialogue is representing to males and Yami to females who were born in blooming youth in the primitive state of creation. The men and women, quite young emerged from the womb of earth in God's creation. This view has been adopted by some foreigners that Yama and Yami are primitive Adam and Eva. We do not share with this idea, But we can take the view, a bitte, for granted and say that this idea also does not give any clue of the nature that here marriage between sister and brother has been permitted. The males and females born in the primitive state of creation were not eonsenguineous sisters and brothers. The relation of consanguinity had been exterminated in God in the time of dissolution who is free from all kinds of consanginueity so the males and females born at primitive stage are not consanguineous and therefor the marriage between pairs cannot be any how called consanguineous marriage. Here this question does not at all arise.

Tne dialogue between Yama and Yami is throwing light on anotherfact which is concerned with socio-fanilial contract, ties relation and continuity between a couple which is based on sacrosanct principles of religious bonds. But in the state of impotancy and barrenness of a married couple either of them may be allowed for Niyoga by the sanction of states. This idea of Niyoga has been inculcated in these verses through a dialogue between husband and wife. So Yama and Yami respectively mean husband and wife. Through this dialogue the following conclusions may be drawn:—

a- It gives the lucid explanation of the day and night whose concurrence is not possible.

b- It rules out consanguineous marriage.

c- The male and female of premitive creation are not consanguineous and marriage betweet such pairs is not consanguineous marriage as the idea of consanguinity finds its termination in God who is free from all such relations. The primitive men and women did

not find their origination from father, in the womb of a mother which is the basis of the thought of consangineity and hence the consanguineous marriage's question does not arise there.

d- Niyoga may be allowed by the state under certain circumstances,

ओ चित् सखायं सख्या ववृत्यां तिरः
पुरू चिदर्णवं जगन्वान्। पितुर्नपातमा दधीत वेधा
अधि क्षमि प्रतरं दीध्यानः ॥ १ ॥

Yami, the wife of an impotent husband says:

I as your wife, the best companion of you, O my husband the best counterpart of mine, like to have co-habitation only with you. A house-holding man of integrety and undrestanding on this earth, desiring to cross the tremendously vast world-sea and realizing the proginy as the source of crossing it have the son or daughter who saves from the fall the continueity of fathers' race.

न ते सखा सख्यं वष्ट्येतत् सलक्ष्मा
यद् विषुरूपा भवाति। महस्पुत्रासो असुरस्य वीरा
दिवो धर्तार उर्विया परि ख्यन् ॥ २ ॥

The husband who is unable for procreation and desires to allow her for Niyoga says:—

O wife, your husband who is your best companion does not like this your companionship (so far as it is concerned with co-habitation) as the wife possessing the procreative power similar to her husband (who is not impotent) has the various progeny (i. e. husband being impotent or wife being barren emergence of children is not possible). The strong children of the man of vigour are seen to be the supporter of light andgre at feats.

उशन्ति घा ते अमृतास एतदेकस्य चित् त्यजसं मर्त्यस्य

नि ते मनो मनसि धाय्यस्मे जन्यः
पतिस्तन्व१मा विविश्याः ॥ ३ ॥

Says wife :

Those males and females who are born young and capable in the primitive stage of creation have the desire that a good progeny be had by every one of the men. Your mind is firmly bound in my mind. You procreative husband of mine enter into my body (womb) as son (i. e. you do sexual inter-course with me and procreate child)

न यत् पुरा चकृमा कद्ध नूनमृतं वदन्तो अनृतं रपेम ।
गन्धर्वो अप्स्वप्या च योषा सा नौ नाभिः
परमं जामि तन्नौ ॥ ४ ॥

Says husband; whatever are those means and acts which we did not adopt and perform before (to attain this end). If we disown our prior acts in this direction, it mounts to be that we the speaker of truth speak untruth. The house-holding man strong in semen and that woman strong in procreating powers is the main basis of our procreative process but that is quite reverse among both of us.

गर्भे नु नौ जनिता दम्पती कर्देवस्त्वष्टा सविता विश्वरूपः
नकिरस्य प्र मिनन्ति व्रतानि वेद नावस्य
पृथिवी उत द्यौः ॥ ५ ॥

The wife says :—God who is the creator, maker of all, and the fashioner of all the forms even in mothers womb or the womb of earth has made us males and femals (of whom you as a male are deemed to be husband of a matchful wife and I am deemed as a female to be wife of a matchful husband). No one can violate his statutes, we know this fact and even the earth and heaven follow his laws,

व्रात्य आसीदीयमान एव स प्रजापतिं समैरयत् । ॥ १ ॥

In the beginning there was *Vratya*, the ordainer of law eternal and the master of ingredients of cosmic dust starting motion indeed. He inspired into Himself the idea of being Prajapati, the Lord of universe.

स प्रजापतिः सुवर्णमात्मन्नपश्यत् तत् प्राजनयत् ॥ २ ॥

He, the Lord of universe saw into His pervasiveness *Suvarna*, the resplendent material cause of three substances (sat, Rajas and tamas) and employed it to produce objects of the universd.

तदेकमभवत् तल्ललाममभवत् तन्महदभवत्
तज्ज्येष्ठमभवत् तद् ब्रह्माभवत् तत्
तपोऽभवत् तत् सत्यमभवत् तेन प्राजायत ॥ ३ ॥

He was one and second to none, He was the beauty of all beauties, He was great, He was excellently powerful. He was verily the Supreme Being. He was heating power and He was *Satyam*, unchangeable in all times and therefore He created the world.

सोऽवर्धत स महानभवत् स महादेवोऽभवत् ॥ ४ ॥

He was grown in power therefore He was *Mahan*, the great one. He was *Mahadeva*, the *Deva* of all the great ones and the *Devas*.

स देवानामीशां पर्यैत् स ईशानोऽभवत् ॥ ५ ॥

He has governed all the *Devas*, the governing powers therefore He comes *Ishana*, the administrator of all,

स एकव्रात्योऽभवत् स धनुरादत्त तदेवेन्द्रधनुः ॥ ६ ॥

He is the only master of cosmic law and the ingredients of cosmic elements. He holds bow and that bow becomes *Indradhanuh*, the rain-bow

नीलमस्योदरं लोहितं पृष्ठम् ॥ ७ ॥

The middle part of this bow is blue and the back is red.

नीलेनैवाप्रियं भ्रातृव्यं प्रोर्णोति लोहितेन द्विषन्तं विध्यतीति ब्रह्मवादिनो वदन्ति ॥ ८ ॥

The masters of theology and spirituality say that He through blue part envelops the unfavourable cloud enemies and through red part pierces through the clouds which detain rain.

सू०२ ॥ ऋषिः—अथर्वा ॥ देवता—अध्यात्मम्, व्रात्यः ॥ छन्दः—१, ६, ९, १५, २१, २६ साम्न्यनुष्टुप्; २, १६, २२ साम्नी त्रिष्टुप्; ३ द्विपदाऽऽर्षी पङ्क्तिः; ४, १८, २४ द्विपदा ब्राह्मी गायत्री; ५, १३, १९, २५ द्विपदाऽऽर्ची जगती; [७ भुरिगार्च्यनुष्टुप्; ८ आर्ची बृहती]; १० एकपदोष्णिक्; ११ द्विपदाऽऽर्षी भुरिक् त्रिष्टुप्; १२ आर्षी परानुष्टुप्; १४ साम्नी पङ्क्तिः; [१४, २० मातरिश्वा इत्यस्य कीर्त्तिश्चेत्यस्य च सप्तमाष्टमवत्]; १७ द्विपदा विराडार्षी पङ्क्तिः; १० आसुरी गायत्री; २३ निचृदार्षी पङ्क्तिः; २७ पदपङ्क्तिः; २८ त्रिपदा प्राजापत्या त्रिष्टुप् ॥

HYMN 2

Seer—Atharva. Subject-matter—*Adhyatmam*, Vratyah Metre 1, 6, 9, 15, 21, 26 Samni Anustup, 2, 16, 22 Samni Tristup 3 Dvipada Arshi Panktih, 4 18, 24 Dvipada Brahmi Gayatri ; 5, 13, 19, 25 Dvipada Archi Jagati ; (7 Bhurigarchyanustup ; 8 Archi Brihati) ; 10 Ekpadoshnik ; 11 Dvipada Arshi Bhurick Tristup ; 12 Arshi Paranustup 14 Samni Panktih (14, 20 Matarishvityasya Kirtishchehetyasah Saptamastamavat) ; 17 Dvipada Viradarshi Panktih : 20 Asuri Gayatri ; 23 Nichridarshi Panktih, 27 Padpanktih 28 Tripada Prajapatyga Tristup.

स उदतिष्ठत् स प्राचीं दिशमनु व्यचलत् । ॥ १ ॥

He (the Vratya) rises up and he walks to eastern region.

तं बृहच्च रथन्तरं चादित्याश्च विश्वे
च देवा अनुव्यचलन् ॥ २ ॥

The Brihat, Rathantara, group of Adityas and *Vishvedevah*, all the other forces follow Him.

बृहते च वै स रथन्तराय चादित्येभ्यश्च विश्वेभ्यश्च देवेभ्य
आ वृश्चते य एवं विद्वांसं व्रात्यमुपवदति ॥ ३ ॥

He who reviles Vratya who is the possessors of this knowledge becomes inviolator of Brihat, Rathantara, Adityas and *Vishvedevas.*

बृहतश्च वै स रथन्तरस्य चादित्यानां च विश्वेषां च देवानां
प्रियं धाम भवति तस्य प्राच्यां दिशि ॥ ४ ॥

He who knows this, becomes favourable resert of Brihat, Rathantara, Adityas and Vishvedevas in his eastern region.

श्रद्धा पुंश्चली मित्रो मागधो विज्ञानं वासोऽहरुष्णीषं रात्री
केशा हरितौ प्रवर्तौ कल्मलिर्मणिः ॥ ५ ॥

The faith is like a lady desiring her husband ; the sun is like His panygrist, the science is like his apron, day like turban, night like hair, the two suns (rising and setting) like two ornaments of ear and the splendour of stars is like his jewel.

भूतं च भविष्यच्च परिष्कन्दौ मनो विपथम् ॥ ६ ॥

The past and future are like his two servants and mind is like his chariot covering distances of various ways.

मातरिश्वा च पवमानश्च विपथवाहौ वातः
सारथी रेष्मा प्रतोदः ॥ ७ ॥

Matarishvan, the Prana, *Pavamana*, the Apan i.e. 'inbreath

and out breath are like his chariot-drawers *Vat*, the air like his charioteer and the gust of wind is like his good.

कीर्तिश्च यशश्च पुरःसरावैनं कीर्तिर्गच्छत्या
यशो गच्छति य एवं वेद ॥ ८ ॥

The fame and glory are his harbingers, the prominence and glory come to him who knows this.

स उदतिष्ठत् स दक्षिणां दिशमनु व्यचलत् ॥ ९ ॥

He stands up and he makes his way to southern region.

तं यज्ञायज्ञियं च वामदेव्यं च यज्ञश्च
यजमानश्च पशवश्चानुव्यचलन् ॥ १० ॥

The *Yajnayajniya*, *Vamadevya*, *Saman*, *Yajna* and the performermer of Yajna and animals follow him.

यज्ञायज्ञियाय च वै स वामदेव्याय च यज्ञाय
च यजमानाय च पशुभ्यश्चा
वृश्चते य एवं विद्वांसं व्रात्यमुपवदति ॥ ११ ॥

He who reviles this *Vratya* who possesses this knowledge is alienated from Yajnayajniya. Vamadevya, Yajna, Yajmana and animals.

यज्ञायज्ञियस्य च वै स वामदेव्यस्य च यज्ञस्य
च यजमानस्य च पशूनां च
प्रियं धाम भवति तस्य दक्षिणायां दिशि ॥ १२ ॥

He who knows this becomes the favourable home of *Yajnayajnaya*, Vamadevya, Samans, Yajna, *Yajmana* and animals in his southern region.

उषाः पुंश्चली मन्त्रो मागधो विज्ञानं वासोऽहरुष्णीषं
रात्री केशा हरितौ प्रवर्तौ कल्मलिर्मणिः ॥ १३ ॥

Dawn like lady desiring her husdand, vedic hymn like penegyrist, science like his apron, day like turban, night like hair, the suns (rising and setting) like two ornament of ear and splendour of stars like his jewel,

अमावास्या च पौर्णमासी च परिष्कन्दौ मनो विपथम् ।
मातरिश्वा च पवमानश्च विपथवाहौ वातः
सारथी रेष्मा प्रतोदः । कीर्तिश्च यशश्च पुरःसरावैनं
कीर्तिर्गच्छत्या यशो गच्छति य एवं वेद ॥ १४ ॥

The New Moon light and the Full Moon light are like his attendents and mind chariot like above.

स उदतिष्ठत् स प्रतीचीं दिशमनु व्यचलत् ॥ १५ ॥

He stands up and he walks towards western region.

तं वैरूपं च वैराजं चापश्च वरुणश्च
राजानुव्यचलन् ॥ १६ ॥

The *Vairupa, Vairajyy* samans, waters and Raja *Varuna,* the air follow him.

वैरूपाय च वै स वैराजाय चाद्भ्यश्च वरुणाय च राज्ञ
आ वृश्चते य एवं विद्वांसं व्रात्यमुपवदति ॥ १७ ॥

He who veriles vratya who is possessor of this knowledge is alienated from vairupya, vairajya, waters and the resplendent air.

वैरूपस्य च वै स वैराजस्य चापां च वरुणस्य
च राज्ञः प्रियं धाम भवति तस्य प्रतीच्यां दिशि ॥ १८ ॥

He who knows this becomes the favourable home of vairup. vairajya, waters and resplendent air in his western region.

इरा पुंश्चली हसो मागधो विज्ञानं वासोऽहरुष्णीषं
रात्री केशा हरितौ प्रवर्तौ कल्मलिर्मणिः ॥ १९ ॥

The earth is like lady desiring her husband, smile or laughter like his panegyrist, science like his apron, day like his turban, night like hair, the two suns like attendents and the splendour of stars like jewel

अहश्च रात्री च परिष्कन्दौ मनो विपथम् ।
मातरिश्वा च पवमानश्च विपथवाहौ वातः
सारथी रेष्मा प्रतोदः । कीर्तिश्च यशश्च पुरःसरावैनं
कीर्तिर्गच्छत्या यशो गच्छति य एवं वेद ॥ २० ॥

The day and night like attendents and the mind is like chariot. Rest as previous one.

स उदतिष्ठत् स उदीचीं दिशमनु व्यचलत् ॥ २१ ॥

He (the Vratya) stands up and he walks to the northern region.

तं श्यैतं च नौधसं च सप्तर्षयश्च
सोमश्च राजानुव्यचलन् ॥ २२ ॥

The *Shyeta, Naudhasa, Saptarshis* and Raja Soma, the shining substance of herbs and plants follow him.

श्यैताय च वै स नौधसाय च सप्तर्षिभ्यश्च सोमाय
च राज्ञ आ वृश्चते य एवं विद्वांसं व्रात्यमुपवदति ॥ २३ ॥

He who veriles or depreciate vratya who is the possessor of this knowledge is alienated from Shyeta, Naudhasa, Saptrshi (seven limbs or group of seven constellations) and shining soma.

श्यैतस्य च वै स नौधसस्य च सप्तर्षीणां च सोमस्य च राज्ञः
प्रियं धाम भवति तस्योदीच्यां दिशि ॥ २४ ॥

He who has the knowledge of this becomes the favourable resort of shyeta, Naudhasa, Saptarshis and shining soma in his northern region.

विद्युत् पुंश्चली स्तनयित्नुर्मागधो विज्ञानं वासोऽहरुष्णीषं
रात्री केशा हरितौ प्रवर्तौ कल्मलिर्मणिः ॥ २५ ॥

The electricity is like lady desiring her master, lightning his penegyrist, science like apron, day like turban, night like hair, the two suns like attendents and the splendour of star like jewel.

श्रुतं च विश्रुतं च परिष्कन्दौ मनो विपथम् ॥ २६ ॥

The knowledge attained and experience gained are attendents, mind like cahariot.

मातरिश्वा च पवमानश्च विपथवाहौ वातः
सारथी रेष्मा प्रतोदः ॥ २७ ॥

The *Prana* and *Apaaa* like chariot drawers, the air like charioteer and gust of wind like good.

कीर्तिश्च यशश्च पुरःसरावैनं कीर्तिर्गच्छत्या
यशो गच्छति य एवं वेद ॥ २८ ॥

The fame and glory like harbingers. To him who has the knowledge of this comes prominence and comes glory.

सू० ३ ।। ऋषिः—अथर्वा ।। देवता—अध्यात्मम्, व्रात्यः ।। छन्दः—१ पिपीलिकामध्या गायत्री; २ साम्न्युष्णिक्; ३ याजुषी जगती; ४ द्विपदाऽऽर्च्युष्णिक्; ५ आर्ची बृहती; ६ आसुर्यनुष्टुप्; ७ साम्नी गायत्री; ८ आसुरी पङ्क्तिः; ९ आसुरी जगती; १० प्राजापत्या त्रिष्टुप्; ११ विराड् गायत्री ।।

HYMN. 3

Seer—Atharv. Subject-matter—Adhyatma, Vratyah Metre-1, Pipilika Madhya Gayatri, 2 Samni Ushnik ; 3 Yajushi Jagati, 4. Dvipada Archi Ushnik ; 5. Archi Brihati ; 6. Asuryanustup; 7. Samni Gayatri ; 8. Asuri Panktih ; 9. Asuri Jagati ; 10 Prajapatya Tristup ; 11 Virad Gayatri.

स संवत्सरमूर्ध्वोऽतिष्ठत् तं देवा अब्रुवन्
व्रात्य किं नु तिष्ठसीति ॥ १ ॥

He (Vratya) stands straight for entire one year, the Devas (Cosmic Forces) say, O Vratya, why do you stand ?

सोऽब्रवीदासन्दीं मे सं भरन्त्विति ॥ २ ॥

He says' Bring sitting-chair for me.

तस्मै व्रात्यायासन्दीं समभरन् ॥ ३ ॥

These forces bring couch or chair for the Vratya.

तस्या ग्रीष्मश्च वसन्तश्च द्वौ पादावास्तां
शरच्च वर्षाश्च द्वौ ॥ ४ ॥

The spring seasan and summer season are two legs of this couch and Sharat, the autumn and rainy season are two other legs.

बृहच्च रथन्तरं चानूच्ये आस्तां यज्ञायज्ञियं
च वामदेव्यं च तिरश्च्ये ॥ ५ ॥

The *Brihat* and Rathantara Samans were two long boards and Yajnaya and Vamdevya the two cross-boards.

ऋचः प्राञ्चस्तन्तवो यजूंषि तिर्यञ्चः ॥ ६ ॥

Rik verses are longwise strings the Yajuh verses the cross-tapes.

वेदं आस्तरणं ब्रह्मोपबर्हणम् ॥ ७ ॥

The *Veda* (vedic lorespu wealth or the shoot of Kushagrass) is his mattress and knowledge his converlet.

सामासाद उद्गीथोऽपश्रयः ॥ ८ ॥

The *Saman* verses are his cushion and *Udgith* pillow.

तामासन्दीं व्रात्य आरोहत् ॥ ९ ॥

The Vratya ascends that couch.

तस्य देवजनाः परिष्कन्दा आसन्त्संकल्पाः

प्रहाय्या३ विश्वानि भूतान्युपसदः ॥ १० ॥

The cosmic forces are his attendents, his noble intetions are his messengers and all the creatures his admirers.

विश्वान्येवास्य भूतान्युपसदो भवन्ति य एवं वेद ॥ ११ ॥

Of him who has the knowledge of this all the creatures become admirers.

सू० ४ ॥ ऋषिः—अथर्वा ॥ देवता—अध्यात्मम्, व्रात्यः ॥ छन्दः—१, १३, १६ दैवी जगती; २, ८ आर्च्यनुष्टुप्; ३, १२ द्विपदा प्राजापत्या जगती; ४, ७, १० प्राजापत्या गायत्री; ५ प्राजापत्या पङ्क्तिः; ६ आर्ची जगती; ९ आर्ची त्रिष्टुप्; ११ साम्नी त्रिष्टुप्; १४ प्राजापत्या बृहती; १५, १८ द्विपदाऽऽर्ची पङ्क्तिः; १७ आर्ष्युष्णिक् ॥

HYMN 4

Seer—Atharva. Subject–matter-Adhyatmam, Vratyah. Metre—1, 13, 16 Daivi Jagati; 28 Archyaustup; 3, 12, Dvipada Prajapatya Jagati; 4, 7, 10 Prajapatya Gayatri; 5 Prajapatya Panktih : 6 Archi Jagati; 9 Archi Tristup 11 Samni Trisutup; 14 Prajapatya Brihati; 15, 18 Dvipada Archi Panktih, 17 Archvushnik.

तस्मै प्राच्या दिशः ॥ १ ॥

For him (Vratya) from the eastern region.

वासन्तौ मासौ गोप्तारावकुर्वन् बृहच्च
रथन्तरं चानुष्ठातारौ ॥ २ ॥

Make two months of spring season the protectors and *Brihat* and *Rathantara* Saman superintents.

वासन्तावेनं मासौ प्राच्या दिशो गोपायतो बृहच्च रथन्तरं
चानु तिष्ठतो य एवं वेद ॥ ३ ॥

The two months of spring season protect and Brihat with Rathantara superintends from eastern directions the man who possesses this knowledge.

तस्मै दक्षिणाया दिशः ॥ ४ ॥

For him (vratya) the southern regions.

ग्रैष्मौ मासौ गोप्तारावकुर्वन् यज्ञायज्ञियं
च वामदेव्यं चानुष्ठातारौ ॥ ५ ॥

Make two months of summer the protcctors and *Yajnayajniya* and *Vamdevya* the superintendents.

ग्रैष्मावेनं मासौ दक्षिणाया दिशो गोपायतो यज्ञायज्ञियं
च वामदेव्यं चानु तिष्ठतो य एवं वेद ॥ ६ ॥

To him who possesses the knowledge of this the two months of summer protect and *Yajna yajnijya* and *Vamadeya* superintent from southern regions.

तस्मै प्रतीच्या दिशः ॥ ७ ॥

For him (Vratya) from western region.

वार्षिकौ मासौ गोप्तारावकुर्वन् वैरूपं
च वैराजं चानुष्ठातारौ ॥ ८ ॥

Make the two months of rainy season the protectors and *Vairupa* and the *Vairaja* saman superintendents.

वार्षिकावेनं मासौ प्रतीच्या दिशो गोपायतो वैरूपं च वैराजं
चानु तिष्ठतो य एवं वेद ॥ ९ ॥

These two months of rainy season protect and *Vairupa* and *Vairaja* Saman superintentdent from westean region the man who possesses the knowledge of this?

तस्मा उदीच्या दिशः ॥ १० ॥

For him (Vratya) from the northern region.

शारदौ मासौ गोप्तारावकुर्वञ्छ्यैतं
च नौधसं चानुष्ठातारौ ॥ ११ ॥

Make the two months of autumn season protectros and *Shyeta* and *Naudhasa* Saman the superintendents.

शारदावेनं मासावुदीच्या दिशो गोपायतः
श्यैतं च नौधसं चानु तिष्ठतो य एवं वेद ॥ १२ ॥

Protect and superintendent respectively two months of autumn and Shyeta and Vairaj saman from northern region the man who possesses the knowledge of this.

तस्मै ध्रुवाया दिशः ॥ १३ ॥

For him (Vratya) from the region below.

हैमनौ मासौ गोप्तारावकुर्वन् भूमिं
चाग्निं चानुष्ठातारौ ॥ १४ ॥

Make the two months of winter his protectors and the earth and fire his superintendents.

हैमनावेनं मासौ ध्रुवाया दिशो गोपायतो भूमिश्चाग्निश्चानु तिष्ठतो य एवं वेद ॥ १५ ॥

From the region below two months of winter protect and the earth and the fire superintend him who poseesses the knowledge of this.

तस्मा ऊर्ध्वाया दिशः ॥ १६ ॥

For him (Vratya) from the region above.

शैशिरौ मासौ गोप्तारावकुर्वन् दिवं चादित्यं चानुष्ठातारौ ॥ १७ ॥

Make the two Dewy months his protector and heavenly region and sun the superindents.

शैशिरावेनं मासावूर्ध्वाया दिशो गोपायतो द्यौश्चादित्यश्चानु तिष्ठतो य एवं वेद ॥ १८ ॥

From the region abover espectively protect and superintendent the two Dewy months and heavenly region and sun the man who knows this.

सू०५ ॥ ऋषिः—अथर्वा ॥ देवता—रुद्रः ॥ छन्दः—१ त्रिपदा समविषमा गायत्री; २ त्रिपदा भुरिगार्ची त्रिष्टुप्; ३, १६ द्विपदा प्राजापत्याऽनुष्टुप्; ४ त्रिपदा स्वराट् प्राजापत्या पङ्क्तिः; ५, ७, ९, ११, १३ त्रिपदा ब्राह्मी गायत्री; [नास्य इत्यस्योक्तम्] ६, ८, १२ त्रिपदा ककुप्; [१०, १४ आर्षी गायत्री;] १५ विराड् [बृहती] ॥

HYMN 5

Seer—Atharva. Subject matter—Rudrah, Metres-1,

Tripada Samvisama Gayatri; 2 Tripada Bhurigarchi Tristup; 3, 16 Dvipada Prajapatya Anustup; 4, Tripada svarat Prajapatya Panktih; 5, 7, 9, 11, 13 Tripada Brahmi Gayatri (Nasyaityasyoktam) 6, 8, 12, Tripada Kakup; (10, 14 Arshi Gayatri; 15 Virad (Brihati.)

तस्मै प्राच्या दिशो अन्तर्देशाद्
भवमिष्वासमनुष्ठातारमकुर्वन् । ॥ १ ॥

The cosmic elements (Devas) from the intermediate space of the eastern region make for him (*Bhava*), the fire the archerer a deliverer.

भव एनमिष्वासः प्राच्या दिशो अन्तर्देशादनुष्ठातानु
तिष्ठति नैनं शर्वो न भवो नेशानः ॥ २ ॥

Bhava, the fire, the archerer becomes the deliverer of him from the intermediate space of the eastern region and neither *Sharva*, niether fire, nor Bhave, nor, *Ishana*, the other fire harm or kill him.

नास्य पशून् न समानान् हिनस्ति य एवं वेद ॥ ३ ॥

Neither animals nor contemporaries of him who knows this.

तस्मै दक्षिणाया दिशो
अन्तर्देशाच्छर्वमिष्वासमनुष्ठातारमकुर्वन् ॥ ४ ॥

They from the intermediate space of southern region make for him archer *Sharva* (a fire) a deliverer.

शर्व एनमिष्वासो दक्षिणाया दिशो अन्तर्देशादनुष्ठातानु
तिष्ठति नैनं शर्वो न भवो नेशानः ।
नास्य पशून् न समानान् हिनस्ति य एवं वेद ॥ ५ ॥

Sharva, the archerer becomes deliverer of him from the intermediate space of the southern region and neither Sharva

nor Bhava nor *Ishana* harm or kill him. Rest as previous one.

तस्मै प्रतीच्या दिशो अन्तर्देशात्
पशुपतिमिष्वासमनुष्ठातारमकुर्वन् ॥ ६ ॥

They from the intermediate space of the western region make for him archer Pashupati a deliverer.

पशुपतिरेनमिष्वासः प्रतीच्या दिशो अन्तर्देशादनुष्ठातानु
तिष्ठति नैनं शर्वो न भवो नेशानः ।
नास्य पशून् न समानान् हिनस्ति य एवं वेद ॥ ७ ॥

Pashupati (fire) the archerer stands deliverer of him from the intermediate space of western region and neither sharva, nor Bhava or Ishana harm or kill him. Rest as previous one.

तस्मा उदीच्या दिशो अन्तर्देशादुग्रं
देवमिष्वासमनुष्ठातारमकुर्वन् ॥ ८ ॥

They, from the intermediate space of the northern region make for him archer *Ugradeva* (fire) a deliverer.

उग्र एनं देव इष्वास उदीच्या दिशो अन्तर्देशादनुष्ठातानु
तिष्ठति नैनं शर्वो न भवो नेशानः ।
नास्य पशून् न समानान् हिनस्ति य एवं वेद ॥ ९ ॥

Ugradeva, the archerer stands deliverer of him from the intermediate space of northern region and neither Sharva, nor Bhava nor Ishāna harm or kill him. Rest like previous one.

तस्मै ध्रुवाया दिशो अन्तर्देशाद्
रुद्रमिष्वासमनुष्ठातारमकुर्वन् ॥ १० ॥

They, from the intermediate space of region below make for him archerer *Rudra* (fire) a deliverer.

रुद्र एनमिष्वासो ध्रुवाया दिशो अन्तर्देशादनुष्ठातानु
तिष्ठति नैनं शर्वो न भवो नेशानः ।
नास्य पशून् न समानान् हिनस्ति य एवं वेद ॥ ११ ॥

Rudra, the archerer stands deliverer of him from the intermediate space of region below and neither Sharva nor Bhava nor Ishana harm or kill him. Rest like previous one.

तस्मा ऊर्ध्वाया दिशो
अन्तर्देशान्महादेवमिष्वासमनुष्ठातारमकुर्वन् ॥ १२ ॥

They, from the intermediate space of the region above make for him archerer *Mahadeva* (the fire) a deliverer.

महादेव एनमिष्वास ऊर्ध्वाया दिशो अन्तर्देशादनुष्ठातानु
तिष्ठति नैनं शर्वो न भवो नेशानः ।
नास्य पशून् न समानान् हिनस्ति य एवं वेद ॥ १३ ॥

Mahadeva, the archerer become deliverer of him from the intermediate space of the region above and neither sharve, nor Bhava nor *Ishana* harm or kill him. Rest lika previous one.

तस्मै सर्वेभ्यो अन्तर्देशेभ्य
ईशानमिष्वासमनुष्ठातारमकुर्वन् ॥ १४ ॥

They from all the intermediate region make for him archerer *Ishana* (fire) a deliverer.

ईशान एनमिष्वासः सर्वेभ्यो अन्तर्देशेभ्योऽनुष्ठातानु
तिष्ठति नैनं शर्वो न भवो नेशानः ॥ १५ ॥

Ishana, the archerer becomes deliverer of him from all the

intermediate regions and neither Sharva, nor Bhava nor Ishana harm or kill him.

नास्यं पशून् न संमानान् हिंनस्ति य एवं वेदं ॥ १६ ॥

Neither animals nor contemporaries of him who knows this.

N.B.—The hymn 5 is quite concened with the ***Rudras***. In the verses the names—Bhava, Sharva, Pashupati, Ugra? Rudra Mahadeva and Ishama are very clearly mentioned. These are the name of *Rudra*, the fire. These names Rudra indicate various stages of fire. Says shatpath Brahmana (6. 1-3. 18) that there are nine names of Rudra of and they signify the fire. They are Rudra, Sharva, Pashupati Ugra. Ashani, Bhava, Mahadeva, Ishana, Kumara, the ninth. They are the forms of Agni, the fire.

सू०६ ॥ ऋषिः—अथर्वा ॥ देवता—अध्यात्मम्, व्रात्यः ॥ छन्दः—१, ४ आसुरी पङ्क्तिः; २, १७ आर्ची पङ्क्तिः; ३ आर्षी पङ्क्तिः; ५, ११ साम्नी त्रिष्टुप्; ६, १२ निचृद् बृहती; ७, १०, १३, १६, २४ आसुरी बृहती; ८ साम्नी पङ्क्तिः; ९ प्राजापत्या त्रिष्टुप्; १४, २३ आर्ची त्रिष्टुप्; १५, १८ विराड् जगती; १९ आर्च्युष्णिक्; २० साम्न्यनुष्टुप्; २१ आर्ची बृहती; २२ परोष्णिक्; २५ आर्च्यनुष्टुप्; २६ विराड् बृहती ॥

HYMN 6

Seer—Atharva, Subject-matter. Adhyatmam, Vratyah Metres—1, 4, Asuri Panktih; 2, 17 Archi Panktih; 3 Arshi Panktih 5, 11, Samni Tristup, 6. 12, Nichrid Brihati; 7, 10, 13, 16, 24, Asuri Brihati; 8 Samni Panktih; 9 Prajapatya Tristup; 14, 23, Archi Tristup; 15, 18 Virad Jagti; 19 Archyushnik; 20 Samnyananustup; 21 Archi Brihati; 22 Paroshnik; 25 Archyanustup; 26 Virad Brihati.

स ध्रुवां दिशमनु व्यचिलत् ॥ १ ॥

He (Vratya) walks to wards the region below.

आ त्वा मन्त्राः कविशस्ता वहन्त्वेना
राजन् हविषो मादयस्व ॥ ६० ॥

O Yama, (the man of self-control) You being accordant with the elders knowing the science of heat, seat yourself on this gross-seat. Let the ved-mantras revealed by wise Divinity lead you (to your goal). O enlightened one, you please these (learned elders) with food and drinks.

इत एत उदारुहन् दिवस्पृष्ठान्यारुहन् ।
प्र भूर्जयो यथा पथा द्यामङ्गिरसो ययुः ॥ ६१ ॥

These elders, the men of scientific achievement rise high in space from this earth. They aspire to the riges of heaven. (Let us mount high in space) By the ways as these scientist elders, who are the conquerors of earth, rise high in the heavenly space.

सू० २ ॥ ऋषिः—अथर्वा ॥ देवता—यमः, मन्त्रोक्ताः; ४, ३४ अग्निः; ५ जातवेदाः; २९ पितरः ॥ छन्दः—१-३, ६, १४-१८, २०, २२, २३, २५, ३०, ३४, ३६, ४६, ४८, ५०-५२, ५६ अनुष्टुप; ४, ७, ९, १३ जगती; ५, २६, ४९, ५७ भुरिक् त्रिष्टुप्; ८, १०-१२, २१, २७-२९, ३१-३३, ३५, ४७, ५३-५५, ५८-६० त्रिष्टुप्; १९ त्रिपदा गायत्री २४ त्रिपदा समविषमाऽऽर्षी गायत्री; ३७ विराड् जगती; ३८, ३९, ४१ आर्षी गायत्री ४०, ४२-४४ भुरिगार्षी गायत्री; ४५ ककुम्मत्यनुष्टुप् ॥

HYMN. 2

Seer—Atharvan. Subject-matter—Yamah ; as described in the verses ; 4, 34 Agnih ; 5, Jatavedas ; 29 Pitarah. Metres-1-3, 6, 14-18, 20, 22, 23, 25, 30, 34, 36, 46, 48, 50-52, 56 Anustup ; 4, 7, 9, 13 Jagati ; 5, 26, 49, 57 Bhurik Tristup ; 8, 10-12, 21, 27-29, 31-33, 35, 47, 53-55, 58-60 Tristup ; 19 TripadaGayatry ; 24 Tripada Sama-vishama Arshi Gayatri ; 37 Virad Jagati ; 38, 39, 41 Arshi Gayatri ; 40, 42-44 Bhurigarshi Gayatri ; 45 Kakumatyanustup.

यमाय सोमः पवते यमाय क्रियते हविः ।
यमं ह यज्ञो गच्छत्यग्निदूतो अरंकृतः ॥ १ ॥

Soma, the juic of herbs is prepared for *yama*, the air or the sun, oblations are offered for the air, the oblational substance carried by the fire goes to the air or to the sun.

यमाय मधुमत्तमं जुहोता प्र च तिष्ठत ।
इदं नम ऋषिभ्यः पूर्वजेभ्यः
पूर्वेभ्यः पथिकृद्भ्यः ॥ २ ॥

O Ye Men, you all sit together and offer (in fire) the sweetest oblations for air. Let us respect with food, drink and homage to seers, fore-fathers, elders and path-makers.

यमाय घृतवत् पयो राज्ञे हविर्जुहोतन ।
स नो जीवेष्वा यमेद् दीर्घमायुः प्र जीवसे ॥ ३ ॥

O Ye men, offer the oblation of milk mixed with ghee and other oblatiory substance for the shining sun. Let that give long life to us and our-men to live long.

मैनमग्ने वि दहो माभि शूशुचो मास्य त्वचं चिक्षिपो
मा शरीरम् । शृतं यदा करसि जातवेदोऽथेममेनं
प्र हिणुतात् पितृँरुप ॥ ४ ॥

O teacher, do not burn this student with anger and scarcity of food etc, do not allow him to feel heart burning etc ; do not allow his skin and body to be affected down-trend, and O master of the vedic speech, you send him to his father and mother when make him ripe or matured in knowledge.

यदा शृतं कृणवो जातवेदोऽथेममेनं परि दत्तात् पितृभ्यः ।

यदो गच्छात्यसुनीतिमेतामथ देवानां वशनीर्भवाति ॥ ५ ॥

O master of Vedic speech, you send this student to his father and mother when you develop him to all maturity and when he knows the working of vital breath and becomes the controller of his organs.

त्रिकद्रुकेभिः पवते षडुर्वीरेकमिद् बृहत् ।
त्रिष्टुब् गायत्री छन्दांसि सर्वा ता यम आर्पिता ॥ ६ ॥

The Supreme Lord, who is second to none, is pervading all the six quarters with his powers of creation, sustenance and dissolution. The metres named Tristup, Gayatri and all the others find their source and refuge in Him, the All controlling God.

सूर्यं चक्षुषा गच्छ वातमात्मना दिवं
च गच्छ पृथिवीं च धर्मभिः । अपो वा गच्छ यदि तत्र
ते हितमोषधीषु प्रति तिष्ठा शरीरैः ॥ ७ ॥

This *Jiva* goes to the sun by his eye, he goes to air by vital air, he goes to space and earth by his *Dharmas* and goes to water and plants if his previous actions are to bear fruit there under God's dispensation of justice.

अजो भागस्तपसस्तं तपस्व तं ते शोचिस्तपतु तं ते अर्चिः ।
यास्ते शिवास्तन्वो जातवेदस्ताभिर्वहैनं
सुकृतामु लोकम् ॥ ८ ॥

O All-pervading All-knowing God, the partner or observer of of austerity (the soul) is unborn (eternal), please make him observe austerity, may your heat make him austere, may the flame of your light enlighten him and please send him to that realm where men of good acts go, by your those resources which are auspicious.

यास्ते शोचयो रंहयो जातवेदो याभिरापृणासि दिवमन्तरिक्षम्
अजं यन्तमनु ताः समृण्वतामथेतराभिः
शिवतमाभिः शृतं कृधि ॥ ९ ॥

O Omni-scient Lord, may follow the eternal soul leaving this body all these lights and active forces which are yours and with which you fill the firmament and heaven and make him ripe with other auspicious sources.

अव सृज पुनरग्ने पितृभ्यो यस्त आहुतश्चरति स्वधावान् ।
आयुर्वसान उप यातु शेषः
सं गच्छतां तन्वा सुवर्चाः ॥ १० ॥

O preceptor, return to his father and mother the student who has become accomplished with his learning and called for doing toils in the worldly atmosphere, He attaining long life goes to his parents and as a strong brilliant student possesses good physique.

अति द्रव श्वानौ सारमेयौ चतुरक्षौ शबलौ साधुना पथा ।
अधा पितृन्त्सुविदत्राँ अपीहि यमेन
ये सधमादं मदन्ति ॥ ११ ॥

O Man, pass your swiftly passing night and day by good path or way. These two are like two dogs and having four quarters as eyes. You attend the eleders who are well-experienced and enjoy happiness attaining communion with Yama, the All-controlling God.

यौ ते श्वानौ यम रक्षितारौ चतुरक्षौ पथिषदी नृचक्षसा ।
ताभ्यां राजन् परि धेह्येनं स्वस्त्यस्मा
अनमीवं च धेहि ॥ १२ ॥

O All-conrolling Lord, protect this man from those two

doge i.e. day and night which are yours, which have their impact in four quarters of the space, which are protecting forces, which come in way of all the livieg creatures and have their effect on all the human-beings. O Lord give him prosperity and freedom from diseases.

उरूणसावसुतृपावुदुम्बलौ यमस्य दूतौ चरतो जनाँ अनु ।
तावस्मभ्यं दृशये सूर्याय पुनर्दातामसुमद्येह भद्रम् ॥ १३ ॥

These two the day and night of All-controlling Divinity are of broad access, strong, iniatiate and are the messengers of *Yama*, the time. They roam among the people, let these two grant us frequently in this life and world good vitality to see the sun for long.

सोम एकेभ्यः पवते घृतमेक उपासते ।
येभ्यो मधु प्रधावति तांश्चिदेवापि गच्छतात् ॥ १४ ॥

For some (elders) the Soma-juice is prepared and some ones use ghee. O man, you also go to him for whom it is poured.

ये चित् पूर्व ऋतसाता ऋतजाता ऋतावृधः ।
ऋषीन् तपस्वतो यम तपोजाँ अपि गच्छतात् ॥ १५ ॥

O celibate, you (for knowledge sake) approach those elders and fore-fathers who are well accomplished, who spread truth, who are born for truth, who grow the feeling of truth and who are the seers observing strict austerity. You also go to them whose life is for truth.

तपसा ये अनाधृष्यास्तपसा ये स्वर्ययुः ।
तपो ये चक्रिरे महस्तांश्चिदेवापि गच्छतात् ॥ १६ ॥

O man, you attend also to them who are unsurmountable in austerity and gained the state of happiness through hardship and who are observing strict discipline of great restrain and control.

ये युध्यन्ते प्रधनेषु शूरासो ये तनूत्यजः ।
ये वा सहस्रदक्षिणास्ताँश्चिदेवापि गच्छतात् ॥ १७ ॥

O Man, you also go those elders who as heroes fight in the tremendous battle and are ready to sacrifice their lives and those who give thousands in remuneration of Yajna-priests.

सहस्रणीथाः कवयो ये गोपायन्ति सूर्यम् ।
ऋषीन् तपस्वतो यम तपोजाँ अपि गच्छतात् ॥ १८ ॥

O celibate, you even approach those austere seers who are endowed with thousand eyes of knowledge, are sharp-sighted and living for hardship and who like the sun are protecting people.

स्योनास्मै भव पृथिव्यनृक्षरा निवेशनी ।
यच्छास्मै शर्म सप्रथाः ॥ १९ ॥

May this earth be free from thorny difficulties for him emeging on it, may it accommodate him and may broad earth give him ample happiness.

असंबाधे पृथिव्या उरौ लोके नि धीयस्व ।
स्वधा याश्चकृषे जीवन् तास्ते सन्तु मधुश्चुतः ॥ २० ॥

O Man, you make room for your living in the free vast amplitude of this earth and what ventures you do in your life may succeed with the flow of sweet.

ह्वयामि ते मनसा मन इहेमान् गृहाँ उप जुजुषाण एहि ।
सं गच्छस्व पितृभिः सं यमेन स्योनास्त्वा
वाता उप वान्तु शग्माः ॥ २१ ॥

O Man, I (your fellow man) call here your mind by my mind, you with delight come to these houses, you have company with your fathers and mothers and you also seek

the communion with All-controlling God. May pleasant auspicious breeze blow for you.

उत् त्वा वहन्तु मरुत उदवाहा उदप्रुतः ।
अजेन कृण्वन्तः शीतं वर्षेणोक्षन्तु बालिति ॥ २२ ॥

O man, may the winds carrying moisture, moistened with waters blow for you and causing coolness through rich rain moisten you. This is your life.

उदह्वमायुरायुषे क्रत्वे दक्षाय जीवसे ।
स्वान् गच्छतु ते मनो अधा पितृँरुप द्रव ॥ २३ ॥

O man, I, the priest preach you of the principle of Ayuh, the health for having long life, good act, strength and freedom from diseaees. May your mind know of your fore-fathers and you run to them (in such matters).

मा ते मनो मासोर्माङ्गानां मा रसस्य ते ।
मा ते हास्त तन्वः किं चनेह ॥ २४ ॥

O man, (In your life) your mind may not leave you may not any thing of your vital power, your limbs, your sap and your body leave you (immaturely).

मा त्वा वृक्षः सं बाधिष्ट मा देवी पृथिवी मही ।
लोकं पितृषु वित्त्वैधस्व यमराजसु ॥ २५ ॥

O man, let not tree opress you and let not oppress you this grand good earth. You having your place amongst your elders whose master is only All-controlling God grow in strength and knowledge.

यत् ते अङ्गमतिहितं पराचैरपानः प्राणो य उ वा ते परेतः ।
तत् ते संगत्य पितरः सनीडा घासाद्
घासं पुनरा वेशयन्तु ॥ २६ ॥

O mon, whatever member of your body has gone out of normal way, if your vital breath in the wind have disappeared, your fore-fathers who are in your houses with you may put in order again by consulting each other, like grass from grass.

अपेमं जीवा अरुधन् गृहेभ्यस्तं निर्वहत परि ग्रामादितः ।
मृत्युर्यमस्यासीद् दूतः प्रचेता असून्
पितृभ्यो गमयां चकार ॥ २७ ॥

O Men, leave this dead one whom you havc surrounded up to yet under affection you live with others in group and lead the life in this world. You know and realize that the death is the messenger of God, All-controlling and it has made the vital breaths of the living one leave and go to the rays of sun and moon.

ये दस्यवः पितृषु प्रविष्टा ज्ञातिमुखा अहुतादश्चरन्ति ।
परापुरो निपुरो ये भरन्त्यग्निष्टानस्मात्
प्र धमाति यज्ञात् ॥ २८ ॥

The Chief-priest make get out from this Yajna those men who destroy all the good deeds, who appearing akin enter among elders. who are the eaters of food without parformance of Yajna, who seem to be in near relation and some ones in far relation. walk and maintain them.

सं विशन्त्विह पितरः स्वा नः स्योनं कृण्वन्तः प्रतिरन्त आयुः
तेभ्यः शकेम हविषा नक्षमाणा ज्योग् जीवन्तः
शरदः पुरूचीः ॥ २९ ॥

Our fore-fathers doing good for us, and giving us health live among us in this world. We living many autumns, providing food to them grow to strength.

यां ते धेनुं निपृणामि यमु ते क्षीर ओदनम् ।

तेना जनस्यासो भर्ता योऽत्रासदजीवनः ॥ ३० ॥

O man, by the cow that I give you and by the rice boiled in the milk that I give you, you become the supporter of him who in this world, is without livelihood.

अश्वावतीं प्र तर या सुशेवार्क्षाकं वा प्रतरं नवीयः ।
यस्त्वा जघान वध्यः सो अस्तु मा सो अन्यद्
विदत भागधेयम् ॥ ३१ ॥

O man, (in this world) you over-come the army of enemy which has horses and which provides pleasure to her men and cross the previously unseen forest full of bears. He who kills you be declared one to be slain and he be deprived of getting another part of fortune.

यमः परोऽवरो विवस्वान् ततः परं नाति पश्यामि किं चन ।
यमे अध्वरो अधि मे निविष्टो
भुवो विवस्वानन्वाततान ॥ ३२ ॥

Yama, the All-controlling God is paramount and the sun is lower. I the seeker do not see anything supreme to him. My Yajna free from violence is motivated in him. The sun spreads out the light on earth and atmosphere.

अपागूहन्नमृतां मर्त्येभ्यः कृत्वा सवर्णामदधुर्विवस्वते ।
उताश्विनावभरद् यत् तदासीदजहादु
द्वा मिथुना सरण्यूः ॥ ३३ ॥

The forces working out in the night conceal (Saranyu) the light of the sun in them for the sake of mortal beings and return it to the sun making it full of many colours. This light of the sun gives food to the vital airs called Prana and Apana. This creates the twain of night and day.

ये निखाता ये परोप्ता ये दग्धा ये चोद्धिताः ।

सर्वांस्तानग्न आ वह पितॄन् हविषे अत्तवे ॥ ३४ ॥

O experienced physician, please make available (for us) for eating purposes and for oblationary process all those. (Pitrin) medicines which are put under earth, which are cast away (in the sun), which are taken out from the ground and which have been burnt (for preparation).

ये अग्निदग्धा ये अनग्निदग्धा मध्ये दिवः स्वधया मादयन्ते।
त्वं तान् वेत्थ यदि ते जातवेदः स्वधया
यज्ञं स्वधितिं जुषन्ताम् ॥ ३५ ॥

O Master of Vedic speech, if you find out those exprienced elders who are as brilliant as fire, who are not so and are happy in the mid of the light of knowledge through their own strength and powers, make that they perform with cerial oblation, the *Yajna* which is like an axe for the evils and diseases.

शं तप माति तपो अग्ने मा तन्वं तपः ।
वनेषु शुष्मो अस्तु ते पृथिव्यामस्तु यद्धरः ॥ ३६ ॥

O preceptor, you keep the student under your strict auspicious austerity, you do not punish him excessively and you do not cause torture on his body. Your strength remain in the good student and your brilliance on the earth.

ददाम्यस्मा अवसानमेतद् य एष आगन् मम चेदभूदिह ।
यमश्चिकित्वान् प्रत्येतदाह ममैष
राय उप तिष्ठतामिह ॥ ३७ ॥

Omnipresent God says this to all-I give this place (the world) for him who comes in this world. He in this world become, but mine own and he in this world exist to attain my own wealth.

इमां मात्रां मिमीमहे यथापरं न मासातै ।
शते शरत्सु नो पुरा ॥ ३८ ॥

Let us measure this measure (qualitative and quantitative) of the life and worlds in hundred autumns as we do not measure anything else and as none has measured it before.

प्रेमां मात्रां मिमीमहे यथापरं न मासातै ।
शते शरत्सु नो पुरा ॥ ३९ ॥

Let us excellently measure———it before.

अपेमां मात्रां मिमीमहे यथापरं न मासातै ।
शते शरत्सु नो पुरा ॥ ४० ॥

Let us indefectively measure......it before.

वी३मां मात्रां मिमीमहे यथापरं न मासातै ।
शते शरत्सु नो पुरा ॥ ४१ ॥

Let us extra-ordinarily measure...it before.

निरिमां मात्रां मिमीमहे यथापरं न मासातै ।
शते शरत्सु नो पुरा ॥ ४२ ॥

Let us exactly measure...it before.

उदिमां मात्रां मिमीमहे यथापरं न मासातै ।
शते शरत्सु नो पुरा ॥ ४३ ॥

Let us gracefully measure...............it before.

समिमां मात्रां मिमीमहे यथापरं न मासातै ।
शते शरत्सु नो पुरा ॥ ४४ ॥

Let us appropriately measure this measure (qualitatative and quantitative) of the life and world in hundred autumns as

we do not measure anyting else and as none has mcasured it before.

अमासि मात्रां स्वरगामायुष्मान् भूयासम् ।
यथापरं न मासातै शते शरत्सु नो पुरा ॥ ४५ ॥

I during hundred autumns measure the measure of life and world in such a way that I enjoy long life here and ultimately attain the blessedness and as I do not measure anything else and as none has measured it before.

प्राणो अपानो व्यान आयुश्चक्षुर्दृशये सूर्याय ।
अपरिपरेण पथा यमराज्ञः पितॄन् गच्छ ॥ ४६ ॥

May in-breath, out-breath diffused, breath life and eyesight remain unto us longer to see the sun. Seek O man, the company of an exparienced whose controller is God thrcugh unwinding direct ways.

ये अग्रवः शशमानाः परेयुर्हित्वा द्वेषांस्यनपत्यवन्तः ।
ते द्यामुदित्याविदन्त लोकं नाकस्य
पृष्ठे अधि दीध्यानाः ॥ ४७ ॥

May those elders who are first in good works, who are praised but are without off-spring and who leaving all sort of aversions and considring utility of life, walk in the life unattached with the worldly lustre, attainiug enlightenment reach the state of happiness.

उदन्वती द्यौरवमा पीलुमतीति मध्यमा ।
तृतीया ह प्रद्यौरिति यस्यां पितर आसते ॥ ४८ ॥

The *Dyaus*, space full of water ls lowest, the space full of molecules of earth etc. is middle most and the third space is *Pradyauh* wherein dwell the rays.

ये नः पितुः पितरो ये पितामहा य आविविशुरुर्वन्तरिक्षम्
य आक्षियन्ति पृथिवीमुत द्यां तेभ्यः
पितृभ्यो नमसा विधेम ॥ ४९ ॥

We shuld serve with food and drink to those elders who are our father's father who are our grand-father's fathers, those who penetrate through knowledge the vast firmament, who live on the earth and heavenly region.

इदमिद् वा उ नापरं दिवि पश्यसि सूर्यम् ।
माता पुत्रं यथा सिचाभ्येनं भूम ऊर्णुहि ॥ ५० ॥

O man, this is all ash af bodily remains and there is nothing here except this, you see the sun in the sky. This earth covers the man under it as mother to her child with her kirt.

इदमिद् वा उ नापरं जरस्यन्यदितोऽपरम् ।
जाया पतिमिव वाससाभ्येनं भूम ऊर्णुहि ॥ ५१ ॥

This is all whatever has been enjoyed in youth and there is nothing else. In the senile age there is not enjoyment else than this. This earth covers the man under it as a wife covers her husband with her robe.

अभि त्वोर्णोमि पृथिव्या मातुर्वस्त्रेण भद्रया ।
जीवेषु भद्रं तन्मयि स्वधा पितृषु सा त्वयि ॥ ५२ ॥

O elder one, I cover (dress) you with wearable cloth and with happiness available from the mother earth. Whatever good prevails in jivas may be in me and the powers found in elders and forefathers be in you.

अग्नीषोमा पथिकृता स्योनं देवेभ्यो रत्नं दधथुर्वि लोकम् ।
उप प्रेष्यन्तं पूषणं यो वहात्यञ्जोयानैः
पथिभिस्तत्र गच्छतम् ॥ ५३ ॥

The Path-making fire and Air carry the enligtened jivas to that auspicious nice regional sphere which bears the sun sending light (every where). These Agni and Soma carry the jivas there by the unwinding paths. (This verse describes the state of Devayana.)

पूषा त्वेतश्च्यावयतु प्र विद्वाननष्टपशुर्भुवनस्य गोपाः ।
स त्वैतेभ्यः परि ददत् पितृभ्योऽग्निर्देवेभ्यः
सुविदत्रियेभ्यः ॥ ५४ ॥

The sun whose creatures are never extinct and is the preserver of world, O Jiva, this having you in contact carries you from this earth. This fire gives you to these rays in the space which are splendid and givers of agricultural wealth etc.

आयुर्विश्वायुः परि पातु त्वा पूषा त्वा पातु प्रपथे पुरस्तात् ।
यत्रासते सुकृतो यत्र त ईयुस्तत्र त्वा देवः
सविता दधातु ॥ ५५ ॥

O Jiva, may Ayu, the Air, which is the life of world preserve you and may the sun protect you in the way (Devayana) without any hindrance. May all-creating Divinity send and keep you there where the men of good deeds go and find their place.

इमौ युनज्मि ते वह्नी असुनीताय वोढवे ।
ताभ्यां यमस्य सादनं समितीश्चाव गच्छतात् ॥ ५६ ॥

O Man, I (God) unite you with two kinds of heat (gross and rare) to make your body endowed with vital breaths, oble to do its work. Through these two you may enjoy in the realm of air and in the assemblies of men,

एतत् त्वा वासः प्रथमं न्वागन्नपैतदूह यदिहाबिभः पुरा ।
इष्टापूर्तमनुसंक्राम विद्वान् यत्र ते दत्तं
बहुधा विबन्धुषु ॥ ५७ ॥

O Jiva, this body like good robe has come to you, it is the body which you had assumed in the previous birth in this world, you have to leave it. O Jiva, you knowing whatever you have bestowed upon them who have no brother or family and members, obtain the fruit of desired and philanthropic acts.

अग्नेर्वर्म परि गोभिर्व्ययस्व सं प्रोर्णुष्व मेदसा पीवसा च ।
नेत् त्वा धृष्णुर्हरसा जर्हृषाणो दधृग्
विधक्षन् परीङ्खयातै ॥ ५८ ॥

This Jiva gets its dead body burnt in fire with ghee etc. This Jiva gets him united with the body which possesses sufficient flesh, fat etc. in the series of rebirth. Let he acquire such a proof that the overporing fire could not burn his body with ghee etc. again and again in the cycle of births and deaths. (This fire many times burns the body in various beaths after births. There fore, the salvation which is a sound proof be attained by Jivas.

दण्डं हस्तादाददानो गतासोः सह श्रोत्रेण वर्चसा बलेन ।
अत्रैव त्वमिह वयं सुवीरा विश्वा
मृधो अभिमातीर्जयेम ॥ ५९ ॥

O surviving man, you taking the staff from the hand (possession) of the dead man live here in this world, with ear, splendour and vigour. We all having good children conquer all the enemies and foemen.

धनुर्हस्तादाददानो मृतस्य सह क्षत्रेण वर्चसा बलेन ।
समागृभाय वसु भूरि पुष्टमर्वाङ्
त्वमेह्युप जीवलोकम् ॥ ६० ॥

O surviving son, you growing with guarding power, splendour and vigour, taking the bow from the possession of the dead man (as his successor), come to these living people with out any hesitation for obtaining the collected wealth.

सू० ३ ॥ ऋषिः—अथर्वा ॥ देवता—यमः, मन्त्रोक्ताः; ५, ६ अग्निः; ५० भूमिः; ५४ इन्दुः; ५६ आपः ॥ छन्दः—१-३, ७, ९, १०, १२-१७, १९-२२, २४, ३८, ४०-४३, ४५, ४८, ५१, ५३, ५५, ५७, ५९, ६१-६३, ६५, ६६, ७३ त्रिष्टुप्; ४, ८, ११, २३ सतःपङ्क्तिः; ५ त्रिपदा निचृद् गायत्री ६, ६८, ७०, ७२ अनुष्टुप्; १८ भुरिग्जगती; २५-२८, ४४, ४६ जगती; २९ विराड् जगती; ३० पञ्चपदातिजगती; ३१ विराट् शक्वरी; ३२-३५, ४७, ४९, ५२ भुरिक् त्रिष्टुप्; ३६ आसुर्यनुष्टुप् (एकावसाना); ३७ आसुरी गायत्री (एकावसाना); ३९ परात्रिष्टुप् पङ्क्तिः; ५० प्रस्तारपङ्क्तिः; ५४ पुरोऽनुष्टुप् त्रिष्टुप्; ५६ आर्ष्यनुष्टुप्; ५८ विराट् त्रिष्टुप्; ६० षट्पदा जगती; ६४ भुरिक् पथ्यापङ्क्तिः; ६७ पथ्याबृहती; ६९, ७१ उपरिष्टाद् बृहती ॥

HYMN 3

Seer–Atharvan. Subject-matter-Yamah; as described in the Veres; 5, 6 Agnih; 50 Bhumih; 54 Induh; 56 Apah. Metre–1-3 7, 9, 10, 12, 17, 19-22, 24, 38, 40-43, 45, 48, 51, 53, 55, 57, 59 61-63, 65, 66, 73 Tristup; 4, 8, 11, 23 Satah Panktih; 5 Tripada Nichrid Gayatri; 6, 68, 70, 72 Anustup; 18 Bhurigjagati; 25-28, 44, 46 Jagati; 29 Virad Jagati; 30 Panchpadati jagati ; 01 Virat Shakvari; 32-45, 47, 49, 52 Bhurik Tristup, 36 Asuryanstup (Ekavasana); 37 Asuri Gayatri Ekavasana 39 Tristup Panktih; 54 Puronustup Tristup; 56 Archyanustup ; 58 Virat Tristup; 60 Satpada Jagati; 64 Bhurik Pathyapanktih; 67 Pathya Brihati; 69, 71 Uparistad Brihati.

इयं नारी पतिलोकं वृणाना नि पद्यत उप त्वा मर्त्य प्रेतम् ।
धर्मं पुराणमनुपालयन्ती तस्यै प्रजां
द्रविणं चेह धेहि ॥ १ ॥

O Man, This womandesirling husband's family adhering to the ancient customs and law (of Niyoga) and leaving her dead husband comes to you, You give her in this world progeny and wealth.

उदी॑र्ष्व नार्य॒भि जी॑वलो॒कं ग॒तासु॑मे॒तमुप॑ शेष॒ एहि॑ ।
हस्त॒ग्रा॒भस्य॑ दिधि॒षोस्तवे॒दं
पत्यु॑र्जनि॒त्वम॒भि सं ब॑भूथ ॥ २ ॥

Rise, O woman, why you lie by the side of this life less husband? You leaving all hopes from him (the dead husband) come to living world. This procreation of progeny shall be of your husband who is your Niyukta-husband and has grasped your hand.

अप॑श्यं युव॒तिं नी॒यमा॑नां जी॒वां मृ॒तेभ्यः॑ परिणी॒यमा॑नाम् ।
अ॒न्धेन॒ यत् तम॑सा॒ प्रावृ॒तासी॑त् प्रा॒क्तो
अपा॑चीमन॒यं तदे॑नाम् ॥ ३ ॥

I the ruler see the Young living woman being carried for away from the dead husband and again being married. Since she was enveloped with the darkness of shere disappointment therefore, I trun her to another side.

प्र॒जा॒न॒त्य॑घ्न्ये जीवलो॒कं दे॒वानां॒ पन्था॑मनुसं॒चर॑न्ती ।
अ॒यं ते॒ गोप॑ति॒स्तं जु॑षस्व स्व॒र्गं
लो॒कमधि॑ रोहयैनम् ॥ ४ ॥

O never punishable woman, you knowing the path of learned men and the ways of organs and adhering to that accept the living husband. This your husband is the master over his limbs and you serve him with love. You make him rise to happiness (through the house-hold life).

उप॒ द्यामुप॑ वेत॒सम॑व॑त्तरो न॒दीना॑म् ।
अग्ने॑ पि॒त्तम॒पाम॑सि । ॥ ५ ॥

The fire remains in the sun, in the water (Vetas) it is the most preserving force of the rivers or the thundering clouds. This fire is the digestive medium of eatables (Apah).

यं त्वमग्ने समदहस्तमु निर्वापया पुनः ।
क्याम्बूरत्र रोहतु शाण्डदूर्वा व्यल्कशा ॥ ६ ॥

When this fire burns the dead body and become calm (at some time past), the Shand-durva grass etc. having lot of roots and branches grow on this place and dew-moisture waters down them.

इदं त एकं पर ऊं त एकं तृतीयेन ज्योतिषा सं विशस्व ।
संवेशने तन्वा३ चारुरेधि प्रियो देवानां
परमे सधस्थे ॥ ७ ॥

O Man, This body is one light for you and yonder is another light, the vital breath for you. You have your entry and contact with the third splendour (which is the spirit). Having your entry in this nise home of all you being dear to learned men and having ghod body grow to prosperity.

उत्तिष्ठ प्रेहि प्र द्रवौकः कृणुष्व सलिले सधस्थे ।
तत्र त्वं पितृभिः संविदानः
सं सोमेन मदस्व सं स्वधाभिः ॥ ८ ॥

O Man, rise, proceed on, run quick and make your place on the Vedi (Salile) in the Yajnashalla. There you having accordance with experienced *yajniks* enjoy pleasure with herb-juice and well-prepared cerials.

प्र च्यवस्व तन्वं१ सं भरस्व मा ते गात्रा
वि हायि मो शरीरम् । मनो निविष्टमनुसंविशस्व
यत्र भूमेर्जुषसे तत्र गच्छ ॥ ९ ॥

O man, go on active, strengthen and prepare your body, let not your limbs leave you (in firm) and let not leave your body you, enter in the place where your mind is fixed and free to go whatever part of the land is favourable for you.

वर्चसा मां पितरः सोम्यासो अञ्जन्तु देवा मधुना घृतेन ।
चक्षुषे मा प्रतरं तारयन्तो जरसे
मा जरदष्टिं वर्धन्तु ॥ १० ॥

May my fore-fathers who know the science of *Soma*, the medicinal plants unite me witn great splendour and may the men of erudition enrich me with honey and ghee. May they leading me on father to extended vision and prosper me who desires to reach the old age through life of long duration.

वर्चसा मां समनक्त्वग्निर्मेधां मे विष्णुर्न्यनक्त्वासन् ।
रयिं मे विश्वे नि यच्छन्तु देवाः स्योना मापः
पवनैः पुनन्तु ॥ ११ ॥

May teacher accomplish me with the alround splendour, may All-pervading God establish under-standing in my head, may all the physical and spiritual forces bestow wealth upon me and may auspicious waters purify me with airs.

मित्रावरुणा परि मामधातामादित्या मा स्वरवो वर्धयन्तु ।
वर्चो म इन्द्रो न्यनक्तु हस्तयोर्जरदष्टिं
मा सविता कृणोतु ॥ १२ ॥

May night and day preserve me from all sides, may the twelve months of the year which are the piller of time be the sources of growth, may the mighty king give strength and vigour in my both hands and may the sun make us able to digest food etc and long lived.

यो ममार प्रथमो मर्त्यानां यः प्रेयाय प्रथमो लोकमेतम् ।
वैवस्वतं संगमनं जनानां यमं राजानं
हविषा सपर्यत ॥ १३ ॥

O man ! you serve with Yajna oblation the lustrous *yama*, the time, the creation of sun who first amongst mortals kill

all, who first comes to this world and who is the cause of the death of people.

परा यात पितर् आ च यातायं वो यज्ञो मधुना समक्तः ।
दत्तो अस्मभ्यं द्रविणेह भद्रं रयिं च नः
सर्ववीरं दधात ॥ १४ ॥

O our fathers, mothers and elders ! this your *yajna* is arranged for you with things and sweet sentiments, you come (to participate in) this *yajna* even from distance and after its completion go to your places, you give us various wealtn in this world and bestow us that possession which is blessed with auspiciousness and progeny.

कण्वः कक्षीवान् पुरुमीढो अगस्त्यः श्यावाश्वः सोभर्यर्चनानाः
विश्वामित्रोऽयं जमदग्निरत्रिरवन्तु नः
कश्यपो वामदेवः ॥ १५ ॥

May, the man of wisdom ; the men of good administative ability, man possessing plentiful wealth, the man free and untouched from all the sins and evils ; the man possessing the intelligent faculties of mind ; the man full of splendour; the man engaged in prayers and premeditations ; the man who is friend of all ; this fire enkindling *yajnik* ; the man who has very sharp undestanding the man free from three pains and the man for whom only Divinity is worshippable, guard us-

विश्वामित्र जमदग्ने वसिष्ठ भरद्वाज गोतम वामदेव ।
शर्दिर्नो अत्रिरग्रभीन्नमोभिः सुसंशासः
पितरो मृडता नः ॥ १६ ॥

O friend of all, O enkindler of fire for Yajna, O self-controlling man, O possessor of all kinds of grain, O most wise one, O devotee of God, all of you and he who gives shelter, the man free from trio of pains, accept us under their gui-

The Adityas are strong by *Soma*; the grand earth is also strong by the *Soma* ; *Soma* is placed in the interior of constellations.

सोमं मन्यते पपिवान् यत् संपिंषन्त्योषधिम् ।
सोमं यं ब्रह्माणो विदुर्न तस्याश्नाति पार्थिवः ॥ ३ ॥

When the men crush *Soma*, one drinking *Soma* juice thinks that he drinks the *Soma*-juice. But what the men of enlightenment know as *Soma* that is not to be eaten by men living on the earth.

N. B—Soma has different meaning according to its context. *Soma* is a plant or the group of plants. *Soma* nmeans moon. Soma stands for the most important substance of the cosmic order. In atomic state of the worlds whole panorama, there are two kinds of atomik substances, forces and energies, These are known as Agni-Somau, *Agni* and *Soma*. So *Soma* should be taken in a very scientific way in the interpretation of the versesconcerned.

यत् त्वा सोम प्रपिबन्ति तत आ प्यायसे पुनः ।
वायुः सोमस्य रक्षिता समानां मास आकृतिः ॥ ४ ॥

When ever the bodies intervening and the forces eclipse the moon it (being relieved) increases again by phases. The Vayu, Air moving the heavenly bodies is the protector of the moon. The month is the maker of year.

आच्छद्विधानैर्गुपितो बार्हतैः सोम रक्षितः ।
ग्राव्णामिच्छृण्वन् तिष्ठसि न ते अश्नाति पार्थिवः ॥ ५ ॥

This *Soma* is preserved with the mysterious ways and means. This has been protected by all those forees which are connected with Brihat Saman. This stands in the *Pranas*, the airs. None of the creature living on the earth tastes it.

चित्तिरा उपबर्हणं चक्षुरा अभ्यञ्जनम् ।
द्यौर्भूमिः कोश आसीद् यदयात् सूर्या पतिम् ॥ ६ ॥

dance. May elders praiseworthy with all admirations and obcisance protect.

कस्ये मृजाना अति यन्ति रिप्रमायुर्दधानाः प्रतरं नवीयः ।
आप्यायमानाः प्रजया धनेनाधं
स्याम सुरभयो गृहेषु ॥ १७ ॥

We purifying ourselves in knowledge and happiness and attaining long and worthy life make our evil and sin flee away, may we increasing ever in our children and riches, become fragrant (flourighed) in our houses.

अञ्जते व्यञ्जते समञ्जते क्रतुं रिहन्ति मधुनाभ्यञ्जते ।
सिन्धोरुच्छ्वासे पतयन्तमुक्षणं हिरण्यपावाः
पशुमासु गृह्णते ॥ १८ ॥

The elders enrich the Yajna with honey and sweet things, they make it a pious deed and spread it all over, they adore God or eat the remaining portion of Yajna oblation ; they being the costodian of gold and enlightenement, in the resounding of the words of the vedas (Sindhu) accept man as the priest in these Yajnas who going on farther pours the knowledge.

यद् वो मुद्रं पितरः सोम्यं च तेनो सचध्वं स्वयंशसो
हि भूत । ते अर्वाणः कवय आ शृणोत सुविदत्रा
विदथे हूयमानाः ॥ १९ ॥

O elders, you grace us with that which is glorious and generous in yourselves. You are conspicuous by your own fame. May those of you who are industrious, sharp sighted and wealth-possessing, when invited, hear of us in our *yajna*.

ये अत्रयो आङ्गिरसो नवग्वा इष्टावन्तो रातिषाचो दधानाः
दक्षिणावन्तः सुकृतो य उ स्थासद्यास्मिन्
बर्हिषि मादयध्वम् ॥ २० ॥

May in our Yajna be delightened those amongst you, O elders, who are free from three pains, who are shining like flames, who are compitent in all dexterities, who are pleadg-ed to *yajnas*, who are benevolent, who are experienced and who supporting all are righteous.

अधा यथा नः पितरः परासः प्रत्नासो अग्न ऋतमाशशानाः
शुचीदयन् दीध्यत उक्थशासः क्षामा
भिन्दन्तो अरुणीरप व्रन् ॥ २१ ॥

O preceptor, you please make the student shining with splendour of knowledge as our great ancient fore-fathers resorting to truth and Yajna, have achieved pure vision and they becoming enlightened with splendour, doing prayers with the vedic verses and piercing through darkness have dawned the red dawns of knowledge.

सुकर्माणः सुरुचो देवयन्तो अयो न देवा जनिमा धमन्तः
शुचन्तो अग्नि वावृधन्त इन्द्रमुर्वी
गव्यां परिषदं नो अक्रन् ॥ २२ ॥

The learned men who do the holy acts, who have good splendour, engaging them in the worship of God, purifying their existence with austerity like an iron or gold piece, enkindling fire of Yajna and glorifying Almighty God with praise make for us a grand assembly for expression of thoughts and problems.

आ यूथेव क्षुमति पश्वो अख्यद् देवानां जनिमान्त्युग्रः ।
मर्तासश्चिदुर्वशीरकृप्रन् वृधे चिदर्य उपरस्यायोः ॥ २३ ॥

God who possesses all vigour watches the birth and existence of all the creatures and natural forces from very near as a herdman watches the herds of cattle in the pasture full of food and fodders. Mortals indulge in various talks master of men makes his effort for the growth of the man near him.

अकर्म ते स्वपसो अभूम ऋतमवस्रन्नुषसो विभातीः ।
विश्वं तद् भद्रं यद्वन्ति देवा बृहद्
वदेम विदथे सुवीराः ॥ २४ ॥

We have done more for this fire of Yajna and therefore we become the men of good deeds. The radiant dawns have their abode in the law of nature. May all that learned men guard be auspicious for us. We in assembly or in Yajna speak loud with our children.

इन्द्रो मा मरुत्वान् प्राच्या दिशः
पातु बाहुच्युता पृथिवी द्यामिवोपरि ।
लोककृतः पथिकृतो यजामहे
ये देवानां हुतभागा इह स्थ ॥ २५ ॥

May Indra, the Air cooperated with Maruta guard me from east quarter like the earth moving under support and gravitation (Bahu) guards the heavenly region above. We serve with all respects those of you who are the makers of the worldly lives, finders of the paths and who are present here (in Yajna) having their shares in oblations offered for the *Devas*.

धाता मा निर्ऋत्या दक्षिणाया दिशः
पातु बाहुच्युता पृथिवी द्यामिवोपरि ।
लोककृतः पथिकृतो यजामहे
ये देवानां हुतभागा इह स्थ ॥ २६ ॥

May Dhatar, the moon with earth guard me from south direction——*devas.*

अदितिर्मादित्यैः प्रतीच्या दिशः
पातु बाहुच्युता पृथिवी द्यामिवोपरि ।

लोककृतः पथिकृतो यजामहे
ये देवानां हुतभागा इह स्थ ॥ २७ ॥

May *Aditih*, the heavenly light accompanied by *Adityas*, the twelve months guard me from west quarter...——*devas.*

सोमो मा विश्वैर्देवैरुदीच्या दिशः
पातु बाहुच्युता पृथिवी द्यामिवोपरि ।
लोककृतः पथिकृतो यजामहे
ये देवानां हुतभागा इह स्थ ॥ २८ ॥

May Soma, with other forces guard me from north direction ———*devas.*

धर्ता ह त्वा धरुणो धारयाता ऊर्ध्वं भानुं सविता द्यामिवोपरि
लोककृतः पथिकृतो यजामहे ये देवानां
हुतभागा इह स्थ ॥ २९ ॥

May the supporter of all who is the only support of the world bear you, O man, as the sun bears light above heaven ———*Devas.*

प्राच्यां त्वा दिशि पुरा संवृतः
स्वधायामा दधामि बाहुच्युता पृथिवी द्यामिवोपरि ।
लोककृतः पथिकृतो यजामहे ये देवानां
हुतभागा इह स्थ ॥ ३० ॥

I, covered with body or given accommodation by a city establish you O man ! in plenty of grain etc. in eastern region———Devas.

दक्षिणायां त्वा दिशि पुरा संवृतः
स्वधायामा दधामि बाहुच्युता पृथिवी

द्यामिवोपरि । लोककृतः पथिकृतो यजामहे
ये देवानां हुतभागा इह स्थ ॥ ३१ ॥

I covered———in southern region———Devas.

प्रतीच्यां त्वा दिशि पुरा संवृतः स्वधायामा दधामि
बाहुच्युतां पृथिवी द्यामिवोपरि ।
लोककृतः पथिकृतो यजामहे
ये देवानां हुतभागा इह स्थ ॥ ३२ ॥

I covered———in western region———Devas.

उदीच्यां त्वा दिशि पुरा संवृतः स्वधायामा दधामि
बाहुच्युता पृथिवी द्यामिवोपरि ।
लोककृतः पथिकृतो यजामहे
ये देवानां हुतभागा इह स्थ ॥ ३३ ॥

I covered———in northern region———Devas.

ध्रुवायां त्वा दिशि पुरा संवृतः स्वधायामा
दधामि बाहुच्युता पृथिवी द्यामिवोपरि ।
लोककृतः पथिकृतो यजामहे
ये देवानां हुतभागा इह स्थ ॥ ३४ ॥

I, covered———in the regio' v———Devas.

ऊर्ध्वायां त्वा दिशि पुरा संवृतः स्वधायामा
दधामि बाहुच्युता पृथिवी द्यामिवोपरि । लोककृतः पथिकृतो
यजामहे ये देवानां हुतभागा इह स्थ ॥ ३५ ॥

I, covered with body or given room by a city establish you, O man, in plenty of grain etc. in the region above like the earth moving under support and gravitation (Bahu) guards the heavenly region above. We serve with all respects those of you who are the makers of the worldly life, finder of paths and who are present here (in Yajna) having their shares in oblations offered for the *Devas*.

धर्तासि धरुणोऽसि वंसगोऽसि ॥ ३६ ॥

O God, you are the storc of excellent virtues, you are supporter and up-holder (of the universe).

उदपूरसि मधुपूरसि वातपूरसि ॥ ३७ ॥

O God, you are bestower of water, you are bestower of honey and sweet juices and you are the bestower of wind (in this universe).

इतश्च मामुतश्चावतां यमेइव यतमाने यदैतम् ।
प्र वां भरन् मानुषा देवयन्तो
आ सीदतां स्वमु लोकं विदाने ॥ ३८ ॥

O Teacher and teacheress, you both like twain engaged in effort to do the good when come (to me) guard our safety in this world and also in other world. The men deserving to become *Deva*, the men of merit support and nourish you both. You knowing your position occupy your seats.

स्वासस्थे भवतमिन्दवे नो युजे वां ब्रह्म पूर्व्यं नमोभिः ।
वि श्लोक एति पथ्येव सूरिः
शृण्वन्तु विश्वे अमृतास एतत् ॥ ३९ ॥

O teacher and teacheress' both of you become the occupant of seats for our attainment of the worldly pleasure and prosperity. I fit the vedic vsrse, full of knowledge to suit you with respect, food and drink. This vedic verse chanted

spreads out like the sun on its path. Let all the immortals hear this speech of the Veda.

त्रीणि पदानि रुपो अन्वरोहच्चतुष्पदीमन्वैद् व्रतेन ।
अक्षरेण प्रति मिमीते अर्कमृतस्य
नाभावभि सं पुनाति ॥ ४० ॥

The man possessing brilllance of knowledge ascends to know three *Padas*, the kinds of speech (i. e. pashyanti, madhyama and vaikhari) and after this knows the fourth speech through practice of devout austerity. He with syllable *Aum* measure the Rik and purifies him in the mind of God who is the centre of law eternal.

देवेभ्यः कमवृणीत मृत्युं प्रजायै किममृतं नावृणीत ।
बृहस्पतिर्यज्ञमतनुत ऋषिः
प्रियां यमस्तन्व१मा रिरेच ॥ ४१ ॥

Who amongst learned men does not chose to face mortalily? (Devas also die), who for the subject does not select immortality (i. e. everyone desirss immortality) God, the Master of vedic speech and the seer of all the seers has maintained this procedure of death and life. Yama, the time which has its impact on all, seizes the dear body.

त्वमग्न ईडितो जातवेदोऽवाड्ढव्यानि सुरभीणि कृत्वा ।
प्रादाः पितृभ्यः स्वधया ते अक्षन्नद्धि
त्वं देव प्रयता हवींषि ॥ ४२ ॥

This fire whicn is present in all created objects and is describsd of its glories carries the offered oblations making them flagrant and hand over to the sun rays. These rays obtain (these substances) through their self-supporting power. This brilliant fire also consumes tne offered oblational substances.

आसीनासो अरुणीनामुपस्थे रयिं धत्त दाशुषे मर्त्याय ।
पुत्रेभ्यः पितरस्तस्य वस्वः
प्र यच्छत त इहोर्जं दधात ॥ ४३ ॥

O our fore-fathers, you taking your seats in thc near place of blazing radiant flames (i. e. in Yajnashala) give wealth to the man who gives this wealth to deserving others. Bcstow riches to his children and let those of you give energy to them here.

अग्निष्वात्ताः पितर एह गच्छत सदःसदः सदत सुप्रणीतयः ।
अत्तो हवींषि प्रयतानि बर्हिषि रयिं
च नः सर्ववीरं दधात ॥ ४४ ॥

May the forefathers who are the master of the science of heat and whose policies are praiseworthy come to this *yajna*, may they be present in every house. You eat whatever food and drink have been prepared in our Yajnas and give us the wealth blessed with heroes and progeny.

उपहूता नः पितरः सोम्यासो बर्हिष्येषु निधिषु प्रियेषु ।
त आ गमन्तु त इह श्रुवन्त्वधि
ब्रुवन्तु तेऽवन्त्वस्मान् ॥ ४५ ॥

May those our fore-fathers who have the knowledge of medicinal herbs etc, invited (by us) in our favouritc appointed performances concerned with the Yajna, come they here of us, they preach us and they guard us.

ये नः पितुः पितरो ये पितामहा अनूजहिरे सोमपीथं वसिष्ठाः
तेभिर्यमः संरराणो हवींष्युशन्नुशद्भिः
प्रतिकाममत्तु ॥ ४६ ॥

May *yama*, the king of people liking food, drink etc., with the other ambitious officials eat according to his desire enjoying with those elders who are our fathers' fathers, who

are our grand fathers' fathers and who having themselves under their control enjoy the pleasures of this world.

ये तातृषुर्देवत्रा जेहमाना होत्राविदः स्तोमतष्टासो अर्कैः ।
आग्ने याहि सहस्रं देववन्दैः सत्यैः
कविभिर्ऋषिभिर्घर्मसद्भिः ॥ ४७ ॥

O chief priest, Come you accompanied by thousand of God-praying men, righteous poets, seers, part-takers of Yajna and the elders who occupyIng the position of men of high learnings are dexter in Yajna-procedures, who are the composers of praising poetical pieces and who cross over this world through adorations,

ये सत्यासो हविरदो हविष्पा इन्द्रेण देवैः सरथं तुरेण ।
आग्ने याहि सुविदत्रेभिरर्वाङ् परैः
पूर्वैर्ऋषिभिर्घर्मसद्भिः ॥ ४८ ॥

Come along to us, O preceptor, with those fore-fathers who are well-experienced, excellent, accomplished in knowledge and shining with radiance, and with those who are truthful, eaters of grain, preservers of grains and who travel with the man of supreme power and wise statesmen in the same conveyance.

N. B.—The verses 49, 50 and 51 under interpretation, seem to be concerned with the primitive state when creature come to emergence. All the living beings in their matured forms come out of the womb of earth. This creation takes place under God's preservation without co-habitation of parental pair. The procreation from parentul pairs starts thereafter.

उप सर्प मातरं भूमिमेतामुरुव्यचसं पृथिवीं सुशेवाम् ।
ऊर्णम्रदाः पृथिवी दक्षिणावत एषा
त्वा पातु प्रपथे पुरस्तात् ॥ ४९ ॥

O Jiva, you go near the grand far-extensive this mother-earth which is comfortable (in all respects). This earth is wood-like soft and smooth for the man seeking maturity and let this mother earth preserve you in course onward.

उच्छ्वञ्चस्व पृथिवि मा नि बाधथाः सूपायनास्मै भव सूपसर्पणा
माता पुत्रं यथा सिचाभ्येनं भूम ऊर्णुहि ॥ ५० ॥

Let this earth have and swell, let it not press in contraction and give any discomfort (to jiva), let it be easily aceessible and of pleasant approach for this *Jiva.* Let this earth cover this *Jiva as* a mother wrap to cover her child with her skirt.

उच्छ्वञ्चमाना पृथिवी सु तिष्ठतु सहस्रं मित उप
हि श्रयन्ताम्। ते गृहासो घृतश्चुतः
स्योना विश्वाहास्मै शरणाः सन्त्वत्र ॥ ५१ ॥

Let this earth remain having and swelling and thousands of *Jivas* take their shelters in it. May these shelters in it be quite comfortable, givers of flow of ghee etc. and alround abodes for this jiva.

उत्ते स्तभ्नामि पृथिवीं त्वत् परीमं लोगं निदधन्मो अहं रिषम्
एतां स्थूणां पितरो धारयन्ति ते तत्र यमः
सादना ते कृणोतु ॥ ५२ ॥

O man, I, the ruler of the subject for your sake hold under my control this earth and on your all sides habilitating these people I do not find any trouble. The elders guarding the nation lay this strong foundation themselves. May the controlling authority make dwelling there for you.

इममग्ने चमसं मा वि जिह्वरः प्रियो देवानामुत
सोम्यानाम्। अयं यश्चमसो देवपानस्तस्मिन्
देवा अमृता मादयन्ताम् ॥ ५३ ॥

The fire does not upset this chamas, the body of man (which is the means of enjoying worldly pleasures and suffering from worldly pains). This body is favourite to *Devas*, the organs including mind and spirit and the vital airs which keep it refreshed. This body is the meant of the preservation of the organs etc. and let them being immortal play in pleasure in it.

अर्थर्वा पूर्णं चंमुसं यमिन्द्रायाबिंभर्वाजिनींवते ।
तस्मिन् कृणोति सुकृतस्यं भुक्षं तस्मिन्निन्दुः
पवते विश्वदानीम् ॥ ५४ ॥

The Supreme God whatever fulfledged body offers for soul (Indra) who is endowed with energy and limbs, therein He does maintains the *Bhoga*, the fruit of good acts, In this body the man practising *yoga* grow towards ultemate progress.

यत् तें कृष्णः शंकुन आंतुतोदं पिपीलः सुर्प उत वा श्वापंदः ।
अग्निष्टद् विश्वादंगुदं कृणोतु सोमंश्च
यो ब्राह्मणाँ आंविवेशं ॥ ५५ ॥

May *Agni*, the physician make healed up all that wounds (of your body) which are inflicted by a black bird, ants, snakes and dogs, jackals etc. and also make you healthy, O man, (*Soma*), the experienced one who is present among learned men.

पर्यस्वतीरोषंधयः पर्यस्वन्मामुकं पयः ।
अपां पर्यसो यत् पयस्तेनं मा सुह शुम्भतु ॥ ५६ ॥

May herbacious plants be full of juice, may milk for us be full of juice and may the waters make us fair and clean with whatever the substance of the juice of waters.

इमा नारींरविधुवाः सुपत्नीराञ्जंनेन सुर्पिषा सं स्पृशन्ताम् ।

अनश्रवो अनमीवाः सुरत्ना आ रोहन्तु
जनयो योनिमग्रे ॥ ५७ ॥

Let these unwidowed women having their good respective husbands adorn themselves with fragrant balm anguent. These women having no tears in eyes, free from disease, well-ornamented first go to husbands' house.

सं गच्छस्व पितृभिः सं यमेनेष्टापूर्तेन परमे व्योमन् ।
हित्वावद्यं पुनरस्तमेहि सं गच्छतां तन्वा सुवर्चाः॥ ५८ ॥

O Jiva, you leaving out the sins come again to this world and have the company of father and mother and establish yourself in the All-pervading God with control of organs and good philanthropic acts. You shine in the world again with body full of strength and transparency.

ये नः पितुः पितरो ये पितामहा य आविविशुरुर्व१न्तरिक्षम् ।
तेभ्यः स्वराडसुनीतिर्नो अद्य यथावशं
तन्वः कल्पयाति ॥ ५९ ॥

For those elders who are our fathers—father, who are our grandfathers' father who (after death) enter into vast space, self-refulgent God who is the ordainor of living world forms, at moment the bodies according to his power and their previous deeds.

शं ते नीहारो भवतु शं ते प्रुष्वाव शीयताम् ।
शीतिके शीतिकावति ह्लादिके ह्लादिकावति ।
मण्डूक्य१प्सु शं भुव इमं स्व१ग्निं शमय ॥ ६० ॥

O man, may the frost be sweet for you and may auspicious rain come down for you. Let the herbacious creeper of cool nature and cool effect, the healing plant of pleasant nature and pleasant effect, like female frog in the water, be pleasant for you and calm the heat and burning of your body.

विवस्वान् नो अभयं कृणोतु यः सुत्रामा जीरदानुः सुदानुः ।
इहेमे वीरा बहवो भवन्तु गोमदश्ववन्मय्यस्तु पुष्टम् ॥ ६१ ॥

May self-refulgent God who is good protector, giver of motive power and who is benevolent, make us free from fears, may there be large namber of heroes belonging to me and may there be in my own possession the wealtn full of cows and horses.

विवस्वान् नो अमृतत्वे दधातु परैतु मृत्युरमृतं न ऐतु ।
इमान् रक्षतु पुरुषाना जरिम्णो
मो ष्वेषामसवो यमं गुः ॥ ६२ ॥

May self-refulgent God place us into immortality, let death flee away from us and let life immortal come to us. May He protect these people to matured old age and let not the vital breaths of these people go to *yama*, the time causing death untimely.

यो दध्रे अन्तरिक्षे न मह्ना पितृणां कविः प्रमतिर्मतीनाम् ।
तमर्चत विश्वमित्रा हविर्भिः स नो यमः
प्रतरं जीवसे धात् ॥ ६३ ॥

O friends, all the people, you adore and pray with faith and knowledge Him (God) who, through His grandeur now holds up all the worlds and who is most intelligent amongst all the pretective forces and is most excellent in understanding amongest all indowed with good understand. May He who is All-controlling Divinity lead us to lengthgened life.

आ रोहत दिवमुत्तमामृषयो मा बिभीतन ।
सोमपाः सोमपायिन इदं वः
क्रियते हविरगन्म ज्योतिरुत्तमम् ॥ ६४ ॥

O seers, you aspire to highest state of light and knowledge, you shed away all the fears. You become the protector of the seience of herbs and disseminator of that knowledge. This food, drink etc. have been prepared for you. May we attain God who is the highest refulgence of all refulgences.

प्र केतुना बृहता भात्यग्निरा रोदसी वृषभो रोरवीति ।
दिवश्चिदन्तादुपमामुदानडपामुपस्थे महिषो ववर्ध ॥ ६५ ॥

This fire shines with great banners of flames, it causing rain roars in heavenly region and the region of the earth. This great fire is pervading from one end of *sky* to another and (i. e. every where) and this has its presence in the mid of waters.

नाके सुपर्णमुप यत् पतन्तं हृदा वेनन्तो अभ्यचक्षत त्वा ।
हिरण्यपक्षं वरुणस्य दूतं यमस्य
योनौ शकुनं भुरण्युम् ॥ ६६ ॥

As the wise men longing in their hearts see in the sky this sun like a bird who moves in sky, has the rays, has the light-wings and who is the carrying agenet of watery substance and is the presever of water, electricity etc, in the place of *Yajna*, the air so we should see it.

इन्द्र क्रतुं न आ भर पिता पुत्रेभ्यो यथा ।
शिक्षा णो अस्मिन् पुरुहूत यामनि
जीवा ज्योतिरशीमहि ॥ ६७ ॥

O Almighty God, please give us the powers of discrimation like a father to his son. O Lord, you are adored and worshipped by all you guide us in this world so that we the Jivas attain the light.

अपूपापिहितान् कुम्भान् यांस्ते देवा अधारयन् ।
ते ते सन्तु स्वधावन्तो मधुमन्तो घृतश्चुतः ॥ ६८ ॥

Let those jugs which full *Apupas*, the delicious preparations have been held affixed for you, O man, be rich with other cerials, rich with honey and rice with butter.

यास्ते धाना अनुकिरामि तिलमिश्राः स्वधावतीः ।
तास्ते सन्तु विभ्वीः प्रभ्वीस्तास्ते
यमो राजानु मन्यताम् ॥ ६९ ॥

O Man, for your sake whatever paddy grain mixed with sesmun and other grains I scatter in Yajna fire be for you excellent and potent. May All-controlling God grace you with them.

पुनर्देहि वनस्पते य एष निहितस्त्वयि ।
यथा यमस्य सादन आसातै विदथा वदन् ॥ ७० ॥

This fire (Vanaspati) returns to giver whatever has been offered in it (in Yajna). So that the *Yajmana* may remain in the world which is the home of All-controlling God, preching the various knowledge and acts (to people).

आ रभस्व जातवेदस्तेजस्वद्धरो अस्तु ते ।
शरीरमस्य सं दहाथैनं धेहि सुकृतामु लोके ॥ ७१ ॥

This fire which is present in all the created objects operates its function, Its flame becomes full of glowing heat. This burns the body of dead man and carries it to the shining space the sun-beams,

ये ते पूर्वे परागता अपरे पितरश्च ये ।
तेभ्यो घृतस्य कुल्यैतु शतधारा व्युन्दती ॥ ७२ ॥

For those seasons whieh in order are former and those which are latter let the channel of ghee flow in the Yajna with the overflow of thousand streams.

एतदा रोह वय उन्मृजानः स्वा इह बृहदु दीदयन्ते ।

अभि प्रेहि मध्यतो मापं हास्थाः
पितृणां लोकं प्रथमो यो अत्र ॥ ७३ ॥

O man, you purifying yonr life ascend to glory, your kindered men are here shining well (in prosperity etc.) You proceed on-word (on the path of progress from their mid). You do not leave the company of experienced elders. This is the first and main institution in this world.

सू०४ ॥ ऋषिः—अथर्वा ॥ देवता—यमः, मन्त्रोक्ताः; ८१-८७ पितरः; ८८ अग्निः; ८९ चन्द्रमाः ॥ छन्दः—१, ४, ७, १४, ३६, ६० भुरिक् त्रिष्टुप्; २; ५, ११, २९, ५८ जगतीः; ३ पञ्चपदा भुरिगति जगती; ६, १३ पञ्चपदा शक्वरी; ८ पञ्चपदाऽतिशक्वरी; ९ पञ्चपदा भुरिक् शक्वरी; १०, १५, २८, ३०, ३४, ३५, ३७, ४०, ४४-४८; ५२, ५४, ६४, ६५, ६९, ७० त्रिष्टुप्; १२ महाबृहती; १६-२४ त्रिपदा भुरिङ् महाबृहती; [२५], ३१; ३२, ३८, ४१, ४२, ५५, ५७, ५९, ६१ अनुष्टुप्; २६, ३३, ४३ उपरिष्टाद् बृहती; २७ याजुषी गायत्री; ३९ पुरोविराडास्तारपङ्क्तिः; ४९ अनुष्टुब्गर्भा त्रिष्टुप्; ५०, ५१ पुरोविराड् सतःपङ्क्तिः (?, जगती); [५३ सतःपङ्क्तिः]; ५६ ककुम्मत्यत्यनुष्टुप्; ६२ भुरिगास्तारपङ्क्तिः: ६३ स्वराडास्तारपङ्क्तिः; ६६ त्रिपदा स्वराड् गायत्री; ६७ द्विपदाऽऽर्च्यनुष्टुप्; [६८, ७१ आसुर्यनुष्टुप्]; ७२-७४, [७९] आसुरी पङ्क्तिः; ७५ आसुरी गायत्री; ७६ आसुर्युष्णिक्; ७७ दैवी जगती; [७८ आसुरी त्रिष्टुप्; ८० आसुरी जगती]; ८१ प्राजापत्याऽनुष्टुप्; ८२ साम्नी बृहती; ८३, ८४ साम्नी त्रिष्टुप्; ८५ आसुरी बृहती; ८६ चतुष्पदा ककुम्मत्युष्णिक्; ८७ चतुष्पदा शङ्कुमत्युष्णिक्; ८८ पथ्या पङ्क्ति; ८९ पञ्चपदा पथ्या पङ्क्तिः; (६७, ६८, ७१, ८६ एकावसानाः) ॥

HYMN. 4

Seer—Atharvan. Subject matter-Yamah; as described in the verses; 81-87 Pitarah; 88 Agnih; 89 Chandramah; Metre—1, 4, 7, 14, 36, 60 Bhurik Tristup 2, 5, 11, 29, 58 Jagati; 3 Panchpada Bhurigjagati; 6, 13 Panchpada Shakvari; 8 Panchpada Atishakvari; 9 Panchpada Bhurik Shakvari;

10, 15, 28, 30, 34, 37, 40, 44—48, 52, 54, 64, 69, 70 Tristup; 12 Mahabrihati; 16-24 Tripada Bhurigmahabrihati; (25) 31, 32, 38, 41, 42, 55, 57, 59, 61 Anustup; 26, 33, 43 Uparistud Brihati; 27 Yajushi Gayatri; 39 Puro-Viradastarpanktih; 49 Anustubgarbha Tristup 50, 51 Puro-Virat Satahpanktih (Jagati); (53 Satah Panktih), 56 Kakummatyanustup; 62 Bhurigastarpanktih; 63 Svaradastar Panktih; 69 Tripada Svarad Gayatri, 67 Tripada Archyanustup; 67 Dvipada Archyanustup; (68, 71 Asuryanustup); 72, 74 (79) Asuri Panktih; 75 Asuri Gayatri: 75 Asuri Gayari; 76 Asuryushnik; 77 Daivi Jagati (78 Asuri Tristup; 80 Asuri Jagati), 81 Prajapatyanustup; 82 Samni Brihati; 83, 84 Samni Tristup; 85 Asuri Brihati; 86 Chatuspada Kakummatyushnik ; 87 Chatuspada Shankmatyushnik, 88 Pathya Panktih, 89 Panchpada Pathya Panktih; (67, 68, 71 86 Ekavasanah).

आ रोहत जनित्रीं जातवेदसः पितृयाणैः सं व आ रोहयामि ।
अवाड्ढव्येषितो हव्यवाह ईजानं युक्ताः
सुकृतां धत्त लोके ॥ १ ॥

Let these fires rise to their mother cause, the heavenly region. I, the priest (conducting Yajna) make these fires rise up through the media and means adopted by our living forefathers. This oblation-carrying fire favorable to (Yajmanas) bears the oblatilions offered and being hornessed the beeomes the means of establishing the performer of Yajna in the state of the doers of good acts,

देवा यज्ञमृतवः कल्पयन्ति हविः पुरोडाशं स्रुचो यज्ञायुधानि
तेभिर्याहि पथिभिर्देवयानैर्यैरीजानाः
स्वर्गं यन्ति लोकम् ॥ २ ॥

The learned men or natural forces, the seasons or the performers of Yajna accomplish the Yajnas, they arrange and manage oblatory substances purodash preparation ladless and other instruments of Yajna. O man, you make your path to be tread through those ways and means which are

adopted by elders and through which performers of Yajna attain the life of happiness and enlightenment.

ऋतस्य पन्थामनु पश्य साध्वङ्गिरसः सुकृतो येन यन्ति ।
तेभिर्याहि पथिभिः स्वर्गं यत्रादित्या मधु भक्षयन्ति
तृतीये नाके अधि वि श्रयस्व ॥ ३ ॥

O man, you look carefully on the path of eternal law and truth and attain that state of happiness and blessedness where the most learned persons enjoy the bliss through those ways and means by which the mystics doing good acts go and you thus find your place in the blessed state which is called as third state of salvation.

त्रयः सुपर्णा उपरस्य मायू नाकस्य पृष्ठे अधि विष्टपि श्रिताः ।
स्वर्गा लोका अमृतेन विष्ठा
इषमूर्जं यजमानाय दुह्राम् ॥ ४ ॥

The three moving forces i.e. sun, fire and Air, and the lightning and heat which cause thundering in to cloud are standing high in their appointed spheres in the light emitting sky. These sphercs of light are filled with watery vapours and they yield grain and power to the performance of *Yajna.*

N.B. :—In the verse 5th the there kinds of ladles are described. These are the spoons for pouring down ghee oblations on the fire. Their importance in the performance of Yajna has been highly eulogized. In the physical sense these there means the heavenly region, firmament and the earthly sphere of vast habilitative expansion. Juhu, Upabhrit and Dhriva are respectively significant of heavenly region, firmament and earthly spheres.

जुहूर्दाधार द्यामुपभृदन्तरिक्षं ध्रुवा दाधार पृथिवीं प्रतिष्ठाम् ।
प्रतीमां लोका घृतपृष्ठाः स्वर्गाः
कामंकामं यजमानाय दुह्राम् ॥ ५ ॥

The heavenly region has held up the sun, the firmament has supported the atmosphere and the vast rehablitative expansion and supporting power has established the earth's expansiue capacity. These resplendent world sover-spread which carry butter-oblations on their back hyield for he yajmana all his desired ends to wards this earth.

ध्रुव आ रोह पृथिवीं विश्वभोजसमन्तरिक्षमुपभृदा क्रमस्व ।
जुहु द्यां गच्छ यजमानेन साकं स्रुवेण वत्सेन दिशः प्रपीनाः
सर्वा धुक्ष्वाहृणीयमानः ॥ ६ ॥

Let this *Dhriva* (Ladle) axend the earth full of all protections with Yajmana, let this Upabhrit (ladle) cross over the firmament with Yajamana and let this Juhu (ladle) go to the heavenly region with Yajmana. Let the Yajmana being un-reluctant milk out all the quarters swelling (with oblations offered) with ladle which is like a calf.

तीर्थैस्तरन्ति प्रवतो महीरिति यज्ञकृतः सुकृतो येन यन्ति ।
अत्रादधुर्यजमानाय लोकं दिशो
भूतानि यदकल्पयन्त ॥ ७ ॥

The men (of perseverance) tide over overwhelming difficulties through the way which the performers of Yajna and doers of good acts traverse like the rivers through the sailing means. When all the quartres, the creatures are filled with oblatory substance they make place for the performer of Yajna in this world.

अङ्गिरसामयनं पूर्वो अग्निरादित्यानामयनं गार्हपत्यो
दक्षिणानामयनं दक्षिणाग्निः । महिमानमग्नेर्विहितस्य
ब्रह्मणा समङ्गः सर्व उप याहि शग्मः ॥ ८ ॥

The first fire is the path and means of highly enlightened men, the fire of house-hold is the way and means of the learned men known as Adityas and Dakshinagni is the way and means of those who are matured in knowledge. O

man, you being celebrated in knowledge and actions, matured and strong know the grandeur of this fire which is prescribed for the Yajna by the Veda.

पूर्वो अग्निष्ट्वा तपतु शं पुरस्ताच्छं पश्चात् तपतु गार्हपत्यः ।
दक्षिणाग्निष्टे तपतु शर्म वर्मोत्तरतो मध्यतो अन्तरिक्षाद्
दिशोदिशो अग्ने परि पाहि घोरात् ॥ ९ ॥

Let the first fire make you auspiciously ripe from the east, let the house-hold fire make you mature from the west with happiness, let the *Dakshinagni* make you ripe in all respect like happiness and protection from north, middle and atmosphere. Let this fire preet you from calamities on all sides.

यूयमग्ने शंतमाभिस्तनूभिरीजानमभि लोकं स्वर्गम् ।
अश्वा भूत्वा पृष्टिवाहो वहाथ यत्र देवैः
सधमादं मदन्ति ॥ १० ॥

Let this and these fires, with their auspicious effects make the performer of Yajna reach the state of happiness and light. Let these fires becoming like horses carrying riders on their backs, give him the reach to that state where the most learned men with all their mysterious power enjoy the blessedness.

शमग्ने पश्चात् तप शं पुरस्ताच्छमुत्तराच्छमधरात् तपैनम् ।
एकस्त्रेधा विहितो जातवेदः सम्यगेनं
धेहि सुकृतामु लोके ॥ ११ ॥

Let this fire which is present in all the created objects mature him happily from behind, happily from before, happily from north and happily make him ripe in knowledge and action. Let this fire which is one and parted triply makes him place in the state of doers of good acts.

शमग्नयः समिद्धा आ रभन्तां प्राजापत्यं मेध्यं जातवेदसः ।

शृतं कृण्वन्त इह माव चिक्षिपन् ॥ १२ ॥

Let these auspiciously lit fires present in all thc object make the yajmana who is concerned with house-hold life begin with the yajnas. Let them making the performer of *Yajna* mature in world, not fall down (from righteous path),

यज्ञ एति वितंतः कल्पमान ईजानमभि लोकं स्वर्गम् ।
तमग्नयः सर्वहुतं जुषन्तां प्राजापत्यं मेध्यं जातवेदसः ।
शृतं कृण्वन्त इह माव चिक्षिपन् ॥ १३ ॥

The Yajna performed and accomplished well make the Yajmana attain thc state of happiness. Let these happily lit fires satisfy the performer of Yajna who is in contact of *Prajpati*, the Lord of creatnres and has sacrifixced everything (for the cause of Yajna), Let them making him accomplished not fall down (from the righteous path) in this world,

ईजानश्चितमारुक्षदग्निं नाकस्य पृष्ठाद् दिवमुत्पतिष्यन् ।
तस्मै प्र भाति नभसो ज्योतिषीमान्त्स्वर्गः
पन्थाः सुकृते देवयानः ॥ १४ ॥

The man performing Yajna desiring to rise the state of highest light and happiness from the state of limited happiness takes, the support of fire lit for Yajna and for him the doer of good acts gleams the path which is more lustrous than the shining sky and is the state of salvation called as Devayana.

अग्निर्होताध्वर्युष्टे बृहस्पतिरिन्द्रो ब्रह्मा दक्षिणतस्ते अस्तु ।
हुतोऽयं संस्थितो यज्ञ एति
यत्र पूर्वमयनं हुतानाम् ॥ १५ ॥

O man, let the priest refulgent with knowledge be your *Hotar*, let the master of vedic speeches your *Adhvaryu*, and let the

celibite erudite learned be your *BRAHMAN*, by your right side. (Thus) performed and accomplished Yajna goes to that place where remains the store of perviously accomplished Yajnas.

अपूपवान् क्षीरवांश्चरुरेह सीदतु ।
लोककृतः पथिकृतो यजामहे
ये देवानां हुतभागा इह स्थ ॥ १६ ॥

Let the preparation enriched with Apupas and milk rest here. We serve with it to them who are makers of the social order and finders of the path and who as the partakers of the Devas in oblation are present here.

अपूपवान् दधिवांश्चरुरेह सीदतु ।
लोककृतः पथिकृतो यजामहे
ये देवानां हुतभागा इह स्थ ॥ १७ ॥

Let the prepartion enriched with *Apupas* and curds rest here. We...present here.

अपूपवान् द्रप्सवांश्चरुरेह सीदतु ।
लोककृतः पथिकृतो यजामहे
ये देवानां हुतभागा इह स्थ ॥ १८ ॥

Let the preparation enriched with *Apupas* and juicy substance. rest here We...present here.

अपूपवान् घृतवांश्चरुरेह सीदतु ।
लोककृतः पथिकृतो यजामहे
ये देवानां हुतभागा इह स्थ ॥ १९ ॥

Let the preparation enriched with *Apupas* and butter rest here. We...present here.

अपूपवान् मांसवांश्चरुरेह सीदतु ।
लोककृतः पथिकृतो यजामहे
ये देवानां हुतभागा इह स्थ ॥ २० ॥

Let the preparation enriched with *Apupas* and the central part of fruit rest here, We...present here.

अपूपवानन्नवांश्चरुरेह सीदतु ।
लोककृतः पथिकृतो यजामहे
ये देवानां हुतभागा इह स्थ ॥ २१ ॥

Let the preparation enriched with *Apupas* and grains rest here. We...present here.

अपूपवान् मधुमांश्चरुरेह सीदतु ।
लोककृतः पथिकृतो यजामहे
ये देवानां हुतभागा इह स्थ ॥ २२ ॥

Let the perparation enriched with *Apupas* and honey rest here. We——prcsent here,

अपूपवान् रसवांश्चरुरेह सीदतु ।
लोककृतः पथिकृतो यजामहे
ये देवानां हुतभागा इह स्थ ॥ २३ ॥

Let the preparation cnriched with *Apupas* and palatable things rest here. We...present here.

अपूपवानपवांश्चरुरेह सीदतु ।
लोककृतः पथिकृतो यजामहे
ये देवानां हुतभागा इह स्थ ॥ २४ ॥

Let the preparation enriched with *Apupas* and waters rest here. We serve with it to them who are makers of the

social order and finders of path and who as the partakerr of the Devas in oblation arc present here.

अपूपापिहितान् कुम्भान् यांस्ते देवा अधारयन् ।
ते ते सन्तु स्वधावन्तो मधुमन्तो घृतश्चुतः ॥ २५ ॥

O performer of Yajna, let all those jugs full of *Apupas* which the learned men have kept for you, be enriched with grain, honey and butter.

यास्ते धाना अनुकिरामि तिलमिश्राः स्वधावतीः ।
तास्ते सन्तुद्भ्वीः प्रभ्वीस्तास्ते
यमो राजानु मन्यताम् ॥ २६ ॥

O performer of Yajna, All those grains mixed with sesamum and full of other ingredients of giving energy which I, the priest of the Yajna scatter in the fire of Yajna for your good be excellent and of high efficacy for you and May All-controlling Lord grace you with them.

आक्षितिं भूयसीम् ॥ २७ ॥

O Yajmana, May All-controlling God grant you in exhaustible wealth or immortality lastion long.

द्रप्सश्चस्कन्द पृथिवीमनु द्यामिमं च योनिमनु यश्च पूर्वः ।
समानं योनिमनु संचरन्तं द्रप्सं
जुहोम्यनु सप्त होत्राः ॥ २८ ॥

The pleasant Sun permeatcs its operation on the earth, in the heavenly region ann in the vast space which emergcs prior to all (these). On the basis of this sun which moves in the same space (where these seven quarters remain) I offer oblations to these seven direcrions.

शतधारं वायुमर्कं स्वर्विदं नृचक्षसस्ते अभि चक्षते रयिम् ।

ये पृणन्ति प्र च यच्छन्ति सर्वदा
ते दुह्रते दक्षिणां सप्त मातरम् ॥ २९ ॥

Those men of descrimination who see within them the Divlnity who is the revealer of speech having varieties of subjects, who is All-bliss and worshipoable, and who protects the people and gives wealth to deservinging ones, always milk out *Dakshina*, the plentiful grain proterty which obeserves the seven elementsx of the body.

कोशं दुहन्ति कलशं चतुर्बिलमिडां धेनुं मधुमतीं स्वस्तये
ऊर्जं मदन्तीमदितिं जनेष्वग्ने मा हिंसीः
परमे व्योमन् ॥ ३० ॥

For the sake of their happiness the men milk out milk from the cow good and giving sweet milk like the men of learning milk out knowldge from the head which is like the pitche. having four water-discharging pipes. O man, you (present) in the vast realm of Godly kingdom do not kill the cow pouring down milk and energy upon all the people.

एतत् ते देवः सविता वासो ददाति भर्तवे ।
तत् त्वं यमस्य राज्ये वसानस्तार्प्यं चर ॥ ३१ ॥

O man, the All-creating Divinity gives this cloth to you for wearing it. You putting it on your body to your satisfaction walk freely in the kingdom of the good-ruling ruler.

धाना धेनुरभवद् वत्सो अस्यास्तिलोऽभवत् ।
तां वै यमस्य राज्ये अक्षितामुप जीवति ॥ ३२ ॥

O Yajmana, the grains of corn are known as *Dhenu*, the cow (in the jurisdiction of) Yajna and the sesamum becomes her calf. The man keeping this *Dhenu*, grain property inexhaustible conducts his affairs in the realm of *Yama*. the fire of the Yajna.

एतास्ते असौ धेनवः कामदुघा भवन्तु ।
एनीः श्येनीः सरूपा विरूपास्तिलवत्सा
उप तिष्ठन्तु त्वात्र ॥ ३३ ॥

O man, let these *Dhenus* the grains of corn, become the suppliers of all your desired ends and let these sesamum known as *Anih*, *Shenib*, *Sarupah*, *Virupah* and called as calves stand beside you.

एनीर्धाना हरिणीः श्येनीरस्य कृष्णा धाना रोहिणीर्धेनवस्ते ।
तिलवत्सा ऊर्जमस्मै दुहाना
विश्वाहा सन्त्वनपस्फुरन्तीः ॥ ३४ ॥

Let these rice-varieties of grains of cores-Anih, Harinih, Shenih, Krishna and Rohinih called *Dhenus* whose calves are sesamums be in possession of that of you, O man, let them remain not being flinched from milking and giving energy to him for ever.

वैश्वानरे हविरिदं जुहोमि साहस्रं शतधारमुत्सम् ।
स बिभर्ति पितरं पितामहान् प्रपितामहान्
बिभर्ति पिन्वमानः ॥ ३५ ॥

I, the performer of *Yajna* offer in the fire this oblation which is like the spring having hundred and thousand streams. This fire possessed of oblatory pours protects our living father, grand fathers and also protects our grand-father's fathers.

सहस्रधारं शतधारमुत्समक्षितं व्यच्यमानं सलिलस्य पृष्ठे ।
ऊर्जं दुहानमनपस्फुरन्तमुपासते पितरः स्वधाभिः ॥ ३६ ॥

The sun- beams with their retaining powers take in their folds the oblatory substance which, like the spring of hundred and thousand streams, spreading in the atmosphere, pouring grain and vigour remains exhaustive.

इदं कसाम्बु चयनेन चितं तत् संजाता अव पश्यतेत ।
मर्त्योऽयममृतत्वमेति तस्मै गृहान्
कृणुत यावत्सबन्धु ॥ ३७ ॥

O Ye kinsmen, you carefully see and realize this seed-fluid which has been accumulated from all the parts of body. This mortal seed-fluid restores in it the immortality, the soul or spirit in mothers womb). You all the related persons make houses for that (born babe).

इहैवैधि धनसनिरिहचित्त इहक्रतुः ।
इहैधि वीर्यवित्तरो वयोधा अपराहतः ॥ ३८ ॥

O man, you even here in this world grow with prosperity and becoming here intelligent, performing good acts here be the distributor of wealth (in good cause). In this world you grow stronger, the possessor of grain and wealth and inconquerable.

पुत्रं पौत्रमभितर्पयन्तीरापो मधुमतीरिमाः ।
स्वधां पितृभ्यो अमृतं दुहाना
आपो देवीरुभयांस्तर्पयन्तु ॥ ३९ ॥

Let these sweet and pure waters giving satisfaction to sons and grand-sons, and pouring grains and *Amrit*, the long life for elders both.

आपो अग्निं प्र हिणुत पितॄँरुपेमं यज्ञं पितरो मे जुषन्ताम् ।
आसीनामूर्जमुप ये सचन्ते ते नो रयिं
सर्ववीरं नि यच्छान् ॥ ४० ॥

Let Apah, all the men of wisdom and action forward this fire to our living fore-fathers. May our fore fathers perform this Yajna. Let these fore-fathers who possess grain etc. at their disposal give us always the wealth blessed with heroes and children.

समिन्धते अमर्त्यं हव्यवाहं घृतप्रियम् ।
स वेद निहितान् निधीन्
पितॄन् परावतो गतान् ॥ ४१ ॥

Let the people enkindle fire (of Yajna) which carries the oblatory substances which is butter-loving and undecaying. This fire makes us known of concealed treasures and the seasons which are far away (from our reach).

यं ते मन्थं यमोदनं यन्मांसं निपृणामि ते ।
ते ते सन्तु स्वधावन्तो मधुमन्तो घृतश्चुतः ॥ ४२ ॥

O Man let all of them whatsoeves as the mingled preparation, whatevere of the cooked rice and whatever as the central part of fruits I persent to you be mixed with palatobleeatables sweet and enriched with butter.

यास्ते धाना अनुकिरामि तिलमिश्राः स्वधावतीः ।
तास्ते सन्तूद्भ्वीः प्रभ्वीस्तास्ते
यमो राजानु मन्यताम् ॥ ४३ ॥

Let all these grains mixed with sesamum and highly efficacious which I, the of priest of Yajna offer in fire for you O Yajman! be excellent highly and effective for you. May All-controlling God grace you with them.

इदं पूर्वमपरं नियानं येना ते पूर्वे पितरः परेताः ।
पुरोगवा ये अभिशाचो अस्य ते त्वा वहन्ति
सुकृतामु लोकम् ॥ ४४ ॥

O man, This is the first and this is this recent path by which your fore-father traversed to wards life goal. They who are the leaders of this path and are now treading it make you reach the state to be occpied by the men of good acts.

सरस्वतीं देवयन्तो हवन्ते सरस्वतीमध्वरे तायमाने ।

सरस्वतीं सुकृतो हवन्ते सरस्वती दाशुषे
वार्यं दात् ॥ ४५ ॥

The men aspiring to be *Devas*, call for help the knowledge and speech of the vedas. They pronounce the Vedic verses in the *Adhrava*, the Yajna when it is accomplished. The righteous men eulogize the vedic speech and this vedic speech and knowledge bestows excellent thing to him who is munificent.

सरस्वतीं पितरो हवन्ते दक्षिणा यज्ञमभिनक्षमाणाः ।
आसद्यास्मिन् बर्हिषि मादयध्वमनमीवा
इष आ धेह्यस्मे ॥ ४६ ॥

The fore-fathers through dexterity accomplishing the *Yajna* praise the vedic knowledge and speech. O Ye people, you sitting in this Yajna enjoy pleasure. Give us the grain free from disease.

सरस्वति या सरथं ययाथोक्थैः स्वधाभिर्देवि पितृभिर्मदन्ती ।
सहस्रार्घमिडो अत्र भागं रायस्पोषं
यजमानाय धेहि ॥ ४७ ॥

Madhyamika Vac (Saraswati), the sound-vibration which plays mysterious roles and which osciletes in the uninterruptory space, grasping the oblational substance of *Yajna* operats its functions with the cerials offered in the Yajna-fire, pronounced Ved-mantras and the rays. This bestows to the *Yajmana*, in the Yajna the plenteous wealth a portion worth a thousand, of refreshment.

पृथिवीं त्वा पृथिव्यामा वेशयामि देवो नो धाता
प्र तिरात्यायुः । परापरैता वसुविद् वो अस्त्वधा मृताः
पितृषु सं भवन्तु ॥ ४८ ॥

I, the performer of *Yajna* establish this *Prithivi*, the *Yajnavedi* on the ground of the earth. May the creator of universe extend the duration of our lives. The man amongst you, who is away with business may be the gainer of wealth Those who got dead (in pursuit of their ventures) may again be born among fathers and mothers.

आ प्र च्यवेथामप तन्मृजेथां यद् वामभिभा अत्रोचुः ।
अस्मादेतमघ्न्यौ तद् वशीयो दातुः
पितृष्विहभोजनौ मम ॥ ४९ ॥

O man and woman, you advance on all sides (in the way of progress) against whatever bad thing the men of enlightenment have warned you, you wipe out and becoming free from that you attain the alround knowledge. This act of yours is controller of your bad tendency. You come here amongst the father and mother of ours, the givers as the protectors.

एयमगन् दक्षिणा भद्रतो नो अनेन दत्ता सुदुघा वयोधाः ।
यौवने जीवानुपपृञ्चती जरा पितृभ्य
उपसंपराणयादिमान् ॥ ५० ॥

May this *Dakshina*, remuneration (of conducting Yajna) which will fulfil all our desires and which is full of grains, be auspicious for us. This like the old age which overcomes the people after youth, make these men find place amongst living elders.

इदं पितृभ्यः प्र भरामि बर्हिर्जीवं देवेभ्य उत्तरं स्तृणामि ।
तदा रोह पुरुष मेध्यो भवन् प्रति
त्वा जानन्तु पितरः परेतम् ॥ ५१ ॥

I cherish this great respect (Barhih) for our fore-fathers, I greater than this, spread out my spirit for the *Devas*, the men of great vision and wisdom. O Man, you becoming pure and righteous ascend to that distincition as the elders think of (remember) you after you become dead.

एदं बर्हिरसदो मेध्योऽभूः प्रति त्वा जानन्तु पितरः परेतम्।
यथापरु तन्वं१ सं भरस्व गात्राणि
ते ब्रह्मणा कल्पयामि ॥ ५२ ॥

O Man, you becoming pure and righteous ascend to this excellent disincition as elders may remember you after your death. You strengthen your body limb by together. I make your limbs stout and sturdy with food.

पर्णो राजापिधानं चरूणामूर्जो बलं सह ओजो न आगन् ।
आयुर्जीवेभ्यो वि दधद् दीर्घायुत्वाय शतशारदाय ॥ ५३ ॥

The brillitant *Prana*, Soma is the cover over all the oblations. Let nourishment, power and might and vigour come to us. Let it give long life for the people for a long existance through a hundred autumns.

ऊर्जो भागो य इमं जजानाश्मान्नानामाधिपत्यं जगाम ।
तमर्चत विश्वमित्रा हविर्भिः स नो यमः
प्रतरं जीवसे धात् ॥ ५४ ॥

O Ye men, you the friends of all worship through the offer of oblations (in Yajna to Him who is the distribution of vigour and has created it. He is firm like rock and has attained the mastership over *Annas*, the worlds and objecrs of mortality, May He, the All-controlling entity make us to live long.

यथा यमाय हर्म्यमवपन् पञ्च मानवाः ।
एवा वपामि हर्म्यं यथा मे भूरयोऽसत ॥ ५५ ॥

As the five classes of men (the four Varnas and one avarna) build the house for *Yama*, the fire of Yajna so I build house that greater number of children be mine.

इदं हिरण्यं बिभृहि यत् ते पिताबिभः पुरा

स्वर्गं यतः पितुर्हस्तं निर्मृड्ढि दक्षिणम् ॥ ५६ ॥

O man, you accept this (medically prepared) gold which your father also have had before You. You (administering it to him) rub and cleans the right hand of your departing father.

ये च जीवा ये च मृता ये जाता ये च यज्ञियाः ।
तेभ्यो घृतस्य कुल्यैतु मधुधारा व्युन्दती ॥ ५७ ॥

Let the stream of butter mixed with the pour of honey moistening the atmosphere run for those who are living, who are dead, who are born and who are old worshipping men.

N.B. :—Here in the verse 5, 7 the them *Mritah* has been used for those who are dead. In the case of dead persons the stream of butter etc, run to burn the mortal remains. This has been indicated.

वृषा मतीनां पवते विचक्षणः सूरो अह्नां प्रतरीतोषसां दिवः ।
प्राणः सिन्धूनां कलशाँ अचिक्रददिन्द्रस्य
हार्दिमाविशन्मनीषया ॥ ५८ ॥

The Lord who is the possessor of highest descriminating powers, and the pourer of all prosperities purifies the visions (of men). He is the orignator of nights and days, dawns and dusks and heavenly region. He is the vital force of speeches. He makes the clouds roar through His wisdom he pervades inner most part of *Indra*, the individual soul.

त्वेषस्ते धूम ऊर्णोतु दिवि षञ्छुक्र आततः ।
सूरो न हि द्युता त्वं कृपा पावक रोचसे ॥ ५९ ॥

O holy God, your radiant gleam spreading all over like the smoke of fire covers all the emancipated jivas in His blessedness. O symbol of all the sanctity, You like the sun through its light, shine by your grace and power.

प्र वा एतीन्दुरिन्द्रस्य निष्कृतिं सखा सख्युर्न
प्र मिनाति संगिरः । मर्यइव योषाः समर्षसे सोमः
कलशे शतयामना पथा ॥ ६० ॥

Indu, the mystic attains the blessedness of God wherein nothing remains to be done and attained. As His friend he does not violate, His, the friends' advices. As a bridegroom meets his bride the *Soma* comes in to pot by the course or hunpred (various) paths.

अक्षन्नमीमदन्त ह्यव प्रियाँ अधूषत ।
अस्तोषत स्वभानवो विप्रा यविष्ठा ईमहे ॥ ६१ ॥

Self-brilliant strong wise men enjoy the worldly pleasure and becomes highly satisfied. They shake off all these enjoyments and pray God. We ask them for all help.

आ यात पितरः सोम्यासो गम्भीरैः पथिभिः पितृयाणैः ।
आयुरस्मभ्यं दधतः प्रजां च रायश्च
पोषैरभि नः सचध्वम् ॥ ६२ ॥

O Ye elders, you who are in dexter preparing herbacious medicines come to us by the paths adopted by elders and untreadable by orderinary men. You bestowing life upon us and giving progeny favour us with increase of riches.

परा यात पितरः सोम्यासो गम्भीरैः पथिभिः पूर्याणैः ।
अधा मासि पुनरा यात नो गृहान्
हविरत्तुं सुप्रजसः सुवीराः ॥ ६३ ॥

O Ye our fore-fathers who are dexter in medical preparations return to your places by the deep ways leading to the residing villages. You with good studnest and men come again, in a month to our houses for eating the remains of oblatory substance, or eatables.

यद् वो॑ अ॒ग्निरज॑हा॒दे॒क॒मङ्गं॑ पितृ॒लो॒कं ग॒मयं॑ञ्जा॒तवे॑दाः ।
तद् वै ए॒तत् पुन॒रा प्या॑ययामि सा॒ङ्गाः
स्व॒र्गे पि॒तरो॑ मादयध्वम् ॥ ६४ ॥

O living fore fathers, if Agni, the heat present in all objects making you attain the state of elders and fore-fathers has left any limb of yours, I make it fit again and you with all your limbs enjoy the pleasure in the state of happiness.

N.B. :—Here in the 64th verse it has been dercribed that if hcat leaves any limb of old father and mother (causing paralysis) the physician should make that limb fit by treatment.

अभू॑द् दू॒तः प्रहि॑तो जा॒तवे॑दाः सा॒यं न्य॒ह्न उ॒प॒वन्द्यो॒ नृभिः॑ ।
प्रादाः॑ पि॒तृभ्यः॑ स्व॒धया॒ ते अ॑क्षन्न॒द्धि
त्वं दे॑व॒ प्रय॑ता ह॒वींषि॑ ॥ ६५ ॥

This fire of Yajna present in all objects is sent as an envoy (to all the Yajna-devas). This is praised by men at evening and at morning, this fire give oblatory substance to sun-rays and they grasp it by their capacity. Let this blazing fire consume the oblations according to procedure.

अ॒सौ हा इ॒ह ते॒ मनः॑ ककु॑त्सलमिव जा॒मयः॑ ।
अ॒भ्ये॑नं भूम ऊर्णुहि ॥ ६६ ॥

O Man, your mind is entangled in this world like women to their shoulders. Let this earth be the souree of keeping this man safe (in the womb in primitive state).

शु॒म्भन्तां॑ लो॒काः पि॑तृ॒षद॑नाः
पि॒तृ॒षद॑ने त्वा लो॒क आ सा॑दयामि ॥ ६७ ॥

May the residential places where elders live remain always decorated and clearn. O man, I accommodate you in the residence where reside.

येऽस्माकं पितरस्तेषां बर्हिरसि ॥ ६८ ॥

This is the seat of those who are our elders.

उदुत्तमं वरुण पाशमस्मदवाधमं वि मध्यमं श्रथाय ।
अधा वयमादित्य व्रते तवानागसो
अदितये स्याम ॥ ६९ ॥

O Varuna, God worshippable by all you loosen the bonds (binding us) which is above, between and or high, middle and low (i.e. the birth in high, middle and low species). Then we becoming firm in law and regulation of yours become sinless for attaining immortality O All-sustaining Lord.

प्रास्मत् पाशान् वरुण मुञ्च सर्वान् यैः समामे बध्यते यैर्व्यामे
अधा जीवेम शरदं शतानि त्वया
राजन् गुपिता रक्षमाणाः ॥ ७० ॥

O *Varuna*, (All-worshipped Divinity) please set us free from all those bonds with which a *Jiva* is bound at length and cross-wise. O All ruling God, we protected and preserved by you live a hundred autumns.

अग्नये कव्यवाहनाय स्वधा नमः ॥ ७१ ॥

Let there be praise and oblation for Agni, the fire which is the bearer of oblattons,

सोमाय पितृमते स्वधा नमः ॥ ७२ ॥

Let there be praise and oblation for *Soma*, the moon having rays.

पितृभ्यः सोमवद्भ्यः स्वधा नमः ॥ ७३ ॥

Let there be praise and food and for the fore-fathers expert in the science of herbacious plants.

यमाय पितृमते स्वधा नमः ॥ ७४ ॥

Let there be praise and oblation for Yama, the Air which mediates rays.

एतत् ते प्रततामह स्वधा ये च त्वामनु ॥ ७५ ॥

O living Grand-fathers' father, let this food given to you and those with you be efficacious.

एतत् ते ततामह स्वधा ये च त्वामनु ॥ ७६ ॥

O living grand father let this food etc. given to you and those with you be efficacious.

एतत् ते तत स्वधा ॥ ७७ ॥

O father, let this grain be efficacious for you.

स्वधा पितृभ्यः पृथिविषद्भ्यः ॥ ७८ ॥

Let food be offered to those elders who live on this earth.

स्वधा पितृभ्यो अन्तरिक्षसद्भ्यः ॥ ७९ ॥

Let food be offered to those scientist elders who fly in sky.

स्वधा पितृभ्यो दिविषद्भ्यः ॥ ८० ॥

Let food etc, be offered to those who occupy their places in happiness and enlightenment,

नमो वः पितर ऊर्जे नमो वः पितरो रसाय ॥ ८१ ॥

O elders, we present you grain etc. for the sake of your vigour, O fore-fathers, we present you grain etc. for the sake of your palatation.

नमो वः पितरो भामाय नमो वः

पितरो मन्यवे ॥ ८२ ॥

O fore-fathers, let there be due respect for your anger and O elders, respect for your wrath against evils.

नमो वः पितरो यद् घोरं तस्मै नमो वः
पितरो यत् क्रूरं तस्मै ॥ ८३ ॥

O fore-fathers, let there be due respect for what awful act is done by you, and let there be appreciation for whatever terrible is in you.

नमो वः पितरो यच्छिवं तस्मै नमो वः
पितरो यत् स्योनं तस्मै ॥ ८४ ॥

O fore-fathers, let there be great appreciation for whatever benevolent in you and O fore-fathers, let there be all respect for whatever is pleasant in you,

नमो वः पितरः स्वधा वः पितरः ॥ ८५ ॥

O fore-father, we pay our respects to you and O, fore-fathers we offer food for you.

येऽत्र पितरः पितरो येऽत्र यूयं स्थ युष्मांस्तेऽनु
यूयं तेषां श्रेष्ठा भूयास्थ ॥ ८६ ॥

O fore-fathers, May you occupy the place of greater respeet among those elders who are here, who you are here and who are with you.

य इह पितरो जीवा इह वयं स्मः ।
अस्मांस्तेऽनु वयं तेषां श्रेष्ठा भूयास्म ॥ ८७ ॥

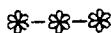
Let us be full of respect amongst the elders who are here and by whose guard and guidance we are alive. Let these elders be in accordance with us.

आ त्वाग्न इधीमहि द्युमन्तं देवाजरम् ।

यद् व सा ते पनीयसी समिद् दीदयति द्यवि ।
इषं स्तोतृभ्य आ भर ॥ ८८ ॥

Let us enkindle this refulgent fire which is rich in splendour and which does not fade. That whatever is its glorious light, becomes luminous in the sun. This fire bestows grain to them who pray God.

चन्द्रमा अप्स्व१न्तरा सुपर्णो धावते दिवि ।
न वो हिरण्यनेमयः पदं विन्दन्ति विद्युतो
वित्तं मे अस्य रोदसी ॥ ८९ ॥

The moon, full of nice rays, abiding in the sky moves in the vast space. The lightning possessing the ends or cores like shining gold do not find the end of this twain of the heaven and earth. These two know about this sad plight of mine (the soul in bondage).

BOOK IXX

सू०१ ।। ऋषिः—ब्रह्मा ।। देवता—यज्ञः ।। छन्दः—१, २ पथ्या बृहती; ३ पङ्क्तिः ।।

HYMN 1

Seer—Brahman, Subjcct-matter—Yajnah. Metre-1, 2 Pathya Brihati ; 3 Panktih.

सं सं स्रवन्तु नद्यः सं वाताः सं पतत्रिणः ।
यज्ञमिमं वर्धयता गिरः संस्राव्येण
हविषा जुहोमि ॥ १ ॥

May rivers flow regularly, may winds blow as usual and may the bird fly without fear. O preachers and priests, you strengthen this Yajna. I, the Yajmana offer oblations with moistened (butter-poured) oblatory substance.

इमं होमा यज्ञमवतेमं संस्रावणा उत ।
यज्ञमिमं वर्धयता गिरः संस्राव्येण
हविषा जुहोमि ॥ २ ॥

Let the things aimed at *yajna* protect this Yajna and let the moistening substances (butter etc.) preserve this Yajna. I the *yajmana*———substance.

रूपंरूपं वयोवयः संरभ्यैनं परि ष्वजे ।
यज्ञमिमं चतस्रः प्रदिशो वर्धयन्तु संस्राव्येण
हविषा जुहोमि ॥ ३ ॥

I, the Yajman, attaining each form, each force embrace this man (the priest). Let the four quarters strengthen this my Yajna. I offer oblations with moistened oblatory substance.

सू० २ ॥ ऋषिः—सिन्धुद्वीपः ॥ देवता—आपः ॥ छन्दः—अनुष्टुप् ॥

HYMN 2

Seer—Sindhudvipah. Subject-matter—Apah. Metre-Anustup.

शं त आपो हैमवतीः शमु ते सन्तूत्स्याः ।
शं ते सनिष्यदा आपः शमु ते सन्तु वर्ष्याः ॥ १ ॥

May the waters of snow-covered hills be sweet for you, O man, may the waters of well be favourable for you, may the streams running swift be auspicious for you and may the waters of rain be pleasant to you.

शं त आपो धन्वन्याः शं ते सन्त्वनूप्याः ।
शं ते खनित्रिमा आपः शं याः कुम्भेभिराभृताः ॥ २ ॥

Sweet for you be the waters of desert, and be auspicious for you the waters of pools, pleasant be for you the waters dug from earth and be favourable to you the waters brought in jars.

अनभ्रयः खनमाना विप्रा गम्भीरे अपसः ।
भिषग्भ्यो भिषक्तरा आपो अच्छा वदामसि ॥ ३ ॥

The active wise men diging out waters deeply without tool are the greater physicians then the physicians and the waters more healing than other healers. We praise these waters.

अपामह दिव्यानामपां स्रोतस्यानाम् ।
अपामह प्रणेजनेऽश्वा भवथ वाजिनः ॥ ४ ॥

O Ye learned men, you become always the possessors of knowledge, force and grain, on being provided with the purity and vigour of the waters rained from the sky and waters of springs and other waters.

ता अपः शिवा अपोऽयक्ष्मंकरंणीरपः ।
यथैव तृप्यते मयस्तास्त आ दत्त भेषजीः ॥ ५ ॥

O Ye men, you obtain these waters which are auspicious waters and which are the waters bringing health. You have these healing waters as your comfort requires to be fulfilled.

सू० ३ ॥ ऋषिः—अथर्वाङ्गिराः ॥ देवता—अग्निः ॥ छन्दः—१, ३, ४ त्रिष्टुपः २ भुरिक् त्रिष्टुप् ॥

HYMN 3

Seer—Atharvangirah. Subject-matter—Agnih. Metre- 1, 3, 4, Tristup : 2 Bhuric Tristup.

दिवस्पृथिव्याः पर्यन्तरिक्षाद् वनस्पतिभ्यो अध्योषधीभ्यः ।
यत्रयत्र विभृतो जातवेदास्ततं स्तुतो
जुषमाणो न एहि ॥ १ ॥

Let this fire, whether so ever, from earth, from atmosphere, from trees and from herbs, is carried hither and thither to different places and praised and being usable taken into our use.

यस्ते अप्सु महिमा यो वनेषु य ओषधीषु पशुष्वप्स्व१न्तः ।
अग्ने सर्वास्तन्व१ः सं रभस्व ताभिर्न
एहि द्रविणोदा अजस्रः ॥ २ ॥

Let this fire operate its all the broad functione which as its grandeur is present in luminous objects, which in forests, which in herbs, which in animals, which in waters and which one in firmament ; let this come to one utility being the producer of wealth and incessant with all those forms.

यस्ते देवेषु महिमा स्वर्गो या ते तनूः पितृष्वाविवेश ।
पुष्टिर्या ते मनुष्येषु पप्रथेऽग्ने
तया रयिमस्मासु धेहि ॥ ३ ॥

Let this fire be means of bestowing wealth upon us through all that which as its grandeur brilliant and pleasant is present in physical and non-physicial forces, whichsoever of its expansive substance has entered into seasons and cosmic rays and whichever as nourishing force is spreading in human-beings.

श्रुत्कर्णाय कुवये वेद्याय वचोभिर्वाकैरुपं यामि रातिम् ।
यतो भयमभयं तन्नो अस्त्वव देवानां
यज हेडो अग्ने ॥ ४ ॥

I, the apt one attain into knowledge the property of fire for the man who has heard the learnings with his ears (i.e. learned) poet and who knows whatever is knowable through words and subjects of the Veda, so that the threat of danger from any side be dangerless. Let this fire send for away the wrath (unfavourable functions) of the natural forces.

सू० ४ ।। ऋषि:—अथर्वाङ्गिरा: ।। देवता—अग्नि: ।। छन्द:—१ पञ्चपदा विराडतिजगती; २ जगती; ३, ४ त्रिष्टुप् ।।

HYMN 4

Seer—Atharvangirah. Subject-matter—Agnih. Metre-1, Panchapada Viradatijagatih, 2 Jagati : 3, 4 Tristup,

यामाहुतिं प्रथमामथर्वा या जाता या हव्यमकृणोज्जातवेदाः ।
तां त एतां प्रथमो जोहवीमि ताभिष्टुप्तो वहतु
हव्यमग्निरग्नये स्वाहा ॥ १ ॥

The fire which is present in all the produced objects bears the oblation being praised by those-which as an important expression and diction the Lored of the universe creates, which is obvious in its excellence and which accomplished the performance of Yajna and that of which I, the disseminator of Yajna take into action and practice. Whatever is uttered here is concerned with Agni.

आकूतिं देवीं सुभगां पुरो दधे चित्तस्य माता
सुहवा नो अस्तु । यामाशामेमि केवली
सा मे अस्तु विदेयमेनां मनसि प्रविष्टाम् ॥ २ ॥

I the performer of Yajna (in performing Vedic rites and rituals) set first the intention which is maker or mother of thought and let it be easily expressible for us. Whatever desire I eherish may be mine own. May we be aware of it which possesses my mind.

आकूत्या नो बृहस्पत आकूत्या न उपा गहि ।
अथो भगस्य नो धेह्यथो नः सुहवो भव ॥ ३ ॥

O Divinity (the master of Vedic knowledge) please, you know us through our intention and you come nearer to us through our intention. O God, grace me with fortune and become glorified by us.

बृहस्पतिर्म आकूतिमाङ्गिरसः प्रति जानातु वाचमेताम् ।
यस्य देवा देवताः संबभूवुः स सुप्रणीताः
कामो अन्वेत्वस्मान् ॥ ४ ॥

The Lord of Vedic speech (God) who is present in the part and parcels of the universe knows my intention and this my purpose (behind it). It is that intention of which the *Devas* (forces like Agni etc.) well-arranged become the *Devatah*, the subject-matter. Let this intended purpose develop in to us.

सू० ५ ॥ ऋषिः—अथर्वाङ्गिराः ॥ देवता—इन्द्रः ॥ छन्दः—त्रिष्टुप् ॥

HYMN. 5

Seer—Atharvangirah. Subject-matter-Indra, Metre-Tristup.

इन्द्रो राजा जगतश्चर्षणीनामधि क्षमि विषुरूपं यदस्ति ।

ततो॑ ददाति दा॒शुषे॒ वसू॑नि॒ चोद॑द्॒ राध॒

उप॑स्तुतश्चिद॒र्वाक् ॥ १ ॥

The Almighty Divinity is the ruler of the universe, human-being and whatever in multifarious forms is present on this earth. He gives thus the wealth to man of munificence. He always praised by us bestwos prosperity and fortune upon us.

सू० ६ ॥ ऋषिः—नारायणः ॥ देवता—पुरुषः ॥ छन्दः—अनुष्टुप् ॥

HYMN. 6

Seer—Narayanah Subject—matter—Purushah. Metre-this hymn of 16 verses is entirely Anustubha.

N.B. :—The Purusha here in this hymn appears as the nucleous force of cosmic order, body and the society. The problems of universe, body and society are solved here through the spirutuo-materalistic interpretation of the history of world, not through only materialistic inter pretation which is half-truth of this philosophy. The Purusha has been here designated as the individual soul of body and organs which is the social animal and the universal soul (God) of matter and universe and creator of the cosmic order. So here matter, soul and God have been taken as eternal separate entities.

स॒हस्र॑बाहुः पुरु॑षः सहस्रा॒क्षः स॒हस्र॑पात् ।

स भूमिं॑ वि॒श्वतो॑ वृ॒त्वात्य॑तिष्ठद् दशाङ्गु॒लम् ॥ १ ॥

Purusha, the All-pervading God has the arms of the man of of world. He hath the eyes of all of the creatures of the world and he has the feet of all of the world. He pervading the earth from all sides permeates the world made of ten elements and beyond.

त्रि॒भिः प॒द्भिर्द्याम॑रोह॒त् पाद॑स्ये॒हाभ॑व॒त् पुन॑ः ।

तथा॒ व्य॑क्राम॒द् विष्व॑ङ्ङशनानश॒ने अनु॑ ॥ २ ॥

The Divinity with His three steps, the powers ascened the state of enlightenment and happiness. His one step, the power works out in this univers the creation and dissolution etc. of the objccts again and again. In that way He is pervading whole of the univarse and the creatures who eat (animate) and who do not eat (inanimate).

तावन्तो अस्य महिमानस्ततो ज्यायांश्च पूरुषः ।
पादोऽस्य विश्वा भूतानि त्रिपादस्यामृतं दिवि ॥ ३ ॥

So grand is His grandeur and the *Purusha*, is even greater than that, all these creatures and creations form one fourth of His grandeur and three-fourths are in immortality and excellence of blessed-ness.

पुरुष एवेदं सर्वं यद् भूतं यच्च भाव्यम् ।
उतामृतत्वस्येश्वरो यदन्येनाभवत् सह ॥ ४ ॥

All this whatever has been and whatever is to be, is in truth the Purusha. He is the Lord of immortality and of whatever comes in being with other (the creation).

यत् पुरुषं व्यदधुः कतिधा व्यकल्पयन् ।
मुखं किमस्य किं बाहू किमूरू पादा उच्येते ॥ ५ ॥

when the natural and ultranatural forces devided Purusha. the social structure how many divisions they did make? What was like the mouth what were the arms, what were thighs and what were called the feet of this social order.

ब्राह्मणोऽस्य मुखमासीद् बाहू राजन्योऽभवत् ।
मध्यं तदस्य यद् वैश्यः पद्भ्यां शूद्रो अजायत ॥ ६ ॥

The *Brahmana* The men knowing Veda and Supreme Being was like mouth of this social order and like two Bahu, the arms was the *Rajnaya*, the man of administrative and militant quality. The waist-like was the man of trade and agriculture of this society and Shudra, the labour-class came forth from the spirits of service and non-arrogance.

चन्द्रमा मनसो जातश्चक्षोः सूर्यो अजायत ।
मुखादिन्द्रश्चाग्निश्च प्राणाद् वायुरजायत ॥ ७ ॥

The moon emerged from His mind and the Sun was born from His eyes. The electricity and fire from His mouth and the Air was born His breath.

नाभ्या आसीदन्तरिक्षं शीर्ष्णो द्यौः समवर्तत ।
पद्भ्यां भूमिर्दिशः श्रोत्रात् तथा लोकाँ अकल्पयन् ॥ ८ ॥

From His naval comes the firmamemnt and the heavenly region emerges out from His head. The earth from His feet the directions from His ears and the other worlds thus, were contemplated in to being.

विराडग्रे समभवद् विराजो अधि पूरुषः ।
स जातो अत्यरिच्यत पश्चाद् भूमिमथो पुरः ॥ ९ ॥

The massive whole of nebulae rose in the beginning and Purusha, the All-pervading universal spirit was ordainor of this virat, the nebulous mass. He manifested (in the form of virat) pervaded beyond the quarters, earth and the worlds.

यत् पुरुषेण हविषा देवा यज्ञमतन्वत ।
वसन्तो अस्यासीदाज्यं ग्रीष्म इध्मः शरद्धविः ॥ १० ॥

When the cosmic elements perform the *Yajna* of Cosmic creation with *Purusha*, the soul and God as accomplisher, the spring become its ghee, summer its fuel and the autuman its oblation.

तं यज्ञं प्रावृषा प्रौक्षन् पुरुषं जातमग्रशः ।
तेन देवा अयजन्त साध्या वसवश्च ये ॥ ११ ॥

The cosmic elements moisten that worshippable *Purusha*, who is manifest in the beginning with rain and through Him the *Devas*, *Sadhyas* and these Vasus perform the Yajna of creation.

तस्मादश्वा अजायन्त ये च के चोभयादतः ।
गावो ह जज्ञिरे तस्मात् तस्माज्जाता अजावयः ॥ १२ ॥

The horses and those creatures which have two rows of teeth were born this Yajna-purusha. From it were born kine, from it goats and from it were born the sheep.

तस्माद् यज्ञात् सर्वहुत ऋचः सामानि जज्ञिरे ।
छन्दो ह जज्ञिरे तस्माद् यजुस्तस्मादजायत ॥ १३ ॥

From that all-worshipped Yajna-purusha came into existence the Riks and Saman verses. The Atharva Veda was born from Him and from Him emerges out the *Yajurveda*.

तस्माद् यज्ञात् सर्वहुतः संभृतं पृषदाज्यम् ।
पशूँस्तांश्चक्रे वायव्यानारण्या ग्राम्याश्च ये ॥ १४ ॥

From that all-worshipped Yajna comes out curd, ghee etc. This Yajna created animals which fly in wind, which are wild and which are domestic.

सप्तास्यासन् परिधयस्त्रिः सप्त समिधः कृताः ।
देवा यद् यज्ञं तन्वाना अबध्नन् पुरुषं पशुम् ॥ १५ ॥

When the cosmic elements spreading out this Yajna bound the *Purusha*, iu this *Yajna* as *Pashu*, most santient being the seven vedic metres are made its *Paridhis* and three times seven elementary substances are made the fuels.

मूर्ध्नो देवस्य बृहतो अंशवः सप्त सप्ततीः ।
राज्ञः सोमस्याजायन्त जातस्य पुरुषादधि ॥ १६ ॥

Come forth seven and seventy units of *Soma*. the world in form of virat which is the container of the parts of grossness which is great, which is mysterious, which is splendid and emerged from the *Purusha*, the matter under the control of Pnrusha.

सू॰ ७ ॥ ऋषिः—गार्ग्यः ॥ देवता—नक्षत्राणि ॥ छन्दः—१-३, ५ त्रिष्टुप्; ४ भुरिक् त्रिष्टुप् ॥

HYMN 7

Seer—Gargyah. Subject matter-Nakshatras. Metre-1, 3 Tristup; 4 Bhurik Tristup.

चित्राणि साकं दिवि रोचनानि सरीसृपाणि भुवने जवानि ।
तुर्मिशं सुमतिमिच्छमानो अहानि गीर्भिः
सपर्यामि नाकम् ॥ १ ॥

I, the man of aptitude desiring (to attain) penetrative wisdom through the words of praise come in to contct of the vast space and the stars which are wonderous, brilliant simultaneously in the sky, moving and speedy in the world.

सुहवमग्ने कृत्तिका रोहिणी चास्तु भद्रं मृगशिरः शमार्द्रा
पुनर्वसू सूनृता चारु पुष्यो
भानुराश्लेषा अयनं मघा मे ॥ २ ॥

O self-refulgent God, by your grace may the *krittika* and *Rohini* be easily graspable by me (in knowledge). May the *Mrigasira* be favourable for me and *Ardra* be pleasant. May the two *Punarvasus* be good in our description. Let the *Pushya* look niee and *Aslesha* be radiant and Magha be for the Ayana (uttaryana of the sun).

पुण्यं पूर्वा फल्गुन्यौ चात्र हस्तश्चित्रा शिवा
स्वाति सुखो मे अस्तु । राधे विशाखे सुहवानुराधा
ज्येष्ठा सुनक्षत्रमरिष्ट मूलम् ॥ ३ ॥

May by Gods' grace *Puravaphalgunis* be good in their function, let *Hasta*, and *Chitra* be favourable and *Svati* pleasant for me. Let the *Radha*, the plentiful, *Vishakha* be easily

caught in our grasp of knowledge. Let *Anuradha* and *Jyestha* be good stars and *Mula* be uninterupted in its working.

अन्नं पूर्वा रासतां मे अषाढा ऊर्जं देव्युत्तरा आ वहन्तु ।
अभिजिन्मे रासतां पुण्यमेव श्रवणः श्रविष्ठाः
कुर्वतां सुपुष्टिम् ॥ ४ ॥

Let *Puravashadha* give grains for me and *uttarashadhas* in splendur give strength and juice in the plants. Let *Abhijit* provide us with opportunity of performing *Yajna* and let the *Shravana* and *Shravistha* give vigour in the plants and harvest.

आ मे महच्छतभिषग् वरीय आ मे द्वया प्रोष्ठपदा सुशर्म ।
आ रेवती चाश्वयुजौ भगं म आ मे रयिं
भरण्य आ वहन्तु ॥ ५ ॥

Let the grand *Shatabhishaj* give wealth to me and let two *Prostapada pour* plaasure. Let *Revati* and two *Ashviuis* be source of attaining fortune (of grains) and let the *Bharanis* give us the plentiful riches (grain etc.)

सू० ८ ॥ ऋषिः—गार्ग्यः ॥ देवता—नक्षत्राणि ॥ छन्दः—१ विराड् जगती; २-७ त्रिष्टुप् ॥

HYMN 8

Seer-Gargyah. Subject-matter-Nakshatras Metre 1-Viraljagati; 2-7 Tristup.

यानि नक्षत्राणि दिव्य१न्तरिक्षे अप्सु भूमौ यानि नगेषु दिक्षु
प्रकल्पयंश्चन्द्रमा यान्येति सर्वाणि ममैतानि
शिवानि सन्तु ॥ १ ॥

Let be favourable to me all those lunar mansions on which the Moon moving rotates and which are seen in sky,

firmament, in the waters, on the earth, and which are looked at from mountains and from the quarters.

अष्टाविंशानि शिवानि शग्मानि सह योगं भजन्तु मे ।
योगं प्र पद्ये क्षेमं च क्षेमं प्र पद्ये योगं
च नमोऽहोरात्राभ्यामस्तु ॥ २ ॥

Let these twenty eight lunar mansions be favourable and propitious for me and let them have their contact with the moon. May I, by Gods' grace, attain whatever is not attained, preserve whatever has been attained. I may, attain attainable and preserve the prosperous one. Let there be good dealings (on my part) through day and night.

स्वस्तितं मे सुप्रातः सुसायं सुदिवं सुमृगं सुशकुनं मे अस्तु ।
सुहवमग्ने स्वस्त्यमर्त्यं गत्वा पुनरायाभिनन्दन् ॥ ३ ॥

Let the sub-set be nice for me and let the morning. evening and the day be fair for me. Let it be for me the full of good beasts and good birds. O man your *Suhavan*, Yajna be ausgicious for all and you (after death) attaining immortality, the bliss and making yourself blessed come again (take birth again).

अनुहवं परिहवं परिवादं परिक्षवम् ।
सर्वैर्मे रिक्तकुम्भान् परा तान्त्सवितः सुव ॥ ४ ॥

O All-creating God, please, keep away from me like the empty pitchers all those evils, excitement, talkative struggle, hot wordy exchange and abominatory cry.

अपपापं परिक्षवं पुण्यं भक्षीमहि क्षवम् ।
शिवा ते पाप नासिकां पुण्यगश्चाभि मेहताम् ॥ ५ ॥

Let us cast away the evil act and the food full of abomination. Let us eat the food which is free from sin. Let the benevolent act and pious dealing water down or purify the nose of sin and sinner.

इमा या ब्रह्मणस्पते विषूचीर्वात ईरते ।
सध्रीचीरिन्द्र ताः कृत्वा मह्यं शिवतमास्कृधि ॥ ६ ॥

O Almighty God, O the Master of the universe, you making them gracious and for me turn accordant these various quarters to which the wind thrills.

स्वस्ति नो अस्त्वभयं नो अस्तु नमोऽहोरात्राभ्यामस्तु ॥ ७ ॥

Let there be happiness for us let there be fearlessness all our for us and let there be our control on day and night.

सू० ६ ॥ ऋषिः—शन्तातिः ॥ देवता—मन्त्रोक्ताः ॥ छन्दः—१ विराडुरोबृहती; २-४, ६-८, १०, ११, १३ अनुष्टुप्; ५ पञ्चपदा पथ्यापङ्क्तिः; ९ पञ्चपदा ककुम्मती (?, त्रिष्टुप्); १२ सप्तपदाऽष्टिः; १४ चतुष्पदा (?) संकृतिः ॥

HYMN 9

Seer-Shantatih. Subject-matter-as described in verses. Metre-1, Viradurobrihati; 2-4, 6-8, 10, 11, 13 Anustup; 5 Panchpada Pathya Panktih 9, Panchpada Kakummati (Tristup) 12, Saptapada Astih; 14 Chatuspada Sankritih.

शान्ता द्यौः शान्ता पृथिवी शान्तमिदमुर्व१न्तरिक्षम् ।
शान्ता उदन्वतीरापः शान्ता नः सन्त्वोषधीः ॥ १ ॥

May for us the heavenly region be peaceable, may the earth be peaceable, may this vast firmament be peaceable, may the waters of ocean be peaceable and may the herbacious plants be peaceable.

शान्तानि पूर्वरूपाणि शान्तं नो अस्तु कृताकृतम् ।
शान्तं भूतं च भव्यं च सर्वमेव शमस्तु नः ॥ २ ॥

May be free from disturbance the first symptoms and may be free from all agitations whatever has been and whatever

is to be done by us. May be the past free from agitation and also the future and thus everything be peaceful for us.

इयं या परमेष्ठिनी वाग् देवी ब्रह्मसंशिता ।
ययैव ससृजे घोरं तयैव शान्तिरस्तु नः ॥ ३ ॥

May there be peace for us through that speech and knowledge by which the tremendous task can be done and which is that speech and knowledge which occupies its place in Supreme Being is wonderous and revealed by the Supreme Being.

इदं यत् परमेष्ठिनं मनो वां ब्रह्मसंशितम् ।
येनैव ससृजे घोरं तेनैव शान्तिरस्तु नः ॥ ४ ॥

May there even be peace, for us, through that mind of yours, O man and woman, by which the dreadful acts are performed and this is that mind which can be concentrated in God and which has been described by the Veda.

इमानि यानि पञ्चेन्द्रियाणि मनःषष्ठानि
मे हृदि ब्रह्मणा संशितानि ।
यैरेव ससृजे घोरं तैरेव शान्तिरस्तु नः ॥ ५ ॥

May there be peace for us even through those five cognitive organs and the mind as sixth by whom the dangerous task is performed and who are sharpened and placed in my heart.

शं नो मित्रः शं वरुणः शं विष्णुः शं प्रजापतिः ।
शं न इन्द्रो बृहस्पतिः शं नो भवत्वर्यमा ॥ ६ ॥

May God, the friend of all be kind to us, may God, the worshippable by all be gracious to us, may God pervading all be gracious and may the Lord of creation be kind for us. May He, the Master grand worlds and Almighty be benevolent for us and May He as displenser of justice be kind upon us.

शं नो मित्रः शं वरुणः शं विवस्वाञ्छमन्तकः ।
उत्पाताः पार्थिवान्तरिक्षाः शं नो दिविचरा ग्रहाः ॥ ७ ॥

May the air be peaceful for us, may the water be peacful, may the sun and may the time ending all be peaceful for us. May the disturbances having their origin on the earth and atmosphere be peaceful for us and be free from agitation for us all the planets in the heaven.

शं नो भूमिर्वेप्यमाना शमुल्का निर्हतं च यत् ।
शं गावो लोहितक्षीराः शं भूमिरव तीर्यतीः ॥ ८ ॥

May this trembling earth be source of peace for us and may be free from disturbance whatever is called the stroke of flaming meteor, the atmospheric phenomanon. May the twelve Adityas, the months of a year (Gavah) which are the source of causing red water, the blood in the bodies be free from troubles for us and may the earth sliding and sinking be source of peace for us.

नक्षत्रमुल्काभिहतं शमस्तु नः शं नोऽभिचाराः
शमु सन्तु कृत्याः । शं नो निखाता वल्गाः
शमुल्का देशोपसर्गाः शमु नो भवन्तु ॥ ९ ॥

May be free from agitations for us the constellation striken by meteor, may the strategies and designs made (by others) to trouble us be free from inflictions, may the artificial devices used upon us be free from causing troubles. May the mines arranged and burried (to inflict us) be in vain, may the shooting star be free from disturbance for us and may not the calamitiec falling on the country trouble us.

शं नो ग्रहाश्चान्द्रमसाः शमादित्यश्च राहुणा ।
शं नो मृत्युर्धूमकेतुः शं रुद्रास्तिग्मतेजसः ॥ १० ॥

May the planets concerned with the moon and the sun with *Rahu*, the shadow of moon between sun and earth be free

from agitation for us. May the death and meteor be free from disturbances for us and may Rudras, the fires having piercing powers be peaceful for us.

शं रुद्राः शं वसंवः शमांदित्याः शमुग्नयः ।
शं नो महर्षयो देवाः शं देवाः शं बृहस्पतिः ॥ ११ ॥

May be favourable for us *Rudras*, the persons observing the discipline of contineance for 44 years, may be favourable for us the persons observing the discipline of continuaence for 24 years may be favourable forus the persons observing discipline of contiuaence for 48 years, may be favourable for us all the fires of Yajna (Ahavaniya, Grahpatya and Prajapatya), may be favourable for us the great seers of wonderful wisdom and men of enlightenment and may be gracious for us the man having masterly control over Vedic speech and knowledge.

ब्रह्म प्रजापतिर्धाता लोका वेदाः संप्तऋषयोऽग्नयः ।
तैर्मे कृतं स्वस्त्ययनमिन्द्रो मे शर्म यच्छतु ब्रह्मा
मे शर्म यच्छतु । विश्वे मे देवाः
शर्म यच्छन्तु सर्वे मे देवाः शर्म यच्छन्तु ॥ १२ ॥

May the path of mine be made peaceful by Supreme Being, the ruler of the subject, the Air, the people, Vedas, the seven seers, the seven cognitive powers and the fires the igneous substance, electricity, sun, heat of digestion and Brahma, the pervading cosmic heat. May mighty electricity or mighty spirit give me happiness, may Brahma, the master of four Vedas give me happiness, may *Vishvedevah*, the natural forces give me pleasure and may all the wonderous powers and learned men give me happiness.

यानि कानि चिच्छान्तानि लोके संप्तऋषयो विदुः ।
सर्वाणि शं भवन्तु मे शं मे अस्त्वभयं मे अस्तु॥ १३ ॥

May all the alleviations and their means what so ever in this world are known by the seven cognitive organs of the body

be the source of peace and happiness for me. May there be happiness for me and there be security for me.

पृथिवी शान्तिरन्तरिक्षं शान्तिर्द्यौः शान्तिरापः शान्तिरोषधयः शान्तिर्वनस्पतयः शान्तिर्विश्वे मे देवाः शान्तिः सर्वे मे देवाः शान्तिः शान्तिः शान्तिः शान्तिभिः । ताभिः शान्तिभिः सर्व शान्तिभिः शमयामोऽहं यदिह घोरं यदिह क्रूरं यदिह पापं तच्छान्तं तच्छिवं सर्वमेव शमस्तु नः॥ १४ ॥

May this earth be source of peace, may the mid-region be peaceful, may the heavenly region be source of peace, may peace prevail in waters, may the herbs, be peaceful, may the trees be source of happiness, may all the forces be peaceful for me and may all the wonderous and luminous objects be peaceful and pleasant for me. May the peace and prosperity itself be peaceful and constructive incorporated with peace and tranguillity. May these peace and happiness and the means of peace and auspiciousness make me peaceful and tranguil. Whatever is terrifie in this world whatever is cruel in this world, whatever is impious be made *Shant* (mended or ended) and turned to be auspicious. May every thing be auspicious for us.

सू०१० ।। ऋषिः—वसिष्ठः ।। देवता—मन्त्रोक्ताः ।। छन्दः—त्रिष्टुप् ।।

HYMN. 10

Sees-Vasisthah. Subject-matter-As described in the verses. Metre-Tristup.

शं न इन्द्राग्नी भवतामवोभिः शं न इन्द्रावरुणा रातहव्या शमिन्द्रासोमा सुविताय शं योः शं न इन्द्रापूषणा वाजसातौ ॥ १ ॥

May the electricity and fire with their constructive operations be auspicious for us, may electricity and water extending their advantages to us be auspicious for us, may the electricity

and herbacious plant be auspicious for us in attainment of excellence and happiness, may electricity and air be beneficial to us in battle.

शं नो भगः शमु नः शंसो अस्तु शं नः पुरंधिः
शमु सन्तु रायः। शं नः सत्यस्य सुयमस्य शंसः
शं नो अर्यमा पुरुजातो अस्तु ॥ २ ॥

May our fortuue be auspicious to us, may our extensive wisdom and all our riches be the source of happiness to us, may our will regulated and truthful life be blessing to us and may administrator of justice chosen by many be just to us.

शं नो धाता शमु धर्ता नो अस्तु शं न उरूची
भवतु स्वधाभिः। शं रोदसी बृहती
शं नो अद्रिः शं नो देवानां सुहवानि सन्तु ॥ ३ ॥

May the things sustaining us be auspicious for us, may the thinge suporting us be auspicious for us, may the earth be auspicious for us with grains and other products, may the vast earth and heaven be auspicious for us, may the cloud be for our happiness and may the sermons of learned persons, be for our prosperity.

शं नो अग्निर्ज्योतिरनीको अस्तु शं नो
मित्रावरुणावश्विना शम्। शं नः सुकृतां सुकृतानि सन्तु
शं न इषिरो अभि वातु वातः ॥ ४ ॥

May the fire which is effulgent and powerful consuming agent be auspicious for us, may the hydrogen and oxygen gases be benevolent us, may night and day be for our happiness, may the good acts performed by righteous and conscientions persons be to serve our benefit and may the bowing wind be auspicious for us.

शं नो द्यावापृथिवी पूर्वहूतौ शमन्तरिक्षं दृशये नो अस्तु

शं न ओषधीर्वनिनो भवन्तु
शं नो रजसस्पतिरस्तु जिष्णुः ॥ ५ ॥

May the electricity and earth serve our benefit in our gracefu attainments, may the space between heaven and earth helping visibility be auspicious for us, may the medicinal plants and trees of forest be wholesome for us, may the victorious administrator of the land be the source of our happiness.

शं न इन्द्रो वसुभिर्देवो अस्तु शमादित्येभिर्वरुणः सुशंसः ।
शं नो रुद्रो रुद्रेभिर्जलाषः शं नस्त्वष्टा
ग्नाभिरिह शृणोतु ॥ ६ ॥

May the brilliant sun with earth moon etc. be auspicious for us, may the laudable water with the twelve months of the year be auspicious for us, may the Peaceful Lord of the universe punishing evil-doers with all His administrative powers be favourable to us, may the persons of wisdom by their instructive speeches give peaceful audience to us.

शं नः सोमो भवतु ब्रह्म शं नः शं नो ग्रावाणः
शमु सन्तु यज्ञाः ।शं नः स्वरूणां मितयो
भवन्तु शं नः प्रस्व१ः शम्वस्तु वेदिः ॥ ७ ॥

May the moon be auspicious for us, may the grain and other eatable things be for our happiness, may the clouds be auspicious for us, may the Yajnas and other acts including scientific ochievements be for our favourable end, may the measurement of rhe pillare of our Yajnashala be useful for us in attaining mathematical knowledge, may the herbs used in Yajnas be useful for us in removing diseases and may the altar (Vedi) of Yajna be for our intellectual and physical benefit.

शं नः सूर्य उरुचक्षा उदेतु शं नो भवन्तु प्रदिशश्चतस्रः ।

शं नः पर्वता ध्रुवयो भवन्तु शं नः सिन्धवः
शमु सन्त्वापः ॥ ८ ॥

May the luminous sun rise up for our weal, may the four directions be auspicious for us, may the firmly held mountains be the source of happiness to us and may the rivers and waters be pleasing to us.

शं नो अदितिर्भवतु व्रतेभिः शं नो भवन्तु मरुतः स्वर्काः
शं नो विष्णुः शमु पूषा नो अस्तु
शं नो भवित्रं शम्वस्तु वायुः ॥ ९ ॥

May the educated mothers by their good acts make us prosperous, may the men of noble intentions shower their blessings upon us, may the Omnipresent Divinity give us, peace and prosperity, may the invigorating continental power sirengthen our physical, mental and spirutual happinesss and may our destiny lead us for happiness and may the air be auspicious for us.

शं नो देवः सविता त्रायमाणः शं नो भवन्तूषसो विभातीः
शं नः पर्जन्यो भवतु प्रजाभ्यः शं नः
क्षेत्रस्य पतिरस्तु शंभुः ॥ १० ॥

May the All-creating Divinity protecting us make us blessed, may lustrous dawn bring happiness to us, may the rainy clouds bring prosperity to us and all the creatures and may the pleasant be the source of prosperity.

सू० ११ ॥ ऋषिः—वसिष्ठः ॥ देवता—मन्त्रोक्ताः ॥ छन्दः—त्रिष्टुप् ॥

HYMN 11

Seer-Vasisthah. Subject-matter-as described in the verses. Metre-Tristup.

शं नः सत्यस्य पतयो भवन्तु शं नो अर्वन्तः
शमु सन्तु गावः । शं न ऋभवः सुकृतः

सुहस्ताः शं नो भवन्तु पितरो हवेषु ॥ १ ॥

May the custodians of truth be auspicious for us, may the horses be for our pleasant service, may the cows give us pleasure, may the righteous dexter wise persons lead us to happiness, and may the parents guide us to acquisition of happiness.

शं नो देवा विश्वदेवा भवन्तु शं सरस्वती सह धीभिरस्तु ।
शमभिषाचः शमु रातिषाचः शं नो दिव्याः
पार्थिवाः शं नो अप्याः ॥ २ ॥

May all the physical elements be auspicious for us, may the holy words of the Vedic speech with their pure knowledge be the source of universal peace and happiness. May the generous ones those and who have taken the vow of serving all livings beings be the promotors of general welfare and may all the heavenly objects together with the product of earth and water be helpful to our prosperity.

शं नो अज एकपाद् देवो अस्तु शमहिर्बुध्न्यः शं समुद्रः ।
शं नो अपां नपात् पेरुरस्तु शं नः
पृश्निर्भवतु देवगोपा ॥ ३ ॥

May Infinite unbegotten Divinity bless us with His beatitube, may cloud moving in the atmosphere be for our will-being, may ocean be for our benefit, may our boats in the water pleasantly sail us to our destination and may vast space as residence of the celestial bodies be auspicious for us.

आदित्या रुद्रा वसवो जुषन्तामिदं ब्रह्म क्रियमाणं नवीयः ।
शृण्वन्तु नो दिव्याः पार्थिवासो गोजाता
उत ये यज्ञियासः ॥ ४ ॥

May the enlightened and celibate persons called Aditya. rudra, and Vasu accept this food which has been prepared afresh or participate in our Yajna which has been newly

arranged. May those men possess wonderful acumen, who are the masters of land, who are prominent by their speech and who are respectable and performers of Yajna hear to us.

ये देवानामृत्विजो यज्ञियासो मनोर्यजत्रा अमृता ऋतज्ञाः ।
ते नो रासन्तामुरुगायमद्य यूयं पात
स्वस्तिभिः सदा नः ॥ ५ ॥

May those men amongst learned who are the performers of *Yajna* according to seasons, who are the respectable and pious, who are the disseminators of knowledge, who are immortal in their name and fame and who are the knowers of truth and the law eternal give us laudable way (for leading our lives). O Ye learned men, you proteet us now and always with the means of happiness.

तदस्तु मित्रावरुणा तदग्ने शं योरस्मभ्यमिदमस्तु शस्तम् ।
अशीमहि गाधमुत प्रतिष्ठां
नमो दिवे बृहते सादनाय ॥ ६ ॥

O friend and great man, O teacher, may that which is auspicious be mine that which is free from danger be mine and even this of mine be auspicious. We may enjoy great prosperity and fame. Our homage to Vedic knowledge and speech for the higher attainment.

सू० १२ ॥ ऋषिः—वसिष्ठः ॥ देवता—उषा ॥ छन्दः—त्रिष्टुप् ॥

HYMN 12

Seer-Vasisthah. Subject-matter-Ushah; Metre-Tristup.

उषा अप स्वसुस्तमः सं वर्तयति वर्तनिं सुजातता ।
अया वाजं देवहितं सनेम मदेम
शतहिमाः सुवीराः ॥ १ ॥

Dawn drives away the darkness of *Svasuh*, the night and through its excellent emergence makes the night retrace its path. May through it we attain the wealth which is entrusted for the sake of *Devas*, the Yajna and learned ones and enjoy happiness for hundred autumns with our children and herocs.

सू० १३ ॥ ऋषिः—अप्रतिरथः ॥ देवता—इन्द्रः ॥ छन्दः—१, २, ७-१० त्रिष्टुप्; ३-६, ११ भुरिक् त्रिष्टुप् ॥

HYMN 13.

Seer-Apratirathah. Subject-matter-Indra. Metre-1, 2, 7-10 Tristup; 3-6, 11 Bhurik Tristup.

इन्द्र॑स्य बा॒हू स्थवि॑रौ॒ वृषा॑णौ चि॒त्रा इ॒मा वृ॑ष॒भौ पा॑रयि॒ष्णू ।
तौ यो॑क्षे प्रथ॒मो योग॒ आग॑ते॒ याभ्यां॑
जि॒तमसु॑रा॒णां॒ स्व१॒॑र्यत् ॥ १ ॥

These two arms of the mighty ruler are firm and sturdy, powerful, wondrous, mighty and successful. I, the first in rank when emergency arises employ these (arms) by which the strength and vigour of iniquitous persons whatever that be, is conquerred.

आ॒शुः शिशा॑नो वृष॒भो न भी॒मो घ॑नाघ॒नः क्षोभ॑णश्चर्षणी॒नाम् ।
सं॒क्रन्द॑नोऽनिमि॒ष ए॑कवी॒रः श॒तं सेना॑
अजयत् सा॒कमिन्द्रः॑ ॥ २ ॥

Indra, the mighty ruler is quick in (action and decision), sharp in undetrstanding, as dreadful as bull, one who causes massacre, and is agitator of the people. He is thrower of challenge (on the counter-parts) always vigilant, and the one sole hero. He subdues the hundred hosts together.

सं॒क्रन्द॑नेनानिमि॒षेण॑ जि॒ष्णुना॑ऽयो॒ध्येन॑ दुश्च्यव॒नेन॑ धृ॒ष्णुना॑ ।
तदिन्द्रे॑ण जयत॒ तत् स॑हध्वं॒ युधो॑
नर॒ इषु॑हस्तेन॒ वृष्णा॑ ॥ ३ ॥

O heroes engaged in battle, you conquer the besieged contry and vanquish it in the combat by Indra, the mighty ruler who shouts hurling challenges, who is wachful on aflairs, who is victor, who is incombative, who is hard to over throw whom none can vanquish, who is mighty and who has arrows in his arms.

स इषुहस्तैः स निषङ्गिभिर्वशी संस्रष्टा स युध इन्द्रो गणेन ।
संसृष्टजित् सोमपा बाहुशर्ध्यु१ग्रधन्वा
प्रतिहिताभिरस्ता ॥ ४ ॥

He the mighty ruler rules with the men who carry shafts and quivers. He has control over him and his kingdom, he is fighter of battles with the group of heroes, he is the conquerror of hosts, he drinks juice of the herbs, he brings down the foes with his arms, he is equipped with mighty bows and he shoots with the well-aimed arrows.

बलविज्ञायः स्थविरः प्रवीरः सहस्वान् वाजी सहमान उग्रः ।
अभिवीरो अभिषत्वा सहोजिज्जैत्रमिन्द्र
रथमा तिष्ठ गोविदंन् ॥ ५ ॥

He is conspicious by his strngth, sturedy great fighter mighty fierce, victorious and all subduing. O mighty ruler, you possess in an overcoming might, having your brave fighters, making strategies, over-powering others with might and winning the statesmen and priests mount this chariot of victory.

इमं वीरमनु हर्षध्वमुग्रमिन्द्रं सखायो अनु सं रभध्वम् ।
ग्रामजितं गोजितं वज्रबाहुं जयन्तमज्म
प्रमृणन्तमोजसा ॥ ६ ॥

O Comrades' you show your pleasure and respect for and co-operate with Indra the mighty ruler who is vigorous, hero, who conquers the troops, who has in his control all his organs, whose arms hold the lethal weapon, who quells an army and with might destroys it.

अभि गोत्राणि सहसा गाहमानोऽदाय उग्रः शतमन्युरिन्द्रः ।
दुश्च्यवनः पृतनाषाडयोध्योऽस्माकं
सेना अवतु प्र युत्सु ॥ ७ ॥

May Indra, the ruler the piercing the troop of foes with great vigour becoming pitiless dreadful, wild with great anger and anxeties, unshaken, resistless and victor in fight, protect our armies in battle.

बृहस्पते परि दीया रथेन रक्षोहामित्राँ अपबाधमानः ।
प्रभञ्जञ्छत्रून् प्रमृणन्नमित्रानस्माकमेध्यविता
तनूनाम् ॥ ८ ॥

O Brihaspati, the master of grand army, you as slayer of wickeds, throwing away our foemen, crushing enemies, and destroying them who create hostility with us, fly hither with your chariot and and become the protector of our bodies.

इन्द्र एषां नेता बृहस्पतिर्दक्षिणा यज्ञः पुर एतु सोमः ।
देवसेनानामभिभञ्जतीनां, जयन्तीनां
मरुतो यन्तु मध्ये ॥ ९ ॥

Let the ruler be the leader or guide of these men of army, let the master of, grand army be in their right, the intention of unselfishness precede them and Soma, the commanding authority walk infront of them. May the men march in fore-front of the armies of *Devas*, the men desiring victory, which crush and demolish the hosts of encounter.

इन्द्रस्य वृष्णो वरुणस्य राज्ञ आदित्यानां मरुतां शर्ध उग्रम् ।
महामनसां भुवनच्यवानां घोषो
देवानां जयतामुदस्थात् ॥ १० ॥

Let the strength of the strong rule, the brilliant commanding authority and the men of undivided will and wisdom be tremendously vigorous. Let the shouts of victorious well-

trained men who are enthusiastic in their feats and who cause the world to tremble rouse up.

अस्माकमिन्द्रः समृतेषु ध्वजेष्वस्माकं या इषवस्ता जयन्तु ।
अस्माकं वीरा उत्तरे भवन्त्वस्मान्
देवासोऽवता हवेषु ॥ ११ ॥

May Indra, the mighty ruler protect us when our flags meet together, whatever are our arrows may be victorious, may our brave men in battle-field prevail and may all the men and masters of army protect us in battles.

सू० १४ ।। ऋषिः—अथर्वा ।। देवता—द्यावापृथिव्यौ ।। छन्दः—त्रिष्टुप्

HYMN 14

Seer—Atharva. Subject-matter—Dyava-Prithivyau-Metre-Tristup.

इदमुच्छ्रेयोऽवसानमागां शिवे मे द्यावापृथिवी अभूताम् ।
असपत्नाः प्रदिशो मे भवन्तु न वै त्वा द्विष्मो
अभयं नो अस्तु ॥ १ ॥

May I attain this high resting place the *Sumum Bonum* of life, may the heaven and earth be favourable to me and may all the quarters be without foes for me. O, man, we do not hate you and let there be security and safety for us.

सू० १५ ।। ऋषिः—अथर्वा ।। देवता—१-४ इन्द्रः; ५, ६ मन्त्रोक्ताः ।। छन्दः—१ पथ्याबृहती; २, ५ जगती; ३ विराट् पथ्या पङ्क्तिः; ४, ६ त्रिष्टुप् ।।

HYMN 15

Seer—Atharva. Subject-matter—1-4 Indrah, 5, 6, as described in the verses. Metre-1 Pathya Brihati ; 2, 5 Jagati ; 3 Virat Pathya Panktih ; 4, 6 Tristup.

यत इन्द्र भयामहे ततो नो अभयं कृधि ।
मघवञ्छग्धि तव त्वं न ऊतिभिर्वि द्विषो
वि मृधो जहि ॥ १ ॥

O Indra (Almight God), you make us secure and safe from that from whom and where any fear is likely to come to us. O Maghvan; you are capable of doing so. You by your succours drive away our dangerous internal enemies (the passion, aversion, etc.).

इन्द्रं वयमनूराधं हवामहेऽनु राध्यास्म द्विपदा चतुष्पदा ।
मा नः सेना अररुषीरुप गुर्विषूचीरिन्द्र
द्रुहो वि नाशय ॥ २ ॥

We pray Indra, the Almighty God to whom the worship is due. May we be prosperous with bipeds and quadrupeds. Let not the cruel hosts of foemen approach us. O Lord, Almighty, destroy these various hating powers.

इन्द्रस्त्रातोत वृत्रहा परस्फानो वरेण्यः ।
स रक्षिता चरमतः स मध्यतः स पश्चात्
स पुरस्तान्नो अस्तु ॥ ३ ॥

May Indra, the Almighty God, who is the destroyer of all calamities, the protector of all from troubles and is the preserver and supreme one, be our protector from the end, from the centre, from behind and from the front.

उरुं नो लोकमनु नेषि विद्वान्त्स्व१र्यज्ज्योतिरभयं स्वस्ति ।
उग्रा त इन्द्र स्थविरस्य बाहू उप
क्षयेम शरणा बृहन्ता ॥ ४ ॥

O Almighty God, you the omnipresent, lead us to the state where raigns light, security and happiness. O Lord (the powers of preservation and protection the Bahus) of mighty

you and may we live happily taking them as our great shelters.

अभयं नः करत्यन्तरिक्षमभयं द्यावापृथिवी उभे इमे ।
अभयं पश्चादभयं पुरस्तादुत्तरादधरादभयं नो अस्तु ॥ ५ ॥

May the atmosphere give us peace and safety and may both these heaven and the earth be secure for us, may we be free from danger from west and east and may there be no fear for us from north and south.

अभयं मित्रादभयममित्रादभयं ज्ञातादभयं परोक्षात् ।
अभयं नक्तमभयं दिवा नः सर्वा आशा
मम मित्रं भवन्तु ॥ ६ ॥

May we be fearless of our friends, and even of those who are unfriendly to us, may we never fall in dread of whom we know and even of those whom we do not know, may we remain free from any apprehension by night and in the day time, and may all the quarters be friendly to us.

सू०१६ ॥ ऋषिः— अथर्वा ॥ देवता—मन्त्रोक्ताः ॥ छन्दः—१ अनुष्टुप्; २ सप्तपदा बृहतीगर्भातिशक्वरी ॥

HYMN 16

Seer—Atharva. Subject-matter as described in the verses. Metre 1, Anustup ; 2, Saptapada Brihatigarbha Atishakvari.

असपत्नं पुरस्तात् पश्चान्नो अभयं कृतम् ।
सविता मा दक्षिणत उत्तरान्मा शचीपतिः ॥ १ ॥

Our front is free from foes and there has been done without danger our bind quarter. Savitar, the creator of universe has made me secure from south and *Shachipatih*, the master of power and wisdom (the king) has made me safe from north.

दिवो मादित्या रक्षन्तु भूम्या रक्षन्त्वग्नयः ।
इन्द्राग्नी रक्षतां मा पुरस्तादश्विनावभितः शर्म यच्छताम् ।
तिरश्चीनघ्न्या रक्षतु जातवेदा भूतकृतो
मे सर्वतः सन्तु वर्म ॥ २ ॥

May Adityas, the 12 months of one year protect me from heaven, may the fires protect us from the earth, may electricity and fire keep me safe from the front, may the sun and moon give us pleasure from all sides. May the man of knowledge protect the creatures of animal kingdom which are not killable and may the powers creating the organic and inorganic creation be my armour from all sides.

सू० १७ ॥ ऋषिः—अथर्वा ॥ देवता—मन्त्रोक्ताः ॥ छन्दः—१-४, ८ जगती; ५, ७, १० अतिजगती; ६ भुरिग् जगती; ९ पञ्चपदाऽतिशक्वरी ॥

HYMN 17

Seer—Atharva. Snbject-matter—as described in the verses. Metre-1-4, 8 Jagati ; 5, 7, 10, Atijagati ; 6 Bhurig Jagati ; 9 Panchapada Atishakvari.

अग्निर्मा पातु वसुभिः पुरस्तात् तस्मिन् क्रमे तस्मिञ्छ्रये
तां पुरं प्रैमि । स मा रक्षतु स मा गोपायतु
तस्मा आत्मानं परि ददे स्वाहा ॥ १ ॥

Agni, the self-refulgent God guard me with the *Vasus* (the light Vasus) from east. I walk in Him, I rest in and I seek this place for refuge (in Him). May He protect me, may He preserve me and I surrender soul to Him. *Svaha*' (i.e.) this is my appreciation.

वायुर्मान्तरिक्षेणैतस्या दिशः पातु तस्मिन् क्रमे तस्मिञ्छ्रये
तां पुरं प्रैमि । स मा रक्षतु स मा गोपायतु
तस्मा आत्मानं परि ददे स्वाहा ॥ २ ॥

Vayu, the All-pervading God guard me with firmament from this region. (the east)......... soul to Him.........appreciation.

सोमो मा रुद्रैर्दक्षिणाया दिशः पातु तस्मिन् क्रमे तस्मिञ्छ्रये तां पुरं प्रैमि । स मा रक्षतु स मा गोपायतु तस्मा आत्मानं परि ददे स्वाहा ॥ ३ ॥

Soma, the All-inspiring God guard me with *Rudras* (the eleven Rudras) from south........... soul to Him.............. appreciation.

वरुणो मादित्यैरेतस्या दिशः पातु तस्मिन् क्रमे तस्मिञ्छ्रये तां पुरं प्रैमि । स मा रक्षतु स मा गोपायतु तस्मा आत्मानं परि ददे स्वाहा ॥ ४ ॥

Varuna, God to whom all worship is due guard me with Adityas (the twelve Adityas) from this region (the south) ....soul to Him......... appreciation.

सूर्यो मा द्यावापृथिवीभ्यां प्रतीच्या दिशः पातु तस्मिन् क्रमे तस्मिञ्छ्रये तां पुरं प्रैमि । स मा रक्षतु स मा गोपायतु तस्मा आत्मानं परि ददे स्वाहा ॥ ५ ॥

Surya, the All-impelling God guard me with heavenly region and earth from west.........soul to Him.........appreciation.

आपो मौषधीमतीरेतस्या दिशः पान्तु तासु क्रमे तासु श्रये तां पुरं प्रैमि । ता मा रक्षन्तु ता मा गोपायन्तु ताभ्य आत्मानं परि ददे स्वाहा ॥ ६ ॥

Apah, the All-pervading God guard with the juices of herbacious plants from this region (west) .... soul to Him .... appreciation.

विश्वकर्मा मा सप्तऋषिभिरुदीच्या दिशः पातु तस्मिन्
क्रमे तस्मिञ्छ्रये तां पुरं प्रैमि । स मा रक्षतु स मा
गोपायतु तस्मा आत्मानं परि ददे स्वाहा ॥ ७ ॥

Vishvakarman, God who performs the multifarious activities of the universe guard me with seven Rishis from the north .... soul to Him......... appreciation.

इन्द्रो मा मरुत्वानेतस्या दिशः पातु तस्मिन् क्रमे तस्मिञ्छ्रये
तां पुरं प्रैमि । स मा रक्षतु स मा
गोपायतु तस्मा आत्मानं परि ददे स्वाहा ॥ ८ ॥

Indra, the Almighty God guard me with Marutas from this region (Narth) ....soul to Him.........appreciation.

प्रजापतिर्मा प्रजननवान्त्सह प्रतिष्ठाया ध्रुवाया दिशः
पातु तस्मिन् क्रमे तस्मिञ्छ्रये तां पुरं प्रैमि ।
स मा रक्षतु स मा गोपायतु तस्मा आत्मानं
परि ददे स्वाहा ॥ ९ ॥

Prajapati, the Lord of creation endowed with creative powers guard me with Pratishtha, the earth from region below...... soul to Him.........appreciation.

बृहस्पतिर्मा विश्वैर्देवैरूर्ध्वाया दिशः पातु तस्मिन्
क्रमे तस्मिञ्छ्रये तां पुरं प्रैमि । स मा रक्षतु स मा गोपायतु
तस्मा आत्मानं परि ददे स्वाहा ॥ १० ॥

Brihaspati, God who is master of all the grand worlds, guard, me with the Vishvedevas from the region above. I walk in Him, I rest in him and I seek this place for refuge (in Him),

May He protect me, may He preserve me and I surrender soul to Him. Svaha (i. e.) this is my appreciation.

सू० १८ ॥ ऋषिः—अथर्वा ॥ देवता—मन्त्रोक्ताः छन्दः—१, ८ साम्नी त्रिष्टुप्; २-४, ६ आर्च्यनुष्टुप्; ५ सम्राड् (?, स्वराड्) आर्च्यनुष्टुप्; ७, ९, १० प्राजापत्या त्रिष्टुप्; (सर्वा द्विपदाः) ॥

HYMN 18

Seer—Atharva. Subject-matter—as described in the verses. Metre-1, 8 Samni Tristup ; 2-4, 6 Archyanustup ; 5 Samrad (Svarad) Archyanustup, 7, 9, 10, Prajapatya Tristup (Sarva Dvipada).

अग्निं ते वसुवन्तमृच्छन्तु ।
ये माघायवः प्राच्या दिशोऽभिदासात् ॥ १ ॥

Let those mischief—mongers who harrass me from the east surrender them to self-refulgent God followed by Vasus.

वायुं तेऽन्तरिक्षवन्तमृच्छन्तु ।
ये माघायव एतस्या दिशोऽभिदासात् ॥ २ ॥

Let those micchief-mongers who..............from this region (east).........All-pervading God with firmament.

सोमं ते रुद्रवन्तमृच्छन्तु ।
ये माघायवो दक्षिणाया दिशोऽभिदासात् ॥ ३ ॥

Let those mischief-mongers.........from south.........the All-creating God accompanied by Rudras.

वरुणं त आदित्यवन्तमृच्छन्तु ।
ये माघायव एतस्या दिशोऽभिदासात् ॥ ४ ॥

Let those.........from this region (South)...........God whom all worships are due, incorporated with Aditya.

सूर्यं ते द्यावापृथिवीवन्तमृच्छन्तु ।
ये माघायवः प्रतीच्या दिशोऽभिदासात् ॥ ५ ॥

Let those.........from west.........All-implelling God connected with heaven and the earth.

अपस्त ओषधीमतीमृच्छन्तु ।
ये माघायव एतस्या दिशोऽभिदासात् ॥ ६ ॥

Let those..........from this region (west)...........omnipresent God who possesses all sorts of juice of herbacious plants.

विश्वकर्माणं ते सप्तऋषिवन्तमृच्छन्तु ।
ये माघायव उदीच्या दिशोऽभिदासात् ॥ ७ ॥

Let those...........from north...........God whose grand performance is this universe linked with seven Rishis.

इन्द्रं ते मरुत्वन्तमृच्छन्तु ।
ये माघायव एतस्या दिशोऽभिदासात् ॥ ८ ॥

Let...........from this region (north).........to Almighty God with Maruta.

प्रजापतिं ते प्रजननवन्तमृच्छन्तु ।
ये माघायवो ध्रुवाया दिशोऽभिदासात् ॥ ९ ॥

Let.........from the region below.........the Lord of creation endowed with creative powers.

बृहस्पतिं ते विश्वदेववन्तमृच्छन्तु ।
ये माघायव ऊर्ध्वाया दिशोऽभिदासात् ॥ १० ॥

Let those mischief-mongers who harrass me from the region above surrender them to God who is the master of all grand world, with the Vishvedevas.

सू०१९ ॥ ऋषिः—अथर्वा ॥ देवता—मन्त्रोक्ताः ॥ छन्दः—१, ३, ९ भुरिग्बृहती; २, ४-८, ११ अनुष्टुब्गर्भा पङ्क्तिः; १० स्वराट् पङ्क्तिः ॥

HYMN 19

Seer—Atharva. Subject-matter—as described in the verses. Metre-1, 3, 9 Bhurig Brihati ; 2, 4, 8, 11 Anustub-garbha Panktih ; 13 Svard Panktih.

मित्रः पृथिव्योदक्रामत् तां पुरं प्र णयामि वः ।
तामा विशत तां प्र विशत सा वः
शर्म च वर्म च यच्छतु ॥ १ ॥

Mitra, the king who is friend of all rises up with the earth and its people and to that fort of shelter I lead you. You enter into it, occupy it. Let it give you protection and defence.

वायुरन्तरिक्षेणोदक्रामत् तां पुरं प्र णयामि वः ।
तामा विशत तां प्र विशत सा वः
शर्म च वर्म च यच्छतु ॥ २ ॥

Vayu, the Air rises with firmament and to.........defence.

सूर्यो दिवोदक्रामत् तां पुरं प्र णयामि वः ।
तामा विशत तां प्र विशत सा वः
शर्म च वर्म च यच्छतु ॥ ३ ॥

Surya, the sun rises heavenly region and to.........defence.

चन्द्रमा नक्षत्रैरुदक्रामत् तां पुरं प्र णयामि वः ।
तामा विशत तां प्र विशत सा वः
शर्म च वर्म च यच्छतु ॥ ४ ॥

Chandrama, the moon rises with the constellation and to ....defence.

सोम ओषधीभिरुदक्रामत् तां पुरं प्र णयामि वः ।
तामा विशत तां प्र विशत सा वः
शर्म च वर्म च यच्छतु ॥ ५ ॥

Soma rises with the herbs and to.........defence.

यज्ञो दक्षिणाभिरुदक्रामत् तां पुरं प्र णयामि वः ।
तामा विशत तां प्र विशत सा वः
शर्म च वर्म च यच्छतु ॥ ६ ॥

Yajna rises with remuneration of priests and to..............
defence.

समुद्रो नदीभिरुदक्रामत् तां पुरं प्र णयामि वः ।
तामा विशत तां प्र विशत सा वः
शर्म च वर्म च यच्छतु ॥ ७ ॥

The ocean rises with the rivers and to.........defence.

ब्रह्म ब्रह्मचारिभिरुदक्रामत् तां पुरं प्र णयामि वः ।
तामा विशत तां प्र विशत सा वः
शर्म च वर्म च यच्छतु ॥ ८ ॥

Brahma, the vedic knowledge rises with Brahmacharins, the celibates and to.........defence.

इन्द्रो वीर्ये३णोदक्रामत् तां पुरं प्र णयामि वः ।
तामा विशत तां प्र विशत सा वः
शर्म च वर्म च यच्छतु ॥ ९ ॥

Indra, the All-pervading cosmic electricity rises with force and to.........defence.

देवा अमृतेनोदक्रामंस्तां पुरं प्र णयामि वः ।
तामा विशत तां प्र विशत सा वः
शर्म च वर्म च यच्छतु ॥ १० ॥

The learned man rises with the sense of immortality and to ....defence.

प्रजापतिः प्रजाभिरुदक्रामत् तां पुरं प्र णयामि वः ।
तामा विशत तां प्र विशत सा वः
शर्म च वर्म च यच्छतु ॥ ११ ॥

The Lord of the creation rises with the creatures and to that fort of shelter I lead you. You enter it and occupy it. Let it give you protection and defence.

सू० २० ॥ ऋषिः—अथर्वा ॥ देवता—मन्त्रोक्ताः ॥ छन्दः—१ त्रिष्टुप्; २ जगती; ३ पुरस्ताद् बृहती; ४ अनुष्टुब्गर्भा त्रिष्टुप् ॥

HYMN 20

Seer-Angirah. Subject-matter—as described in the verses. Metre—1 Tristup ; 2 Jagati, 3 Purastad Brihati ; 4 Anustubgarbha Tristup.

अप न्यधुः पौरुषेयं वधं यमिन्द्राग्नी धाता सविता बृहस्पतिः
सोमो राजा वरुणो अश्विना यमः
पूषास्मान् परि पातु मृत्योः ॥ १ ॥

Let electricity and fire, air, sun, cloud, soma, the king of herbs, water, day and night, the time and the constructive power of nature become the means of protecting up from that fatal weapon which causes death and which is concerned with the slaughter of men and which people keep hidden.

यानि चकार भुवनस्य यस्पतिः प्रजापतिर्मातरिश्वा प्रजाभ्यः ।
प्रदिशो यानि वसते दिशश्च तानि
मे वर्माणि बहुलानि सन्तु ॥ २ ॥

Let those defending means which the Lord of the creatures who is the master of the universe and who is pervading the matter and whole space, makes for the subject and which cover the quarters and sub-quarters, become various kind of defence.

यत् ते तनूष्वनंह्यन्त देवा द्युराजयो देहिनः ।
इन्द्रो यच्चक्रे वर्म तदस्मान् पातु विश्वतः ॥ ३ ॥

Let that means of protection which the corporeal learned refulgent with kuowledge bind on your bodies, O man, and which the mighty king makes his armour, protect us from all sides.

वर्म मे द्यावापृथिवी वर्माहर्वर्म सूर्यः ।
वर्म मे विश्वे देवाः क्रन् मा मा
प्रापत् प्रतीचिका ॥ ४ ॥

My defending means are the heaven and earth, my shield is day and my defence is sun. All the natural forces have been made shield for me. Let not calamities fall on me.

सू०२१ ॥ ऋषिः—ब्रह्मा ॥ देवता—छन्दांसि ॥ छन्दः—द्विपदा साम्नी बृहती (एकावसाना) ॥

HYMN 21

Seer—Brahma. Subject-matter—as deseribed in the verses. Metre 1 Dvipada Samni Brihati (Ekavasana).

गायत्र्यु१ष्णिगनुष्टुब् बृहती पङ्क्तिस्त्रिष्टुब् जगत्यै ॥ १ ॥

O Man of aptitude, know these vedic metres. Gayatri ; Ushnik ; Anustup ; Brihati ; Panktih : Tristup and Jagati.

सू० २२ ॥ ऋषिः—अङ्गिराः ॥ देवता—मन्त्रोक्ताः ॥ छन्दः—१ साम्न्युष्णिक्; २, ६, १४-१६ २० दैवी पङ्क्तिः; ३, १९ प्राजापत्या गायत्री; ४, ७; ११, १७ दैवी जगती; ५, १२, १३ दैवी त्रिष्टुप्, ८-१० आसुरी जगती; १८ आसुर्यनुष्टुप्; २१ चतुष्पदा त्रिष्टुप् ॥

HYMN 22

Seer—Angirah, Subject-matter—as described in the verses. Metre-1 Samnyushnik, 2, 6, 14-16, 20 Daivi Panktih; 3, 19, Prajapatya Gayatri ; 4, 7, 11, 17 Daivi Jagati ; 5, 12, 13 Daivi Tristup, 8-10 Asuri Jagati ; 18 Asuryanustup ; 21 Chatuspada.

आङ्गिरसानामाद्यैः पञ्चानुवाकैः स्वाहा ॥ १ ॥

O Man. attain knowledge through the important five inculcating sets of verses concerned with fire and its various properties and appreciat it.

षष्ठाय स्वाहा ॥ २ ॥

Through the sixth and appreciate it.

सप्तमाष्टमाभ्यां स्वाहा ॥ ३ ॥

Through the seventh and eighth and hail it.

नीलनखेभ्यः स्वाहा ॥ ४ ॥

Through the set of verses indicating aspect of speech and knowledge.

हरितेभ्यः स्वाहा ॥ ५ ॥

Through the verses concerned with herbs etc. and appreciate it.

क्षुद्रेभ्यः स्वाहा ॥ ६ ॥

Acquire knowledge of rare elements and appreciate them.

पर्यायिकेभ्यः स्वाहा ॥ ७ ॥

Attain knowledge of the orders in the world and appreciate them.

प्रथमेभ्यः शङ्खेभ्यः स्वाहा ॥ ८ ॥

Attain the knowledge of first Qualities of happiness and prosperity and appreciate them.

द्वितीयेभ्यः शङ्खेभ्यः स्वाहा ॥ ९ ॥

Attain the knowledge of second qualities of happiness and prosperity and appreciate them.

तृतीयेभ्यः शङ्खेभ्यः स्वाहा ॥ १० ॥

Attain knowledge of third qualities of happiness and prosperity and appreciate them.

उपोत्तमेभ्यः स्वाहा ॥ ११ ॥

Attain the knowledge of penultimates of orderly things and appreciate them,

उत्तमेभ्यः स्वाहा ॥ १२ ॥

Attain the knowledge of excellent things and appreciate them.

उत्तरेभ्यः स्वाहा ॥ १३ ॥

Attain the knowledge of those which are the middle ones and appreciate them.

ऋषिभ्यः स्वाहा ॥ १४ ॥

Attain the knowledge of the Rishis, the elements of primitive state of cosmos and appreciate them.

शिखिभ्यः स्वाहा ॥ १५ ॥

Attain the knowledge of the fires concerned with their flames and appreciate them.

गणेभ्यः स्वाहा ॥ १६ ॥

Attain the knowledge of groups in wordly order and society and appreciate them.

महागणेभ्यः स्वाहा ॥ १७ ॥

Attain the knowledge great groups of the world and appreciate them.

सर्वेभ्योऽङ्गिरोभ्यो विदगणेभ्यः स्वाहा ॥ १८ ॥

Attain the knowledge of all the parts of body and the groups of their knowledge and appreciate them.

पृथक्सहस्राभ्यां स्वाहा ॥ १९ ॥

Attain the knowledge of what is separate from all and Sahasra, the universe and appreciate.

ब्रह्मणे स्वाहा ॥ २० ॥

Attain knowledge or Suprem Being and appreciate.

ब्रह्मज्येष्ठा संभृता वीर्याणि ब्रह्माग्रे ज्येष्ठं दिवमा ततान ।
भूतानां ब्रह्मा प्रथमोत जज्ञे तेनार्हति
ब्रह्मणा स्पर्धितुं कः ॥ २१ ॥

The powers accumulated in the world are surmounted by the Brahman, the Supreme Being, the All-surpassing Supreme Being in the beginning of creation spread the luminous space and Brahma, the Supreme Being is known first amongst all the elements and creatures. Therefore who can stand as rivival of Him, the Supreme Being, i. e. None.

सू०२३ ॥ ऋषिः—अथर्वा ॥ देवता—मन्त्रोक्ता. ॥ छन्दः—१ आसुरी बृहती; २-७, २०, २३, २७ दैवी त्रिष्टुप्; ८, १०-१२, १४-१६ प्राजापत्या गायत्री; १७, १९, २१, २४, २५, २९ दैवी पङ्क्तिः; ९, [१३], १८, [२२], २६, २८ दैवी जगती; [३० चतुष्पदा त्रिष्टुप्] ॥

HYMN 13

Seer—Atharva. Subject-matter-as described in the verses. Meter-1 Asuri Brihati; 2-7-20, 23, 27 Daivi Tristup 8, 10-12, 14-16 Prajapati; 17, 19, 21, 24, 25, 29 Daivi Panktih; 9(13), 18, (22), 26, 28 Daivi Jagati; (30 Chatuspada Tristup)

आथर्वणानां चतुर्ऋचेभ्यः स्वाहा ॥ १ ॥

Let us gain knowledge from the sets of the four verses concerned wiih Atharva, the vital air and apnreciate them.

पञ्चर्चेभ्यः स्वाहा ॥ २ ॥

Let us gain knowledge from the sets of five verses and appreciate them.

षडृचेभ्यः स्वाहा ॥ ३ ॥

Let us gain knowledge from the sets of six verses and appre ciate them.

सप्तर्चेभ्यः स्वाहा ॥ ४ ॥

Let us gain knowledge from the sets of seven verses and appreciate them.

अष्टर्चेभ्यः स्वाहा ॥ ५ ॥

Let us gain knowledge from the sets of eight verse and apppreciate them.

नवर्चेभ्यः स्वाहा ॥ ६ ॥

Let us gain knowledge from the sets of nine verses and appreciate them.

दशर्चेभ्यः स्वाहा ॥ ७ ॥

Let us gain knowledge from the sets of ten verses and appreciate them.

एकादशर्चेभ्यः स्वाहा ॥ ८ ॥

Let us gain knowledge from the sets of eleven verse and appreciate them.

द्वादशर्चेभ्यः स्वाहा ॥ ९ ॥

Let us gain knowledge from thc sets of twelve verses and appreciate them.

त्रयोदशर्चेभ्यः स्वाहा ॥ १० ॥

Let us gain knowledge from the sets of thirteen verses and appreciate them.

चतुर्दशर्चेभ्यः स्वाहा ॥ ११ ॥

Let us gain knowledge from the sets of forteen verses and appreciate them.

पञ्चदशर्चेभ्यः स्वाहा ॥ १२ ॥

Let us gain knowledge from the sets of fifteen verses and appreciate them.

षोडशर्चेभ्यः स्वाहा ॥ १३ ॥

Let us gain knowledge from the sets of sixteen verses and appreciate them.

सप्तदशर्चेभ्यः स्वाहा ॥ १४ ॥

Let us gain knowledge from the sets of seventeen verses and appreciate them.

अष्टादशर्चेभ्यः स्वाहा ॥ १५ ॥

Let us gain knowledge from the sets of eighteen verses and appreciate them.

एकोनविंशतिः स्वाहा ॥ १६ ॥

Let us gain knowledge of number nineteen and its various operative aspects and appreciate them.

विंशतिः स्वाहा ॥ १७ ॥

Let us gain the knowledge of number twenty and its various operative aspects and appreciate them.

महत्काण्डाय स्वाहा ॥ १८ ॥

Let us gain the kaowledge from the grand set up of verses and appreciate them.

तृचेभ्यः स्वाहा ॥ १९ ॥

Let us gain knowledge from triples of verses and appreciate them.

एकर्चेभ्यः स्वाहा ॥ २० ॥

Let us gain knowledge from the sets of one verse and appreciate them.

क्षुद्रेभ्यः स्वाहा ॥ २१ ॥

Let us gain knowledge from the verses concerned with the infinitesimal substances and appreciate them.

एकानृचेभ्यः स्वाहा ॥ २२ ॥

Let us gain knowledge from the set of verses other than the enlogizing ones and appreciate them.

रोहितेभ्यः स्वाहा ॥ २३ ॥

Let us gain knowledge of red rays and appreciate them.

सूर्याभ्यां स्वाहा ॥ २४ ॥

Let us gain knowledge of two *Suryas*, the two down and appreciate them.

व्रात्याभ्यां स्वाहा ॥ २५ ॥

Let us gain the knowledge of two entities of inviolable discipline i. e. God and material cause of the universe and appreciate them.

प्राजापत्याभ्यां स्वाहा ॥ २६ ॥

Let us gain knowledge of *Prajapatya*, the heaven and earth and appreciate them.

विषासह्यै स्वाहा ॥ २७ ॥

Let us gain knowledge of the victorious power and appreciate it.

मङ्गलिकेभ्यः स्वाहा ॥ २८ ॥

Let us gain the knowledge of the verses concerned with the verses of applied auspicious work and appreciate them.

ब्रह्मणे स्वाहा ॥ २९ ॥

Let us gain the knowledge of universe and appreciate it.

ब्रह्मज्येष्ठा संभृता वीर्याणि ब्रह्माग्रे ज्येष्ठं दिवमा ततान ।
भूतानां ब्रह्मा प्रथमोत जज्ञे तेनार्हति
ब्रह्मणा स्पर्धितुं कः ॥ ३० ॥

Whatever are the subsisting powers are surpassed by Brahman. The All-surpassing Supreme Powers in the beginning of cereation spread out vedic speech (Divam). He as the *Brahman*, the Supreme Efficiant cause is known first of all the *Bhutas*, the material substances combined with energy. who can prove to be parelele of Brahmna ? In fact no one

सू० २४ ॥ ऋषिः—अथर्वा ॥ देवता—मन्त्रोक्ताः ॥ छन्दः—१-३ अनुष्टुप्; ४-६, ८ त्रिष्टुप्; ७ त्रिपदाऽऽर्षी गायत्री ॥

HYMN 24

Seer—Atharva. Subject-matter-as described in the verses. Metre—1.3 Anustup. 4-6. 8 Tristup; 7 Tripada Arshi Gayatri.

येने देवं सवितारं परि देवा अधारयन् ।
तेनेमं ब्रह्मणस्पते परि राष्ट्राय धत्तन ॥ १ ॥

O Brahmanaspati (the master of Vedic speech) you invest for royal insignia or sway this man in the way by which the learned men invest the brilliant man of construciive geneus.

परीममिन्द्रमायुषे महे क्षत्राय धत्तन ।
यथैनं जरसे नयां ज्योक् क्षत्रेऽधि जागरत् ॥ २ ॥

O Ye learned men, you invest this mighty men for long life and for great regal power. So that I, the priest lead him for mature age and he may be wachful and active in ruling the kingdom for long.

परीमं सोममायुषे महे श्रोत्राय धत्तन ।
यथैनं जरसे नयां ज्योक् श्रोत्रेऽधि जागरत् ॥ ३ ॥

O Ye learned men, you invest this *Soma* (inspiring one) for long life and great power of hearing the subjects' problems. So that I, the priest lead him for mature life and he may be watchful and active in ruling the kingdom for long.

परि धत्त धत्त नो वर्चसेमं जरामृत्युं कृणुत दीर्घमायुः ।
बृहस्पतिः प्रायच्छद् वास एतत् सोमाय
राज्ञे परिधातवा उ ॥ ४ ॥

O Ye men, surround him, cover him with all splendour make him live long and death come him after old age, the full maturity. The master of the Vedas present garment to inspiring king shining amongst all to wrap about him.

जरां सु गच्छ परि धत्स्व वासो भवा
गृष्टीनामभिशस्तिपा उ । शतं च जीव शरदः
पुरूची रायश्च पोषमुपसंव्ययस्व ॥ ५ ॥

O King, advance to mature age, cloth your mantle and become guard of us, the subjects from the troubles. You live hundred full plenteous autumns and wrap you in wealth and prosperity.

परीदं वासो अधिथाः स्वस्तयेऽभूर्वापीनामभिशस्तिपा उं ।
शतं च जीव शरदः पुरूचीर्वसूनि
चारुर्वि भजासि जीवन् ॥ ६ ॥

O King, you wrap you in this garment and becoming the guard from troubles be for the well-being of the peasants. You live for hundred full and plenteous autumns and enrich you with wealth aad prosperity and living fairly distribute wealth to subjects.

योगेयोगे तवस्तरं वाजेवाजे हवामहे ।
सखाय इन्द्रमूतये ॥ ७ ॥

O fellow men, we in every need and in every fray call for our protection the king who is mightest of all.

हिरण्यवर्णो अजरः सुवीरो जरामृत्युः प्रजया सं विशस्व ।
तदग्निराह तदु सोम आह बृहस्पतिः
सविता तदिन्द्रः ॥ ८ ॥

O King, you shining like gold, free from oldness, blessed with heroes and resisting death to come after full old age dwell with subject. This says Agni, the teacher refulgent with knowledge, this says soma, the man giving inspiration, this says Brihaspati, the master of vedic knowledge, this says savitar, the All creating God and this says Indrah, the mighty master of Army.

सू० २५ ॥ ऋषि:—गोपथ: ॥ देवता—वाजी ॥ छन्द:—अनुष्टुप् ॥

HYMN 25

Seer—Gopathah. Subject matter–Vaji. Metre- Anu-Stup.

अश्रान्तस्य त्वा मनसा युनज्मि प्रथमस्य च ।
उत्कूलमुद्वहो भवोदुह्य प्रति धावतात् ॥ १ ॥

O mighty man, I yoke you (with the tremendous job of ruling the subject) with the spirit of the man iudefatigable ever and first in the rank. You, the bearer of this responsibility over-coming the mount of difficulties and you advance on your path with speed bearing this heavy weight.

सू० २६ ॥ ऋषिः—अथर्वा ॥ देवता—अग्निः, हिरण्यम ॥ छन्दः—१, २ त्रिष्टुप्; ३ अनुष्टुप्; ४ पथ्या पङ्क्तिः ॥

HYMN 26

Seer—Atharva. Subject-matter-Agni, Hiranyam; Metre 1-2, Tristup; 3. Anustup; 4 Pathyapanktih.

अग्नेः प्रजातं परि यद्धिरण्यममृतं दध्रे अधि मर्त्येषु ।
य एनद् वेद स इदेनमर्हति जरामृत्युर्भवति
यो बिभर्ति ॥ १ ॥

The gold which is produced by the process of fire (Gold chloride) used in the men retain immortality (the life) Only he who knows and obtains deserves to use it. He who uses it dies after maturity.

यद्धिरण्यं सूर्येण सुवर्णं प्रजावन्तो मनवः पूर्व ईषिरे ।
तत् त्वा चन्द्रं वर्चसा सं सृजत्यायुष्मान्
भवति यो बिभर्ति ॥ २ ॥

O man, that gold shining and pleasing which through the light of sun look full of splendour and which is longed by the men of accomplishment with their children and men, make you enriched with splendour and vigour. He who takes it into use lives long.

आयुषे त्वा वर्चसे त्वौजसे च बलाय च ।

यथा हिरण्यतेजसा विभासासि जनाँ अनु ॥ ३ ॥

O man, let this gold bring long life to you, let it bring splendour to you and let it bring energy for you. So that you may shine in the the people with the brilliancy of gold.

यद् वेद राजा वरुणो वेद देवो बृहस्पतिः ।
इन्द्रो यद् वृत्रहा वेद तत् त आयुष्यं भुवत्
तत् ते वर्चस्यं भुवत् ॥ ४ ॥

Let that gold which is known by the brilliant man of excellent power, which is known by shining Brihaspati, the man endowed with great geneus and which is known by the king who is killer of wickeds, be for your long life and be for your vigour.

सू०२७ ॥ ऋषिः—भृग्वङ्गिराः ॥ देवता—त्रिवृत् ॥ छन्दः—१, २, ४-८, १४ अनुष्टुप्; ३, ९ त्रिष्टुप्; १० जगती (?, त्रिष्टुप्); ११ आर्च्युष्णिक्; १२ आर्च्यनुष्टुप्; १३ साम्नी त्रिष्टुप्; [१५ षट्पदाऽतिशक्वरी]

HYMN 27

Seer—Bhrigvangirah. Subject-matter-Trivrit, Metre-1, 2, 4-8, 14 Anustup; 3,9 Tristup; 10 Jagati (Tristup) 11 Arhcyushuik, 12 Archyanustup, 13 Samani Tristup (15 Shatpada Atishakvari).

गोभिष्ट्वा पात्वृषभो वृषा त्वा पातु वाजिभिः ।
वायुष्ट्वा ब्रह्मणा पात्विन्द्रस्त्वा पात्विन्द्रियैः ॥ १ ॥

O man, let the bull become source of protection with cows, let the stallion protect you with the horses, let the wind guard you with grain and let mighty soul.

सोमस्त्वा पात्वोषधीभिर्नक्षत्रैः पातु सूर्यः ।
माद्भ्यस्त्वा चन्द्रो वृत्रहा वातः प्राणेन रक्षतु ॥ २ ॥

O man, let the *Soma* (group of herbacious plants) protect

you with herbacious plants, let the sun guard you with the stars, let the moon preserve you 'with the months and let the air killing clouds preserve you with the vital air.

तिस्रो दिवस्तिस्रः पृथिवीस्त्रीण्यन्तरिक्षाणि चतुरः समुद्रान् ।
त्रिवृतं स्तोमं त्रिवृत आप आहुस्तास्त्वा
रक्षन्तु त्रिवृता त्रिवृद्भिः ॥ ३ ॥

The heavenly region is called triple, the earth is called triple, the firmament is known triple, the seas are called of four fold, the stoma is triple (locality, vital air and semen) and water is also three fold. Let all these guard you with three fold triplets.

त्रीन्नाकांस्त्रीन् समुद्रांस्त्रीन् ब्रध्नांस्त्रीन् वैष्टपान् ।
त्रीन् मातरिश्वनस्त्रीन्त्सूर्यान् गोप्तृन् कल्पयामि ते ॥ ४ ॥

O man, I appoint for you as the guards;—three Nakas; mother, father and teacher; three samudras; water air and sound; three Bradhavas: the sun in morning, sun in mid-day and the Sun in sun-set on three binding forces: the organ of speech, body and mind; three vistapas: earth, firmament and heaven or three bodies: grass, rare and causal; three Matari shvan Prana, Apana and Udana; three Suryas: the fire, electricits and the sun.

अग्नेश्चन्द्रस्य सूर्यस्य मा प्राणं मायिनो दभन् ॥ ५ ॥

I, the performer of Yajna increasing this fire with praise sprinkle with molten butter. Let not Mayinah, the clouds over-power the vitality of fire, moon and the sun.

मा वः प्राणं मा वोऽपानं मा हरो मायिनो दभन् ।
भ्राजन्तो विश्ववेदसो देवा दैव्येन धावत ॥ ६ ॥

Let not the clouds or over whelming objects over-power the vitality of these (fire, moon and sun) let not over-power their outer function and let these wondrous powers shining with refulgence and possessing all their qualities run their course with marvellous splendour.

प्राणेनाग्निं सं सृजति वातः प्राणेन संहितः ।
प्राणेन विश्वतोमुखं सूर्यं देवा अजनयन् ॥ ७ ॥

God, the creator combines and composes fire with molecule of air, the air itself has been combined with vital breaths and the luminous and wondrous objects of the nature produce through *Prana* the fire, this sun which keep to all in their front.

आयुषायुष्कृतां जीवायुष्मान् जीव मा मृथाः ।
प्राणेनात्मन्वतां जीव मा मृत्योरुदगा वशम् ॥ ८ ॥

O man, you live with the life of the things increasing life, you hold in you your vital breaths and become blessed with lengthened life and you do not die Premature and You live with the breath of the men sound in soul, body etc. and do not be cau ht into the clutches of death.

देवानां निहितं निधिं यमिन्द्रोऽन्वविन्दत् पथिभिर्देवयानैः ।
आपो हिरण्यं जुगुपुस्त्रिवृद्भिस्तास्त्वा
रक्षन्तु त्रिवृता त्रिवृद्भिः ॥ ९ ॥

This gold is that which is the hidden treasure of the luminous natural forces and which *Indra*, the mighty learned men discover by the ways, means and method adopted by men of intelligence and experience and it is that which the waters preserve by their triple powers. Let these waters protect you O man, with triple triplets.

त्रयस्त्रिंशद् देवतास्त्रीणि च वीर्याणि प्रियायमाणा
जुगुपुरप्स्वन्तः । अस्मिश्चन्द्रे अधि
यद्धिरण्यं तेनायं कृणवद् वीर्याणि ॥ १० ॥

By the gold which the thirty three cosmic powers and three vigorous objects, the fire, electricity and sun beams performing the favourable operations preserve in the waters and which ever splendour of gold is in the moon, this man perform the tasks of great ventures.

ये दे॑वा दि॒व्येका॑दश॒ स्थ ते दे॑वासो
ह॒विरि॒दं जु॑षध्वम् ॥ ११ ॥

Let those eleven luminous powers which are present in the heaven grasp this oblatory substance of Yajna.

ये दे॑वा अ॒न्तरि॑क्ष॒ एका॑दश॒
स्थ ते दे॑वासो ह॒विरि॒दं जु॑षध्वम् ॥ १२ ॥

Let those luminous and wondrous objects which are present in the firmament grass this oblatory substance of Yajna.

ये दे॑वाः पृथि॒व्यामेका॑दश॒
स्थ ते दे॑वासो ह॒विरि॒दं जु॑षध्वम् ॥ १३ ॥

Let those eleven wondrous auspicious powers which are present on the earth grasp this oblatory substance of Yajna.

अ॒स॒प॒त्नं पु॒रस्ता॑त् प॒श्चान्नो॒ अभ॑यं कृतम् ।
स॒वि॒ता मा दक्षिण॒त उ॑त्त॒रान्मा॒ शची॒पति॑ः ॥ १४ ॥

Let our front or east be free from foes let my behind side be done dangerless.

दि॒वो मा॑दि॒त्या र॑क्षन्तु॒ भूम्या॑ रक्षन्त्व॒ग्नय॑ः ।
इ॒न्द्रा॒ग्नी र॑क्षतां मा पु॒रस्ता॑द॒श्विना॑व॒भित॒ः शर्म॑ यच्छताम् ।
ति॒र॒श्चीन॒घ्न्या र॑क्षतु जा॒तवे॑दा भू॒तकृ॑तो
मे स॒र्वत॑ः सन्तु॒ वर्म॑ ॥ १५ ॥

Let the Adityas, twelve suns guard from heaven, let fires guard me from the earth, let electricity and fire guard me from east and let the day and night give happiness on all sides. Let the fire present in all the produced objects preserved the kill-able preatures and let the cosmic powers become my defence from all quarters.

सू० २८ ॥ ऋषिः—ब्रह्मा ॥ देवता—दर्भमणिः ॥ छन्दः—अनुष्टुप् ॥

HYMN 28

Seer-Brahma. Subject-matter-Darbhmanih. Metre-Anustup.

N.B. :—In this hymn we come across the Darbha-mani in the verses. Some explain the word as the amulet of Darbha which is not at all plausible. Here Mani is the adjective of *Darbha*. It means "Prasasta, the landable or praiseworthy.

इमं बध्नामि ते मणिं दीर्घायुत्वाय तेजसे ।
दर्भं सपत्नदम्भनं द्विषतस्तपनं हृदः ॥ १ ॥

O man, I bind this excellent *Darbha* grass on you for your long life and splendour. This Drabha is the destroyer of foes and this burns the spirit of the foe-men.

द्विषतस्तापयन् हृदः शत्रूणां तापयन् मनः ।
दुर्हार्दः सर्वांस्त्वं दर्भ घर्मइवाभीन्त्संतापयन् ॥ २ ॥

Let this Darbha burning the spirit of foes and inflaming the mind of enemies, and like heat on every side inflaming them destroy all the evil-hearted men.

घर्मइवाभितपन् दर्भ द्विषतो नितपन् मणे ।
हृदः सपत्नानां भिन्द्धीन्द्रइव विरुजं बलम् ॥ ३ ॥

O men, let this praiseworthy Darbha glowing like heat, burning the spirit of foe men break the heart of the enemies like Indra, the electricity which rend *Bala*, the cloud.

भिन्द्धि दर्भ सपत्नानां हृदयं द्विषतां मणे ।
उद्यन् त्वचमिव भूम्याः शिर एषां वि पातय ॥ ४ ॥

Let this nice Darbha rend the heart of the enemies who bear enmity with me and strike down the head of these enemies as it rising above (sprouting above) cleaves the hard crust of the earth.

भिन्द्धि दर्भ सपत्नान् मे भिन्द्धि मे पृतनायतः ।
भिन्द्धि मे सर्वान् दुर्हार्दो भिन्द्धि मे द्विषतो मणे ॥ ५ ॥

Let this excellent Darbha rend my enemies, let it tear my adversaries, let it pierce all those who have evil hearts for me and let it rend my haters.

छिन्द्धि दर्भ सपत्नान् मे छिन्द्धि मे पृतनायतः ।
छिन्द्धि मे सर्वान् दुर्हार्दश्छिन्द्धि मे द्विषतो मणे ॥ ६ ॥

Let this nice Darbha wound my enemies, let it wound those who bear enemity with me, let it wound all those who have evil-heart for me and it wound my adversaries.

वृश्च दर्भ सपत्नान् मे वृश्च मे पृतनायतः ।
वृश्च मे सर्वान् दुर्हार्दो वृश्च मे द्विषतो मणे ॥ ७ ॥

Let this praiseworthy Darbha tear my enemies, let it tear those who bear enemity with me, let it tear all those who have evil hearts for me and let it tear my adversaries.

कृन्त दर्भ सपत्नान् मे कृन्त मे पृतनायतः ।
कृन्त मे सर्वान् दुर्हार्दः कृन्त मे द्विषतो मणे ॥ ८ ॥

Let the good Darbha hue my foe-men, let it hue those who bear malice with us, let it hue all those who have malignant heart for me and let it hue my adversaries.

पिंश दर्भ सपत्नान् मे पिंश मे पृतनायतः ।
पिंश मे सर्वान् दुर्हार्दः पिंश मे द्विषतो मणे ॥ ९ ॥

Let this good Darbha crush my enemies, let it crush my foe-men, let it crush all those who bear evil hearts for me and let it crush my adversaries.

विध्य दर्भ सपत्नान् मे विध्य मे पृतनायतः ।
विध्य मे सर्वान् दुर्हार्दो विध्य मे द्विषतो मणे ॥ १० ॥

Let this excellent Darbha pierce my foe-men, let it pierce my enemies. let it pierce all those who bear evil hearts for me and let it pierce my adversaries.

सू०२९ ॥ ऋषिः—ब्रह्मा ॥ देवता—दर्भमणिः ॥ छन्दः—अनुष्टुप् ॥

HYMN 29

Seer-Brahma. Subject-matter-Darbha-manih. Metre-Anuṣtup.

निक्ष दर्भ सपत्नान् मे निक्ष मे पृतनायतः ।
निक्ष मे सर्वान् दुर्हार्दो निक्ष मे द्विषतो मणे ॥ १ ॥

Let this nice Darbha pierce my foe-men, let it pierce them who bear malignancy for me, let it pierce all those men who bear evils for me in their hearts and let it pier them who bear malice for me,

तृन्द्धि दर्भ सपत्नान् मे तृन्द्धि मे पृतनायतः ।
तृन्द्धि मे सर्वान् दुर्हार्दस्तृन्द्धि मे द्विषतो मणे ॥ २ ॥

Let this nice Darbha split my foe-men let it split them who bear malignency for me, let it split all those men who bear evils for me in their hearts and let it split them who bear malice for me.

रुन्द्धि दर्भ सपत्नान् मे रुन्द्धि मे पृतनायतः ।
रुन्द्धि मे सर्वान् दुर्हार्दो रुन्द्धि मे द्विषतो मणे ॥ ३ ॥

Let this nice Darbha obstruct my foe-men, let it obstruct them who bear malignancy for me, let it obstruct all those who bear evils for me in their hearts, and let it obstruct those men who bear malice for me.

मृण दर्भ सपत्नान् मे मृण मे पृतनायतः ।
मृण मे सर्वान् दुर्हार्दो मृण मे द्विषतो मणे ॥ ४ ॥

Let this nice Darbha crush my foe-men, let it crush them

who bear malignancy for me, let it crush all those who bear evils for me in their hearts and let it crush them who bear malice for me.

मन्थ दर्भ सपत्नान् मे मन्थ मे पृतनायतः ।
मन्थ मे सर्वान् दुर्हार्दो मन्थ मे द्विषतो मणे ॥ ५ ॥

Let this nice Darbha shake my foe-men, let it shake them who bear malignancy for me, let it shake all those who bear evils for me in their hearts and let it shake those men who bear malice for me.

पिण्ड्ढ दर्भ सपत्नान् मे पिण्ड्ढ मे पृतनायतः ।
पिण्ड्ढ मे सर्वान् दुर्हार्दः पिण्ड्ढ मे द्विषतो मणे ॥ ६ ॥

Let this nice Darbha batter my foe-men, let it batter them who bear evils for me in their hearts and let it batter those men who bear malice for me.

ओष दर्भ सपत्नान् मे ओष मे पृतनायतः ।
ओष मे सर्वान् दुर्हार्द ओष मे द्विषतो मणे ॥ ७ ॥

Let this nice Darbha burn my foe-men, let it burn them who bear malignancy for me. let it burn all those who bear evils for me in their hearts and let it burn those men who bear malice for me.

दह दर्भ सपत्नान् मे दह मे पृतनायतः ।
दह मे सर्वान् दुर्हार्दो दह मे द्विषतो मणे ॥ ८ ॥

Let this nice Dharbha consume my foe-men, let it consume them who bear malignancy for me, let it consume all those who bear evils for me in their hearts and let it consume those men who bear malice for me.

जहि दर्भ सपत्नान् मे जहि मे पृतनायतः ।
जहि मे सर्वान् दुर्हार्दो जहि मे द्विषतो मणे ॥ ९ ॥

Let this Darbha slay my foe-men, let it slay them who bear malignancy for me, let it slay all those who bear evils for

me in their hearts and let it slay those men who bear malice for me.

सू० ३० ॥ ऋषिः—ब्रह्मा ॥ देवता—दर्भमणिः ॥ छन्दः—अनुष्टुप् ॥

HYMN 30

Seer-Brahma. Subject-matter-Darbhamanih. Metre-Anustup.

यत् ते दर्भ जरामृत्युः शतं वर्मसु वर्म ते ।
तेनेमं वर्मिणं कृत्वा सपत्नाञ्जहि वीर्यैः ॥ १ ॥

Let this Darbha making this man armoured with that shield which is its one amongst hundred shields and which guards till death in mature age make him destroy enemies with might.

शतं ते दर्भ वर्माणि सहस्रं वीर्याणि ते ।
तमस्मै विश्वे त्वां देवा जरसे भर्तवा अदुः ॥ २ ॥

This Darbha has hundred shields, it has thousands of power, therefore all the men of learning give to this man for bearing it till old age.

त्वामाहुर्देववर्म त्वां दर्भ ब्रह्मणस्पतिम् ।
त्वामिन्द्रस्याहुर्वर्म त्वं राष्ट्राणि रक्षसि ॥ ३ ॥

To this Darbha people call Devavarma, the shiled given by natural powers, to this people call Brahmanaspati, the vital breath protecting speech, to this they call, the defending force of Indra, the electricity of cloud, and it preserves kingdom of creatures.

सपत्नक्षयणं दर्भ द्विषतस्तपनं हृदः ।
मणिं क्षत्रस्य वर्धनं तनूपानं कृणोमि ते ॥ ४ ॥

I, the medical men make this Darbha for you, O man, the guard of body, the destroyer of diseases, consumer of the

spirit of ailments torturing you and invigorator of protecting powers.

यत् संमुद्रो अभ्यक्रन्दत् पर्जन्यो विद्युता सह ।
ततो हिरण्ययो बिन्दुस्ततो दर्भो अजायत ॥ ५ ॥

When the cloud pouring down water on the earth thundres with lightning the luminous drop comes from it and from this the Darbha springs up.

सू० ३१ ।। ऋषिः—सविता (पुष्टिकामः) ।। देवता—औदुम्बरमणिः ।। छन्दः—१-४, ७-१० अनुष्टुप्; ५, १२ त्रिष्टुप्; ६ विराट् प्रस्तारपङ्क्तिः; ११, १३ पञ्चपदा शक्वरी; १४ विराडास्तारपङ्क्तिः ।।

HYMN 31

Seer-Savitar Pushtikamah. Subject-matter-Audumbar-manih. Metre-1-4, 7-10 Anustup; 5, 12 Tristup; 6 Virat Prastarpanktih; 11, 13 Panchpada Shakvari; 4 Viradastar-Panktih.

औदुम्बरेण मणिना पुष्टिकामाय वेधसा ।
पशूनां सर्वेषां स्फातिं गोष्ठे मे सविता करत् ॥ १ ॥

Let Savitar, the man of creative geneus, in stable of mine who is desirous of nourishment make all the cattle grow with man of wisdom and with the nice *Udumbar* (Ficus Glomerata and its products).

यो नो अग्निर्गार्हपत्यः पशूनामधिपा असत् ।
औदुम्बरो वृषा मणिः स मा सृजतु पुष्ट्या ॥ २ ॥

Let that nice strong Udumbar which as the fire of our house-hold becomes preserver of cattle furnish me with prosperity.

करीषिणीं फलवतीं स्वधामिरां च नो गृहे ।
औदुम्बरस्य तेजसा धाता पुष्टिं दधातु मे ॥ ३ ॥

May Dhatar, the All-subsisting God give in our houses the

grain and the land full of fruits and cow-droppings. He may give me nourishing food with the power of Udumbar.

यद् द्विपाच्च चतुष्पाच्च यान्यन्नानि ये रसाः ।
गृह्णे३हं त्वेषां भूमानं बिभ्रदौदुम्बरं मणिम् ॥ ४ ॥

Let me having in possession the nice Udumbar, win the plenty of bipeds, quadrupeds, all the grains and whatever are the juicy drinks.

पुष्टिं पशूनां परि जग्रभाहं चतुष्पदां द्विपदां यच्च धान्यम् ।
पयः पशूनां रसमोषधीनां बृहस्पतिः
सविता मे नि यच्छात् ॥ ५ ॥

May All-creating Supreme-Being vouch safe us the milch cows, sheep etc. animals and the juice of herbacious plants. I may obtain the abundant wealth of quadrupeds, bipeds and whatever is with in the range of corn.

अहं पशूनामधिपा असानि मयि पुष्टं पुष्टपतिर्दधातु ।
मह्यमौदुम्बरो मणिर्द्रविणानि नि यच्छतु ॥ ६ ॥

May I be the master of cattle, may the Lord of prosperity bestow upon me riches and let the nice Udumbar become the source of giving me various riches.

उप मौदुम्बरो मणिः प्रजया च धनेन च ।
इन्द्रेण जिन्वितो मणिरा मागन्त्सह वर्चसा ॥ ७ ॥

Let this nice Udumbar come to me with children and with wealth, Let this excellent Udumbara hastened by the man of medical knowledge come to me with splendour of vigour.

देवो मणिः सपत्नहा धनसा धनसातये ।
पशोरन्नस्य भूमानं गवां स्फातिं नि यच्छतु ॥ ८ ॥

Let this nice wondrous Udumbar quelling diseases, distributing the wealth of health be for my attainment of riches.

Let it be means of giving me the plenty of cattles and corn and the abundance of cows.

यथाग्रे त्वं वनस्पते पुष्ट्या सह जज्ञिषे ।
एवा धनस्य मे स्फातिमा दधातु सरस्वती ॥ ९ ॥

As this forest tree Udumbar which contains in it all the trees in the beginning springs with vigour so Saraswati, the lightning of cloud give for me the plenty of wealth.

आ मे धनं सरस्वती पयस्फातिं च धान्यम् ।
सिनीवाल्युपा वहादयं चौदुम्बरो मणिः ॥ १० ॥

Let Saraswati, the Vedic speech and knowledge give us the abundance of milk and corn. Let the earth full of corn and this nice Udumbar give prosperity.

त्वं मणीनामधिपा वृषासि त्वयि पुष्टं पुष्टपतिर्जजान ।
त्वयीमे वाजा द्रविणानि सर्वौदुम्बरः
स त्वमस्मत् सहस्वारादरातिममतिं क्षुधं च ॥ ११ ॥

This Udumbar is excellent amongst all excellent things, it is very powerful, the master of all wealth (Divinity) has produced nourishing quality in it, all these strength and medicinal properties are found in it and let this Udumbar make flee away from me the disease, loss of understanding and hunger.

ग्रामणीरसि ग्रामणीरुत्थायाभिषिक्तोऽभि मां सिञ्च वर्चसा ।
तेजोऽसि तेजो मयि धारयाधि
रयिरसि रयिं मे धेहि ॥ १२ ॥

This Udumbar is powerful in all the groups of Vanaspatis, it has been raised on height among all the Vanaspaties groups and let it moisten me with splendour. It is a brilliance, let it give me brilliance and it is healing property let it give me power of restoration.

पुष्टिरसि पुष्ट्या मा समङ्ग्धि गृहमेधी गृहपतिं मा कृणु ।
औदुम्बरः स त्वमस्मासु धेहि रयिं च नः सर्ववीरं
नि यच्छ रायस्पोषाय प्रति मुञ्चे अहं त्वाम् ॥ १३ ॥

This Udumbar is nourishing, let it enrich with nourishment, it always flourish near houses, let it make me house-holder; this is known as an Udumbar, that which highly feeds up, let it give fostering power in to us; let it bestow us the wealth endowed with heroes; I, the medical man accept this for the increase of healing wealth.

अयमौदुम्बरो मणिर्वीरो वीराय बध्यते ।
स नः सनिं मधुमतीं कृणोतु रयिं च नः
सर्ववीरं नि यच्छात् ॥ १४ ॥

This nice Udumbar is the source of increasing strength and so it is held for the purpose of daring performance. Let it make my grains sweet and give us the wealth blessed with progeny.

सू० ३२ ॥ ऋषिः—भृगुः (आयुष्कामः) ॥ देवता—दर्भः ॥ छन्दः—
१-७ अनुष्टुप्; ८ पुरस्ताद् बृहती; ९ त्रिष्टुप्; १० जगती ॥

HYMN 32

Seer-Bhriguh (Ayuskamah). Subject-matter-Darbhah. Metre-1-7 Anustup; 8 Purastad Brihati; 9 Tristup, 10 Jagati.

शतकाण्डो दुश्च्यवनः सहस्रपर्ण उत्तिरः ।
दर्भो य उग्र ओषधिस्तं ते बध्नाम्यायुषे ॥ १ ॥

I bind on you, O man, for lengthening the life this Darbha which is an effectual healing plant having hundred stems and thousand blades, which is excellent and which throws away the diseeases.

नास्य केशान् प्र वपन्ति नोरसि ताडमा घ्नते ।
यस्मा अच्छिन्नपर्णेन दर्भेण शर्म यच्छति ॥ २ ॥

Diseases do not make his hair fall and do not give blow on him for whom the physician gives protection by Darbha with its leaves.

दिवि ते तूलमोषधे पृथिव्यामसि निष्ठितः ।
त्वया सहस्रकाण्डेनायुः प्र वर्धयामहे ॥ ३ ॥

The staminal power of this herb remains in the sun and it is stationed on the earth. Through this Darbha having thousand stems I, the physician prolong the life of men.

तिस्रो दिवो अत्यतृणत् तिस्र इमाः पृथिवीरुत ।
त्वयाहं दुर्हार्दो जिह्वां नि तृणद्मि वचांसि ॥ ४ ॥

This Darbha pierces three skies and three earths. I, through this pierce the tongue and speaking power of the melignant ones.

त्वमसि सहमानोऽहमस्मि सहस्वान् ।
उभौ सहस्वन्तौ भूत्वा सपत्नान् सहिषीमहि ॥ ५ ॥

This Darbha is an over-powering force and I am endowed with conquering vigour. Let both of us possessed of over-powering powers crush the enemies, the diseases etc.

सहस्व नो अभिमातिं सहस्व पृतनायतः ।
सहस्व सर्वान् दुर्हार्दः सुहार्दो मे बहून् कृधि ॥ ६ ॥

Let this Darbha subdue our diseases, let it conquer all the melignancies troubling us, let it quell away all that makes the heart and spirit melignant and let it do many thing which keep us good in our hearts.

दर्भेण देवजातेन दिवि ष्टम्भेन शश्वदित् ।
तेनाहं शश्वतो जनाँ असनं सनवानि च ॥ ७ ॥

I, through this Darbha which is prodced by natural forces

and which has its staminal power in the sun always give the health to people living always and do this further.

प्रियं मा दर्भ कृणु ब्रह्मराजन्याभ्यां शूद्राय चार्याय च ।
यस्मै च कामयामहे सर्वस्मै च विपश्यते ॥ ८ ॥

Let this Darbha make me favourable to the statesman and ruling forces of the society and to the traders peasants and labours. Let this make me favourable to him whom we like and to him who bears enemity with me.

यो जायमानः पृथिवीमदृंहद् यो अस्तभ्नादन्तरिक्षं दिवं च ।
यं बिभ्रतं ननु पाप्मा विवेद स नोऽयं
दर्भो वरुणो दिवा कः ॥ ९ ॥

Let this Darbha which springing up makes the soil of earth firm, which makes firm its steminal force in heaven and mid-region and which nourishing plant the cloud retaining water does not know or obtain, becoming the protective force cause splendour and vigour in us.

सपत्नहा शतकाण्डः सहस्वानोषधीनां प्रथमः सं बभूव ।
स नोऽयं दर्भः परि पातु विश्वतस्तेन
साक्षीय पृतनाः पृतन्यतः ॥ १० ॥

This Darbha is important in all the herbacious plants, it has thousand stems, it is conquerer or diseases and dispeller of the malignancies. Let it become the source of our protection from all sides and let us over-power all the hosts of the diseases troubling us.

सू० ३३ ॥ ऋषिः—भृगुः ॥ देवता—दर्भः ॥ छन्दः—१ जगती; २, ५ त्रिष्टुप्; ३ आर्षी पङ्क्तिः; ४ आस्तारपङ्क्तिः ॥

HYMN 33

Seer—Bhriguh, Subject-matter-Darbhah. Metre-1, Jagati; 2, 5 Tristup; 3 Arshi Panktih, 4 Astarpanktih.

सहस्रार्घः शतकाण्डः पयस्वानपामग्निर्वीरुधां राजसूयम् ।
स नोऽयं दर्भः परि पातु विश्वतो देवो मणिरायुषा
सं सृजाति नः ॥ १ ॥

This Darbha is hundred-stemmed, thousand times worthful succulent and is the heat of water (electricity) and royal power of the plants. Let this protect us from all sides and let this praiseworthy marvellous Darbha endow us with life.

घृतादुल्लुप्तो मधुमान् पयस्वान् भूमिदृंहोऽच्युतश्च्यावयिष्णुः
नुदन्त्सपत्नानधरांश्च कृण्वन् दर्भा रोह
महतामिन्द्रियेण ॥ २ ॥

Let this Darbha which is covered with splendour, sweet in effect, succulent and which keeps the earth firm, which is unshaken and over-throwing, throwing away diseases like foes, making them down-trended rise above them with the great organic power of the powerful limbs of the body.

त्वं भूमिमत्येष्योजसा त्वं वेद्यां सीदसि चारुरध्वरे ।
त्वां पवित्रमृषयोऽभरन्त त्वं पुनीहि दुरितान्यस्मत् ॥ ३ ॥

This Darbha mounts over the soil of earth with its vigour, this good one takes its place on the Vedi in the Yajna, the seers of the vedic meanings have this purifying grass and let it purify all the diseases quelling them for from us.

तीक्ष्णो राजा विषासही रक्षोहा विश्वचर्षणिः ।
ओजो देवानां बलमुग्रमेतत् तं ते बध्नामि
जरसे स्वस्तये ॥ ४ ॥

This Darbha is sharp, splendid in effect, over-powering, qualler of malignancies, favonrable to all and it is the splendour of luminous rays and their mighty power. I, the physician bind on you, O man for maturity and happiness.

दर्भेण त्वं कृणवद् वीर्याणि दर्भं बिभ्रदात्मना मा व्यथिष्ठाः ।
अतिष्ठाया वर्चसाधान्यान्त्सूर्यइवा
भाहि प्रदिशश्चतस्रः ॥ ५ ॥

O man, you doing heroic deeds through Darbha, taking it in your use you never be down or troubled in spirit. You having your control on others with splendour illumine the four quarters like the sun.

सू०३४ ॥ ऋषिः—अङ्गिराः ॥ देवता—जङ्गिडो वनस्पतिः ॥ छन्दः—अनुष्टुप् ॥

HYMN 34

Seer—Angirah. Subject-matter-Jangido Vanaspatih. Metre-Anustup.

जङ्गिडोऽसि जङ्गिडो रक्षितासि जङ्गिडः ।
द्विपाच्चतुष्पादस्माकं सर्वं रक्षतु जङ्गिडः ॥ १ ॥

This *Jangida* is really Jangida, the consumer of disease etc. This Jangida is protective one. Let this Jangida guard all our bipeds and quadrupeds.

या गृत्स्यस्त्रिपञ्चाशीः शतं कृत्याकृतश्च ये ।
सर्वान् विनक्तु तेजसोऽरसाञ्जङ्गिडस्करत् ॥ २ ॥

whatsoever are these fifty three kinds of covetous inclinations, whatever are these hundred wounding forces let this Jangida quell them with its vigour and make them ineffectual.

अरसं कृत्रिमं नादमरसाः सप्त विस्रसः ।
अपेतो जङ्गिडामतिमिषुमस्तेव शातय ॥ ३ ॥

Let this Jangida weaken the artificial sound in ears of the diseased one, let it make impotent the seven kinds of decays (in seven organs) and let this Janagida destroy the loss of understanding like an archer speeding shaft.

कृत्यादूषण एवायमथो अरातिदूषणः ।
अथो सहस्वाञ्जङ्गिडः प्र ण आयूंषि तारिषत् ॥ ४ ॥

This Jangida is in truth an antidote of piercing pain, it is the queller of diseases, this Jangida is victorious and let it prolong our life.

स जङ्गिडस्य महिमा परि णः पातु विश्वतः ।
विष्कन्धं येन सासह संस्कन्धमोज ओजसा ॥ ५ ॥

This is the grndeur of the efficacy of Jangida and let it protect us from all sides. Let this vigorous Jangida over power *Sanskandha*, the shoulder pain through that power by which it dispels the Vishkandha, the pain of neck.

N.B. :—These Vishkandha and Sarkandha seen to be the rheumatic pain of shoulder and neck.

त्रिष्ट्वा देवा अजनयन् निष्ठितं भूम्यामधि ।
तमु त्वाङ्गिरा इति ब्राह्मणाः पूर्व्या विदुः ॥ ६ ॥

The learned process this Jangida stationed on earth in these ways. The learned ones endowed with complete knowledge know this *Jangida* as Angirah, the beat present in all the structures of the world.

न त्वा पूर्वा ओषधयो न त्वा तरन्ति या नवाः ।
विबाध उग्रो जङ्गिडः परिपाणः सुमङ्गलः ॥ ७ ॥

This Jangida is mighty protective and comfort-giver. Neither the medicines prepared prior to it surpass it nor the medicines which are of recent time surpass it.

अथोपदान भगवो जङ्गिडामितवीर्य ।
पुरा त उग्रा ग्रसत उपेन्द्रो वीर्यं ददौ ॥ ८ ॥

This is the prctector of them who use it, it is full of vigour and splendour and it possesses un-measured strength. Indra,

the sun gives power to it who consume the disease completely.

उग्र इत् ते वनस्पत इन्द्र ओज्मानमा दधौ ।
अमीवाः सर्वाश्चातयञ्जहि रक्षांस्योषधे ॥ ९ ॥

The mighty sun gives power in this tree. Let this medicinal plant destroy all the deseases and dispel malignancies.

आशरीकं विशरीकं बलासं पृष्ट्यामयम् ।
तक्मानं विश्वशारदमरसां जङ्गिडस्करत् ॥ १० ॥

Let this Jangida, make powerless the diseases : Asharika, Lumbago: Visharika, rheumatic pain; Balas, consumptive cough; Pristhyamaya, the plurisy and fever which the autumn brings.

N.B. :—Jangida is perhaps in present the Arjuna tree.

सू० ३५ ॥ ऋषिः—अङ्गिराः ॥ देवता—जङ्गिडो वनस्पतिः ॥ छन्दः—१, २, ५ अनुष्टुप्; ३ पथ्या पङ्क्तिः; ४ निचृद् त्रिष्टुप् ॥

HYMN 35

Seer—Angirah. Subject-matter-Jangida Vanaspatih. Metre-1, 2, 5 Anustup; 3 Pathya Panktih; 4 Nichrit Tristup.

इन्द्रस्य नाम गृह्णन्त ऋषयो जङ्गिडं ददुः ।
देवा यं चक्रुर्भेषजमग्रे विष्कन्धदूषणम् ॥ १ ॥

The man of penetrative wisdom uttering the power of electricity give the diseased man the Jangida which in the begining the natural forces create as the healing herb of destroying rheumatic pain on the shoulders.

स नो रक्षतु जङ्गिडो धनपालो धनेव ।
देवा यं चक्रुर्ब्राह्मणाः परिपाणमरातिहम् ॥ २ ॥

As a treasurer preserves the wealth so let guard that Jangida which learned men who are the masters of the vedic knowledge make all-round protective and disease-quelling.

दुर्हार्दः संघोरं चक्षुः पापकृत्वानमागमम् ।
तांस्त्वं सहस्रचक्षो प्रतीबोधेन नाशय
परिपाणोऽसि जङ्गिडः ॥ ३ ॥

I, the diseased man have arrived at *Durhardah*, the forces maligning the hearts, the disease making the eye cruel and causing many evils. Let this Jangida which possesses thousand visions (as a medicine) destroy all these through its counter-acting powers. It is the protectivc force.

परि मा दिवः परि मा पृथिव्याः पर्यन्तरिक्षात्
परि मा वीरुद्भ्यः । परि मा भूतात् परि मोत
भव्याद् दिशोदिशो जङ्गिडः पात्वस्मान् ॥ ४ ॥

Let this Jangida guard me from (the disease coming from) heaven, let it guard me from earth, let it guard me from firmament and let it guard me from plants. Let this protect from the disease coming from the past and let this protect me as Precautionary porphylactic from forthcoming diseases and thus let this Jangida protect us from all the quarters.

य ऋष्णवो देवकृता य उतो ववृतेऽन्यः ।
सर्वास्तान् विश्वभेषजोऽरसां जङ्गिडस्करत् ॥ ५ ॥

This all-healing Jangida makes weak all those diseases which are developed by organs and limbs of body and which another one has come locally.

सू॰ ३६ ॥ ऋषिः—ब्रह्मा ॥ देवता—शतवारः ॥ छन्दः—अनुष्टुप् ॥

HYMN 36

Seer--Brahma Subject-matter—Shatavarah. Metre-Anustup.

शतवारो अनीनशद् यक्ष्मान् रक्षांसि तेजसा ।
आरोहन् वर्चसा सह मणिर्दुर्णामचातनः ॥ १ ॥

This praiseworthy germicidal shatavara (the name of herb which prevents hundred diseases) mounting over the disease with splendour vanishes the tuberculosis and its germs with power.

शृङ्गाभ्यां रक्षो नुदते मूलेन यातुधान्यः ।
मध्येन यक्ष्मं बाधते नैनं पाप्माति तत्रति ॥ २ ॥

This *Shatavara* dispels away the germs with its horns-like parts and destaoys the pains with root. This stays consumption by its stalk and no trouble escapes from it.

ये यक्ष्मासो अर्भका महान्तो ये च शब्दिनः ।
सर्वान् दुर्णामहा मणिः शतवारो अनीनशत् ॥ ३ ॥

Praisworthy germicidal Shatavara vanishes all those consumptions minor or complicated and those diseases which make patient crying.

शतं वीरानजनयच्छतं यक्ष्मानपावपत् ।
दुर्णाम्नः सर्वान् हत्वाव रक्षांसि धूनुते ॥ ४ ॥

This *Shatavara* makes hundred (patients) Vira, the active ones after restoring the health, this shakes up hundred consumptions and this killing all the germs shakes the pains.

हिरण्यशृङ्ग ऋषभः शातवारो अयं मणिः ।
दुर्णाम्नः सर्वांस्तृड्ढ्वाव रक्षांस्यक्रमीत् ॥ ५ ॥

Like the sun which bears luminous rays, this praise-worthy shatavara killing all the germs over-comes the malignancies.

शतमहं दुर्णाम्नीनां गन्धर्वाप्सरसां शतम् ।
शतं शश्वन्वतीनां शतवारेण वारये ॥ ६ ॥

I, the physician through this *Shatavara* prevent the hundreds

diseases caused by female germs and cloud and raining showers which make the patient bark like bitches.

सू० ३७ ॥ ऋषिः—अथर्वा ॥ देवता—अग्निः ॥ छन्दः—१ त्रिष्टुप्; २ आस्तारपङ्क्तिः; ३ त्रिपदा महाबृहती; ४ पुर उष्णिक् ॥

HYMN 37

Seer — Atharva Subject-matter — Agnih. Metre-1, Tristup ; 2 Astarpanktih ; 3 Tripada Mahabrihati ; 4 Pura-Ushnik.

इदं वर्चो अग्निना दत्तमागन् भर्गो यशः
सह ओजो वयो बलम् । त्रयस्त्रिंशद् यानि च वीर्याणि
तान्यग्निः प्र ददातु मे ॥ १ ॥

This splendour given by the heat comes to me as force, fame, might, strength and life. May this fire give me those powers which are thirty-three in number.

वर्च आ धेहि मे तन्वां सह ओजो वयो बलम् ।
इन्द्रियाय त्वा कर्मणे वीर्याय
प्रति गृह्णामि शतशारदाय ॥ २ ॥

Let this fire give in my body power, force, splendour, vitality and vigour. I receive and accept this fire for the action concerned with organs and mighty strengtne lasting a hundred autumns.

ऊर्जे त्वा बलाय त्वौजसे सहसे त्वा ।
अभिभूयाय त्वा राष्ट्रभृत्याय पर्यूहामि शतशारदाय ॥ ३ ॥

I accept this fire for surpassing strength, and energy, for vigour, for over-powering splendour, for overcoming spirit and for the protection of the nation through a hundred autumns.

ऋतुभ्यष्ट्वार्तवेभ्यो माद्भ्यः संवत्सरेभ्यः ।
धात्रे विधात्रे समृधे भूतस्य पतये यजे ॥ ४ ॥

I perform the Yajna in fire for the seasons, for the products of seasons, for the months for the year, for preserver, for constructive force, for prosperity and for the Master of the creatures (God).

सू०३८ ॥ ऋषिः—अथर्वा ॥ देवता—गुल्गुलः ॥ छन्दः—१ अनुष्टुप्; २ चतुष्पदोष्णिक्; ३ प्राजापत्याऽनुष्टुप् ॥

HYMN 38

Seer—Atharva. Subject-matter—Guggulah. Metre-1, Anustup ; 2 Chatuspadoshnic ; 3 Prajapatyanustup.

न तं यक्ष्मा अरुन्धते नैनं शपथो अश्नुते ।
यं भेषजस्य गुल्गुलोः सुरभिर्गन्धो अश्नुते ॥ १ ॥

Neither consumption encompasses not the curse of any disease touches him whom the delicious colour of Bdellium (the gum of Borassus Flebellifermis) panetrates.

विष्वञ्चस्तस्माद् यक्ष्मा मृगा अश्वाइवेरते ।
यद् गुल्गुलु सैन्धवं यद् वाप्यासि समुद्रियम् ॥ २ ॥

All kinds of consumption flee away from the patient like wild beasts and horses when the Bdellium which is from the land of rivers and from the land of ocean are there in used in treatment.

उभयोरग्रभं नामास्मा अरिष्टतातये ॥ ३ ॥

I, the physician take both the qualities for keeping the patient unscatterod.

सू०३९ ॥ ऋषिः—भृग्वङ्गिराः ॥ देवता—कुष्ठः ॥ छन्दः—१, ९, १० अनुष्टुप्; २, ३ पञ्चपदा पङ्क्तिः; ४ षट्पदा जगती; ५ सप्तपदा शक्वरी; ६-८ अष्टिः ॥

HYMN 39

Seer—Bhriguangirah. Snbject-matter—Kustha-Metre-1, 9, 10 Anustup, 2, 3 Panchpada Patthya Panktih ; 4 Shatpada Jagati, 5 Septapada Shakvari, 6-8 Astih.

ऐतु देवस्त्रायमाणः कुष्ठो हिमवतस्परि ।
तक्मानं सर्वं नाशय सर्वाश्च यातुधान्यः ॥ १ ॥

Let this wonderous Kustha (the aromatic medicinal plant of of this name) from the snowy hill protecting all be obtained Let it vanish all sort of fevers and all the sorts of pain-causing infections.

त्रीणि ते कुष्ठ नामानि नद्यमारो नद्यारिषः ।
नद्यायं पुरुषो रिषत् । यस्मै परिब्रवीमि
त्वा सायंप्रातरथो दिवा ॥ २ ॥

There are three names of effects of this Kustha : Kustha ; Nadyamarah, the killer of diseases caused by rivers, Nadyarishah, the preventive one of the diseases caused by rivers. This Kustha springs from the land of rivers. The man whom for I prescribe it in the morning, in the evening and in the day, removes away the diseases.

जीवला नाम ते माता जीवन्तो नाम ते पिता ।
नद्यायं पुरुषो रिषत् । यस्मै परिब्रवीमि
त्वा सायंप्रातरथो दिवा ॥ ३ ॥

Jivala (that which maintains vital breath) is the mother of the Kustha and Jivanta (that which maintain vitality, is its father. This.........diseases.

उत्तमो अस्योषधीनामनड्वान् जगतामिव व्याघ्रः श्वपदामिव ।
नद्यायं पुरुषो रिषत् । यस्मै परिब्रवीमि
त्वा सायंप्रातरथो दिवा ॥ ४ ॥

This Kustha is excellent amongst all lhe healing plants, is like bull in the moving creatures and is like tiger amid wild beasts. This.........diseases.

त्रिः शाम्बुभ्यो अङ्गिरेभ्यस्त्रिरादित्येभ्यस्परि ।
त्रिर्जातो विश्वदेवेभ्यः ।
स कुष्ठो विश्वभेषजः । साकं सोमेन तिष्ठति ।
तक्मानं सर्वं नाशय सर्वाश्च यातुधान्यः ॥ ५ ॥

This *Kustha* is produced thriele from the clouds, thrice from the fires, thrice from the twelve months and thrice from the other natural forces. This Kustha is the healing medicine of multifarious diseases. This stands by the side of *Soma*, the soma group of the herbs. Let it vanish all the fevers and all the malignancies.

अश्वत्थो देवसदनस्तृतीयस्यामितो दिवि ।
तत्रामृतस्य चक्षणं ततः कुष्ठो अजायत ।
स कुष्ठो विश्वभेषजः साकं सोमेन तिष्ठति ।
तक्मानं सर्वं नाशय सर्वाश्च यातुधान्यः ॥ ६ ॥

Ashvatha, the sun which is store of fire and which is the home of rays is present in the heavenly region, the third from here (the earth). In that sun there is fountaion of of vitality immortal. This Kustha is produced from there. Rest as in the previous verse.

हिरण्ययी नौरचरद्धिरण्यबन्धना दिवि ।
तत्रामृतस्य चक्षणं ततः कुष्ठो अजायत ।
स कुष्ठो विश्वभेषजः साकं सोमेन तिष्ठति ।
तक्मानं सर्वं नाशय सर्वाश्च यातुधान्यः ॥ ७ ॥

In the heavenly region there moves the luminous body of stars like the ship and this is fuel of radiance and it has the

brilliant rays like its bindings. There is the spring of vitality immortal. This Kustha is produced from there. Rest is like previous one.

यत्र नावप्रभ्रंशनं यत्र हिमवतः शिरः ।
तत्रामृतस्य चक्षणं ततः कुष्ठो अजायत ।
स कुष्ठो विश्वभेषजः साकं सोमेन तिष्ठति ।
तक्मानं सर्वं नाशय सर्वाश्च यातुधान्यः ॥ ८ ॥

Where is not any kind of snow-melting and where is the summit of snowy hill is there found the spring of vitality immortal. This Kustha is produced from there. This Kustha is the healing medicine of multifariovs diseases. This stands by the Soma group of the herbs. Let it dispel away all the fevers and all the infections thereof.

यं त्वा वेद पूर्व इक्ष्वाको यं वा त्वा कुष्ठ काम्यः ।
यं वा वसो यमात्स्यस्तेनासि विश्वभेषजः ॥ ९ ॥

This is Kustha that of which knows the perfect learned man, that of which knows the man desiring it, that of which knows the inhabitant who is busy in continued search of herbs and therefore this is the medicine of all diseases.

शीर्षलोकं तृतीयकं सदन्दिर्यश्च हायनः ।
तक्मानं विश्वधावीर्याधराञ्चं परा सुव ॥ १० ॥

Let this all-powerful Kustha bring down and drive away the fever, headache-causing, tartian, continual fever and that which lasts for a year.

सू०४० ॥ ऋषिः—ब्रह्मा ॥ देवता—विश्वेदेवाः, बृहस्पतिः ॥ छन्दः—१ परानुष्टुप् त्रिष्टुप्; २ पुरःककुम्मत्यु-परिष्टाद् बृहती; ३ बृहतीगर्भाऽनुष्टुप्; ४ त्रिपदाऽऽर्षी गायत्री ॥

HYMN 40

Seer—Brahma. Subject-matter—Vishvedevah, Bri-

haspatih. Metre-1, Paranustup Tristup ; 2 Purah kakummatyuparistad Brihati ; 3 Brihatigarbha Anustup ; 4 Tripadarshi Gayatri.

यन्मे छिद्रं मनसो यच्च वाचः सरस्वती मन्युमन्तं जगाम ।
विश्वैस्तद् देवैः सह संविदानः सं दधातु बृहस्पतिः ॥ १ ॥

May Brihaspati, the teacher accompanied by all other men of enlightenment fill up that lack which I have in my spirit, which in voice and due to which the speech has approached to anger vehment.

मा न आपो मेधां मा ब्रह्म प्र मथिष्टन ।
शुष्यदा यूयं स्यन्दध्वमुपहूतोऽहं सुमेधा वर्चस्वी ॥ २ ॥

May not adepts disturb our intellect and may not they disturb our knowledge. O Ye learned, you giving pleasure to all walk on your path and may I accepted by you become vigorous and wise.

मा नो मेधां मा नो दीक्षां मा नो हिंसिष्टं यत् तपः ।
शिवा नः शं सन्त्वायुषे शिवा भवन्तु मातरः ॥ ३ ॥

Let not they injure our intellect, let not injure our disciplined understanding and let not they injure whatever austerity we have attained. May our mothers be propitious for us and be auspicious for our pleasure and longivity of life.

या नः पीपरदश्विना ज्योतिष्मती तमस्तिरः ।
तामस्मे रासतामिषम् ॥ ४ ॥

May the twain of teacher and preacher give us that intellect which is refulgent witn splendour and which make us cross over the great darkness.

सू० ४१ ॥ ऋषिः—ब्रह्मा ॥ देवता—तपः ॥ छन्दः—त्रिष्टुप् ॥

HYMN 41

Seer—Brahm. Suject-matter—Tapah. Metre-Tristup.

भद्रमिच्छन्त ऋषयः स्वर्विदस्तपो दीक्षामुपनिषेदुरग्रे ।
ततो राष्ट्रं बलमोजश्च जातं तदस्मै देवा उपसंनमन्तु ॥ १ ॥

The seers attaining the enlightenmeut desiring the prosperity and happiness of the people first cultivate (in them) the sense of austerity and disciplined wisdom. From this emerges out energy, national sentiment, vigour and all the learned men have great respect for it.

सू० ४२ ॥ ऋषि:—ब्रह्मा ॥ देवता—ब्रह्म ॥ छन्द:—१ अनुष्टुप्; २ ककुम्मती पथ्या पङ्क्तिः; ३ त्रिष्टुप्; ४ जगती ॥

HYMN 42

Seer—Brahma. Subject-matter—Brahman—Metre-1 Anustup ; 2 Kakummati Pathya Panktih ; 3 Tristup ; 4 Jagati.

ब्रह्म होता ब्रह्म यज्ञा ब्रह्मणा स्वरवो मिताः ।
अध्वर्युर्ब्रह्मणो जातो ब्रह्मणोऽन्तर्हितं हविः ॥ १ ॥

Brahman, the Supreme Being is the *Hotar*, Supreme Being is the *Yajnas*, and the posts of Yajna are fixed by the Supreme Being, The Adhvaryu has its existence from the Suprame Being and the oblatory substance is pervaded by the Supreme Being.

ब्रह्म स्रुचो घृतवतीर्ब्रह्मणा वेदिरुद्धिता ।
ब्रह्म यज्ञस्य तत्त्वं च ऋत्विजो ये हविष्कृतः ।
शमिताय स्वाहा ॥ २ ॥

Brahman is the spoons filled with ghee and the Vedi of Yajana is fixed by the Supreme Being-Brahman, the Supreme Being is the nucleous substance and theme of yajna and also

is the priest who gives oblation. Our appreciation for Yajna granting pleasure and happiness.

अंहोमुचे प्र भरे मनीषामा सुत्राव्णे सुमतिमावृणानः ।
इममिन्द्र प्रति हव्यं गृभाय सत्याः
सन्तु यजमानस्य कामाः ॥ ३ ॥

I, the performer of Yajna, possessing good wisdom offer my desired prayer to Almighty God who is protector and dispeller of all evils. O Almighty Divinity you accept this prayer of mine and may all the desires of the Yajman be fulfilled.

अंहोमुचं वृषभं यज्ञियानां विराजन्तं प्रथममध्वराणाम् ।
अपां नपातमश्विना हुवे धियं इन्द्रियेण
तं इन्द्रियं दत्तमोजः ॥ ४ ॥

I pronounce the elogiums for God who is dispellor of evils, mighty force of righteous acts and merits, the first aim of all the *Adhvaras*, who is maintainer of the cantinnty of subjects and who is shining with refulgence of His own. O Ye man and women, you attain the refulgence of Almighty through the power of soul.

सू० ४३ ।। ऋषिः—ब्रह्मा ।। देवता—अग्न्यादयो मन्त्रोक्ताः ।। छन्दः—शङ्कुमती पथ्या पङ्क्तिः ।।

HYMN 43

Seer—Brahma. Subject—matter-Agni etc. described in the verses. Metre—Shankumati Pathya Panktih.

यत्र ब्रह्मविदो यान्ति दीक्षया तपसा सह ।
अग्निर्मा तत्र नयत्वग्निर्मेधा दधातु मे ।
अग्नये स्वाहा ॥ १ ॥

Let Agni, the fire become the source of giving me in telligence and let it lead me to that state which the men

knowing God and endowed with austerity and observance of vow occupy. I appreciate Agni.

यत्रं ब्रह्मविदो यान्ति दीक्षया तपंसा सह ।
वायुर्मा तत्रं नयतु वायुः प्राणान् दंधातु मे ।
वायवे स्वाहां ॥ २ ॥

Let Vayu, the air.........of maintaining my vital breaths and ....now occupy. I.........Vayu.

यत्रं ब्रह्मविदो यान्ति दीक्षया तपंसा सह ।
सूर्यो मा तत्रं नयतु चक्षुः सूर्यो दधातु मे ।
सूर्याय स्वाहां ॥ ३ ॥

Let Surya, the sun......vision of eyes and......vow occupy. I.........Surya.

यत्रं ब्रह्मविदो यान्ति दीक्षया तपंसा सह ।
चन्द्रो मा तत्रं नयतु मनश्चन्द्रो दंधातु मे ।
चन्द्राय स्वाहां ॥ ४ ॥

Let Chandra the moon.........spirit and.........vow occupy. I... ..Soma.

यत्रं ब्रह्मविदो यान्ति दीक्षया तपंसा सह ।
सोमो मा तत्रं नयतु पयः सोमो दंधातु मे ।
सोमाय स्वाहां ॥ ५ ॥

Let Soma, the group of herbs ..vital sape and...vow occupy. I.........Soma.

यत्रं ब्रह्मविदो यान्ति दीक्षया तपंसा सह ।
इन्द्रो मा तत्रं नयतु बलमिन्द्रो दंधातु मे ।
इन्द्राय स्वाहां ॥ ६ ॥

Let *Indra*, the All-pervading electricity......energy and...vow occupy. I.........Indra.

यत्र ब्रह्मविदो यान्ति दीक्षया तपसा सह ।
आपो मा तत्र नयन्त्वमृतं मोप तिष्ठतु ।
अद्भ्यः स्वाहा ॥ ७ ॥

Let Apah, the waters become the sources of establishing immortality in me and...vow occupy. I...Apah.

यत्र ब्रह्मविदो यान्ति दीक्षया तपसा सह ।
ब्रह्मा मा तत्र नयतु ब्रह्मा ब्रह्म दधातु मे ।
ब्रह्मणे स्वाहा ॥ ८ ॥

Let Brahman, the chief-priest of Yajna and the master of four Vedas give me knowledge and lead me to that stats which the men knowing God and endowed with austerity and observce of vow, occupy. My homage to Brahman.

सू०४४ ॥ ऋषिः—भृगुः ॥ देवता—आञ्जनम्; ८, ९ वरुणः ॥ छन्दः—१-३, ६-१० अनुष्टुप्; ४ चतुष्पदा शङ्कुमत्युष्णिक्; ५ त्रिपदा निचृद् विषमा गायत्री ॥

HYMN 44

Seer-Bhriguh, Subject-matter-Anjanam; 8, 9, Varunah. Metre-1-3, 6, 10 Anustup; 4 Chatuspada shakumati Usnik; 5 Tripada Nichrit Vishama Gayatri.

आयुषोऽसि प्रतरणं विप्रं भेषजमुच्यसे ।
तदाञ्जन त्वं शंताते शमापो अभयं कृतम् ॥ १ ॥

This ointment (of eye) is the strengthening of life and it is said to be a universal cure. Let this comfort-giving ointment give comfort and let relief-giving one give pleasure and it has been made dangerless.

यो हरिमा जायान्योऽङ्गभेदो विसल्पकः ।
सर्वं ते यक्ष्ममङ्गेभ्यो बहिर्निर्हन्त्वाञ्जनम् ॥ २ ॥

O man, let this ointment drive out from your frame that which is known as Jaundice, the feverish heat, the shooting pain that rends the limbs and all other diseases.

आञ्जनं पृथिव्यां जातं भद्रं पुरुषजीवनम् ।
कृणोत्वप्रमायुकं रथजूतिमनागसम् ॥ ३ ॥

This ointment produced on the earth is benignant. Let it make me free from mortifications, attainer of the complete age of man, possessor of energetic body and free from evils.

प्राण प्राणं त्रायस्वासो असवे मृड ।
निर्ऋते निर्ऋत्या नः पाशेभ्यो मुञ्च ॥ ४ ॥

Let this vital one protect my vital breath, let this dispeller of trouble make me happy for safety of vital force and let this ointment which is it self a catastrophe to disease release us from the snares of calamity (of disease).

सिन्धोर्गर्भोऽसि विद्युतां पुष्पम् ।
वातः प्राणः सूर्यश्चक्षुर्दिवस्पयः ॥ ५ ॥

This ointment as an eyeremedy is the container of fluid substance, it is the *Puspa*, the flower of electricity, air, the vital breath, sun, eye and the milk of heaven (for men having eyedisease).

देवाञ्जन त्रैककुदं परि मा पाहि विश्वतः ।
न त्वा तरन्त्योषधयो बाह्याः पर्वतीया उत ॥ ६ ॥

Let this wonderous ointment protect me, who assumes three organ groups : eyes, ears and nose from all sides. All these medicines which are applied externally and which are available from mountaing do not surpass it.

वीइदं मध्यमवासृपद् रक्षोहामीवचार्तनः ।
अमीवाः सर्वाश्चातयन् नाशयदभिभा इतः ॥ ७ ॥

This ointment is the remover of all eye-infections, destroyer of eye-diseases and it enters in to the heart of disease. It ruining all the troubles drives away the pains encompassing patient from here.

बह्वीइदं राजन् वरुणानृतमाह पूरुषः ।
तस्मात् सहस्रवीर्य मुञ्च नः पर्यंहसः ॥ ८ ॥

O *Varuna* (All-worshipable God) this man speaks many lies. O Refulgent omnipotent Lord, please save us from that vils act.

यदापो अघ्न्या इति वरुणेति यदूचिम ।
तस्मात् सहस्रवीर्य मुञ्च नः पर्यंहसः ॥ ९ ॥

O Omnipotent Lord, if I speak Apah in vain, if I speak Aghnya in vain and if I speak Varuna in vain, please save us from that aimless talks.

मित्रश्च त्वा वरुणश्चानुप्रेयतुराञ्जन ।
तौ त्वानुगत्य दूरं भोगाय पुनरोहतुः ॥ १० ॥

This is the ointment which Mitra, the man who is friend of all *Varuna*, the man of the selective merits closely follow The both of them searching this a far restore it for the use.

सू०४५ ॥ ऋषिः—भृगुः ।, देवता—१-५ आञ्जनम्; ६-१० अग्न्यादयो मन्त्रोक्ताः ॥ छन्दः—१, २ अनुष्टुप्; ३-५ त्रिष्टुप्; ६ विराण् महाबृहती; ७-१० निचृन्महाबृहती ॥

HYMN 45

Seer-Bhriguh. Subject-matter-1-5 Anjanam; 6-10 Agni etcas described in the verses. Metre-1,2 Anustup; 3-5 Tristup; 6 Viranmahabrihati; 7-10 Nichrinmahabrihati.

ऋणादृणमिव संनयन् कृत्यां कृत्याकृतो गृहम् ।
चक्षुर्मन्त्रस्य दुर्हार्दः पृष्टीरपि शृणाञ्जन ॥ १ ॥

Let this *Anjana*, the man who uses this well-prepared medicine return the artificial devices used for him to the house of the person who has hurled this device as a man repays the part of debt fromt he. You break the debt ribs of the men bearing evils in their heart for you and pointing out the internal design through eyes.

यदस्मासु दुःष्वप्न्यं यद् गोषु यच्च नो गृहे ।
अनामगस्तं च दुर्हार्दः प्रियः प्रति मुञ्चताम् ॥ २ ॥

Whatever bad sleep remains in us, whatever in cows, whatever in our house let this ointment remove it in such a way that it could become salubrious and favourable to man having evils for us in his heart.

अपामूर्ज ओजसो वावृधानमग्नेर्जातमधि जातवेदसः ।
चतुर्वीरं पर्वतीयं यदाञ्जनं दिशः
प्रदिशः करदिच्छिवास्ते ॥ ३ ॥

Let this Anjana, the ointment which is the strength of waters, the increasing agent of vigour, which is produced from heart in the present in the produced objects, which is four-time potent and which emerges out from the herbs of mountain make all the quarters and subquarters auspicious for you, O man.

चतुर्वीरं बध्यत आञ्जनं ते सर्वा दिशो अभयास्ते भवन्तु ।
ध्रुवस्तिष्ठासि सवितेव चार्य इमा विशो
अभि हरन्तु ते बलिम् ॥ ४ ॥

O man, this four-time potent ointment is applied on you, let all the quarters be dangerless for you. You like excellent sun stand firm and all these subjects present you the present.

आश्वैकं मणिमेकं कृणुष्व स्नाह्येकेना पिबैकमेषाम् ।
चतुर्वीरं नैर्ऋतेभ्यश्चतुर्भ्यो ग्राह्या बन्धेभ्यः
परि पात्वस्मान् ॥ ५ ॥

The one part of this ointment apply freely, O man, use one as the previous one is used, take bath by another one and drink one of these parts. Let this four-time potent ointment protect us from the four torturing fetters of *Grahi*, the disease tightening the patient.

अग्निर्माग्निनावतु प्राणायापानायायुषे वर्चस ओजसे
तेजसे स्वस्तये सुभूतये स्वाहा ॥ ६ ॥

May Agni, the fire protect me with heat for ins, atic, for expiration, for strenght, for energy, for vigour, for weal and for prosperity. I hail this idea.

इन्द्रो मेन्द्रियेणावतु प्राणायापानायायुषे वर्चस ओजसे
तेजसे स्वस्तये सुभूतये स्वाहा ॥ ७ ॥

May *Indra*, the all-pervading electricity orotect me with the organic forces for.........prosperity. I.........idea.

सोमो मा सौम्येनावतु प्राणायापानायायुषे वर्चस ओजसे
तेजसे स्वस्तये सुभूतये स्वाहा ॥ ८ ॥

May Soma, the moon protect me with its pleasant power for.........prosperity. I.........idea.

भगो मा भगेनावतु प्राणायापानायायुषे वर्चस ओजसे
तेजसे स्वस्तये सुभूतये स्वाहा ॥ ९ ॥

May *Bhaga*, the radiant sun protect me with radiance for ....prosperity. I.........idea.

मरुतो मा गणैरवन्तु प्राणायापानायायुषे वर्चस ओजसे
तेजसे स्वस्तये सुभूतये स्वाहा ॥ १० ॥

May *Marutah*, the forty nine cosmic forces protect me with their groups for inspiration, for expiration, for strength, for energy, for vigour, for weal and for prosperity. I hail this idea.

सू० ४६ ॥ ऋषिः—प्रजापतिः ॥ देवता—अस्तृतमणिः ॥ छन्दः—१ पञ्चपदा ज्योतिष्मती त्रिष्टुप्; २ षट्पदा भुरिक् शक्वरी; ३, ७ पञ्चपदा पथ्या पङ्क्तिः; ४ चतुष्पदा त्रिष्टुप्; ५ पञ्चपदा अतिशक्वरी; ६ पञ्चपदोष्णिग्गर्भा विराड् जगती ॥

HYMN 46

Seer—Prajapatih. Subject-matter — Astuta Manih. Metre-1 Panchapada Jyotismati Tristup ; 2 Shatpada Bhurik Shakvari : 3, 7 Panchpada Pathya Panktih ; 4 Chatuspada Tristup ; 5 Panchpada Atishakvari ; 6 Panchpadoshnic garbha Virad Jagati.

प्रजापतिष्ट्वा बध्नात् प्रथममस्तृतं वीर्याय कम् ।
तत् ते बध्नाम्यायुषे वर्चस ओजसे
च बलाय चास्तृतस्त्वाभि रक्षतु ॥ १ ॥

O Man, Prajapatih the master of house-hold binds on you, this invincible stone at first for the attainment of might and vigour. I the physician bind on you for long life, splendour, energy and strength. Let this invincible one protect you.

ऊर्ध्वस्तिष्ठतु रक्षन्नप्रमादमस्तृतेमं मा त्वा दभन्
पणयो यातुधानाः । इन्द्रइव दस्यूनव धूनुष्व पृतन्यतः
सर्वाञ्छत्रून् वि षहस्वास्तृतस्त्वाभि रक्षतु ॥ २ ॥

Let this stand over all-protecting you, O man, without failure. Let not the diseases roaming hither and thither over-come it, Let this conquer all the maligning weaknesses as *Indra*, the sun shakes the clouds. Let this invincible one guard you.

शतं च न प्रहरन्तो निघ्नन्तो न तस्तिरे ।
तस्मिन्निन्द्रः पर्यदत्त चक्षुः
प्राणमथो बलमस्तृतस्त्वाभि रक्षतु ॥ ३ ॥

Hundred ones assaulting and killing can not harm it. In it Indra, the mighty electricity has provided with splendour, vitality and strength (for concerned one). Let. this invincible one guard you, O man.

इन्द्रस्य त्वा वर्मणा परि धापयामो
यो देवानामधिराजो बभूव । पुनस्त्वा देवाः
प्र णयन्तु सर्वेऽस्तृतस्त्वाभि रक्षतु ॥ ४ ॥

O man, we cover you with the armour of Indra, the all pervading electricity which is the unsurpassable power amid all the wondrous natural powers. Let all these natural powers again guard you and let this invincible one guard you.

अस्मिन् मणावेकशतं वीर्याणि सहस्रं प्राणा अस्मिन्नस्तृते ।
व्याघ्रः शत्रूनभि तिष्ठ सर्वान् यस्त्वा पृतन्यादधरः
सो अस्त्वस्तृतस्त्वाभि रक्षतु ॥ ५ ॥

In this invincible stone these remain (for applier) hundred kinds of power and thousands vitalities rest in it. O man, you like a tiger over-power all your debilities and the force which malign you must go down and let this invincible one guard you.

घृतादुल्लुप्तो मधुमान् पयस्वान्त्सहस्रप्राणः शतयोनिर्वयोधाः
शंभूश्च मयोभूश्चोर्जस्वांश्च
पयस्वांश्चास्तृतस्त्वाभि रक्षतु ॥ ६ ॥

O man, let this invincible stone which is endowed with radiance, sweet in result, possessed of powerful effect,

having multifarious vital powers, that one which is applied on hundred places, life-giving, auspicious, causing delight, endowed with energy and full of the solar brilliance guard you.

यथा त्वमुत्तरोऽसो असपत्नः संपत्नहा ।
सजातानामसद् वशी तथा त्वा सविता
करदस्तृतस्त्वाभि रक्षतु ॥ ७ ॥

O man, you may be pre-eminent enemyless and the slayer of your rivals. May All-creating God make you so as you may be the controlling head of your kines-men. Let this invincible stone guard you.

सू० ४७ ॥ ऋषिः—गोपथः ॥ देवता—रात्रिः ॥ छन्दः—१ पथ्या बृहती; २ पञ्चपदाऽनुष्टुब्गर्भा परातिजगती; ३-५, ८, ९ अनुष्टुप्; ६ पुरस्ताद् बृहती; ७ षट्पदा जगती ॥

HYMN 47

Seer—Gopathah. Subject-matter—Ratrih. Metre-1 Pathya Brihati; 2 Panchpadaanusbgarbha Paratijagati ; 3, 5, 8, 9, Anustup ; 6 Purastad Brihati ; Shatpada Jagati.

आ रात्रि पार्थिवं रजः पितुरप्रायि धामभिः ।
दिवः सदांसि बृहती वि तिष्ठस आ त्वेषं वर्तते तमः ॥ १ ॥

The terrestorial realm has been filled with the *Dhann*, the twinklina stars of God who is father of all. This spreads all the great worlds and places of heaven. The darkness full of night-lustre over-whelming all, is night.

न यस्याः पारं ददृशे न योयुवद् विश्वमस्यां
नि विशते यदेजति ।अरिष्टासस्त उर्वि तमस्वति
रात्रि पारमशीमहि भद्रे पारमशीमहि ॥ २ ॥

It is the night whose end or boundary is not seen. All the

world which moves rest in it and wnole of the world does seperate itself from this night. We free from anguish and troubles reach the end of this darksome spacious and rest-giving night and let us reach its end.

ये ते रात्रि नृचक्षसो द्रष्टारो नवतिर्नव ।
अशीतिः सन्त्यष्टा उतो ते सप्त सप्ततिः ॥ ३ ॥

Those who are the watchers and the examiners of the men in the night, are ninty nine, eighty eight and seventy seven in number.

षष्टिश्च षट् च रेवति पञ्चाशत् पञ्च सुम्नयि ।
चत्वारश्चत्वारिंशच्च त्रयस्त्रिंशच्च वाजिनि ॥ ४ ॥

These watching and examining forces in the night which gives wealth, which gives corn and which gives happiness are sixty six, fifty five, forty four and thirty three.

द्वौ च ते विंशतिश्च ते रात्र्येकादशावमाः ।
तेभिर्नो अद्य पायुभिर्नु पाहि दुहितर्दिवः ॥ ५ ॥

These forces are twenty two and eleven *Avamas* and let this night which is the daughter of sun guard us now with these protective ones.

N. B.—Here the succeptibily of arithmatical operations are quite clear. The multiplication of eleven upto ninty nine is clearly mentioned here.

रक्षा माकिर्नो अघशंस ईशत मा नो दुःशंस ईशत ।
मा नो अद्य गवां स्तेनो मावीनां वृक ईशत ॥ ६ ॥

Let this night be the source of our protection, let not wicked men be our master, let not men of bad repute be our rulers, let not the thief of cows and wolf of sheeps have their impact on us.

माश्वानां भद्रे तस्करो मा नृणां यातुधान्यः ।

परमेभिः पथिभि स्तेनो धावतु तस्करः ।
परेण दत्वती रज्जुः परेणाघायुरर्षतु ॥ ७ ॥

Let not the thief of our-horses and let not the torturer of our men be powerful over us in this comfort-giving night. Let thief and robber run away on the path far away from us, let flee away on its way from us the rope which has fangs (snake) and let wicked run away by the way far away from us.

अध रात्रि तृष्टधूममशीर्षाणमहिं कृणु ।
हनू वृकस्य जम्भयास्तेन तं द्रुपदे जहि ॥ ८ ॥

Let this night make the snake who breaths with thorwing smokes deprived of head, let it crush the jaws of wolf in pieces and strike the robber against post.

त्वयि रात्रि वसामसि स्वपिष्यामसि जागृहि ।
गोभ्यो नः शर्म यच्छाश्वेभ्यः पुरुषेभ्यः ॥ ९ ॥

Let this night be Watchful while we abide in it and sleep in it. Let it give rest to our cows, to our horses and to our men.

सू० ४८ ॥ ऋषिः—गोपथः ॥ देवता—रात्रिः ॥ छन्दः—१ त्रिपदाऽऽर्षी गायत्री; २ त्रिपदा विराडनुष्टुप्; ३ बृहतीगर्भाऽनुष्टुप्; ४, ६ अनुष्टुप्; ५ पथ्या पङ्क्तिः ॥

HYMN 48

Seer—Gopathah. Subject-matter—Ratrih. Metre-1. Tripada Arshi Gayatri ; 2 Tripada viradanustup, 3 Brihti-garbha Anustup. 4, 6, Anustup ; 5 Pathya Panktih.

अथो यानि च यस्मा ह यानि चान्तः परीणहि ।
तानि ते परि दद्मसि ॥ १ ॥

Whatever we have accumulated, whatever we keep safe in box etc. we entrust this night (at sleep).

रात्रि मातरुषसे नः परि देहि ।
उषा नो अह्ने परि ददात्वहस्तुभ्यं विभावरि ॥ २ ॥

Let this mother night deliver us to dawn, let dawn deliver us to day and let day again hand us over the splendid night.

यत् किं चेदं पतयति यत् किं चेदं सरीसृपम् ।
यत् किं च पर्वतायासत्वं तस्मात् त्वं रात्रि पाहि नः ॥ ३ ॥

Let this night guard us from whatever is flying in the sky, whatever is creaping and crawling and whatever is creatures are on the hilly places.

सा पश्चात् पाहि सा पुरः सोत्तरादधरादुत ।
गोपाय नो विभावरि स्तोतारस्त इह स्मसि ॥ ४ ॥

Let that night guard us from bedind, let that guard us from the front, and let guard us from below and from north or above, let this splendid night protect us, in this we are the admirers of this night.

ये रात्रिमनुतिष्ठन्ति ये च भूतेषु जाग्रति ।
पशून् ये सर्वान् रक्षन्ति ते न आत्मसु जाग्रति
ते नः पशुषु जाग्रति ॥ ५ ॥

They who do good works (concentration, contenplation etc.) in the night, they who watch over the creatures and they who protect all the cattle, keep watch and ward over our lives and watch and ward over our, animals.

वेद वै रात्रि ते नाम घृताची नाम वा असि ।
तां त्वां भरद्वाजो वेद सा नो वित्तेऽधि जाग्रति ॥ ६ ॥

I know certainly the name and impact of this night. Its name is *Chritachi*, that which spreads splendour. To this night knows actually *Bharadvaj*, the man of wealth. This night has watch and ward over our wealth (when we sleep).

सू० ४६ ।। ऋषिः—गोपथः; १० भरद्वाजश्च ।। देवता—रात्रिः ।। छन्दः —१-५, ८ त्रिष्टुप्; ६ आस्तारपङ्क्तिः; ७ पथ्या पङ्क्तिः; [९ अनुष्टुप्;] १० षट्पदा जगती ।।

HYMN 49

Seer—Gopathah, 10 Bharadvajah. Subject-matter—Ratrih. Matre-1, 5, 8 Tristup ; 6 Astarpanktih ; 7 Pathya Panktih (9 Anustup) 10 Shatpada Jagati.

इषिरा योषा युवतिर्दमूना रात्री देवस्य सवितुर्भगस्य ।
अश्वक्षभा सुहवा संभृतश्रीरा पप्रौ
द्यावापृथिवी महित्वा ।। १ ।।

This night which is quick, serviceable, connective link between sun and moon, has control over brilliant mighty sun, which spreads quickly, which bears good name and which contains the beauty, fills up the heaven and earth with its impact.

अति विश्वान्यरुहद् गम्भीरो वर्षिष्ठमरुहन्त श्रविष्ठाः ।
उशती रात्र्यनु सा भद्राभि तिष्ठते मित्रइव स्वधाभिः ।। २ ।।

The dignified man over-coming all the difficulties ascends to high states and the men possessing vigour mount the highest peak and nightfull of splendour and auspicious like friend compasses everything with its powers.

वर्ये वन्दे सुभगे सुजात आजगन् रात्रि सुमना इह स्याम् ।
अस्मांस्त्रायस्व नर्याणि जाता अथो यानि
गव्यानि पुष्ट्या ।। ३ ।।

This excellent, praiseworth, pleasant and nicely-born night comes always. May I be here possessed of good spirit. Let this night, with preserving power, guard us, the thing useful for men and those which are useful for cattle.

सिंहस्य रात्र्युशती पींषस्य व्याघ्रस्य द्वीपिनो वर्च आ ददे ।
अश्वस्य ब्रध्नं पुरुषस्य मायुं पुरु रूपाणि
कृणुषे विभाती ॥ ४ ॥

The night having control over all assumes the vigour of lion, all-crushing elephant and leopard aud this splendid one assuming the neighing of horse and the wild cry of man takes many forms.

शिवां रात्रिमनुसूर्यं च हिमस्य माता सुहवा नो अस्तु ।
अस्य स्तोमस्य सुभगे नि बोध येन
त्वा वन्दे विश्वासु दिक्षु ॥ ५ ॥

Let this night which is the mother of forest be praiseworthy for us. Let this beautiful night be the source of making me aware of the song of praise by which I praise the auspicious night together with sun in all the regions.

स्तोमस्य नो विभावरि रात्रि राजेव जोषसे ।
असाम सर्ववीरा भवाम सर्ववेदसो
व्युच्छन्तीरनूषसः ॥ ६ ॥

This splendid night meets over praise song like a king. May we become possessors of all kind of wealth and blessed with many heroes with the flashing dawns.

शम्या ह नाम दधिषे मम दिप्सन्ति ये धना ।
रात्रीहि तानसुतपा य स्तेनो न विद्यते
यत् पुनर्न विद्यते ॥ ७ ॥

This night assumes the name *Shamya*, that which is full of quietness and let this night inflaming the vital breath reach them who steal away my possessions. So that there be not he who is thief and also not a theif any more.

भद्रासि रात्रि चमसो न विष्टो विष्वङ् गोरूपं युवतिर्बिभर्षि ।
चक्षुष्मती मे उशती वपूंषि प्रति त्वं दिव्या
न क्षाममुक्थाः ॥ ८ ॥

This night is favourable to all like the full pot. This strong one assumes all forms of the twinkling stars. This splendid night having the nightly gleam compassing our exellent bodies does not leave the earth.

यो अद्य स्तेन आयत्यघायुर्मर्त्यो रिपुः ।
रात्री तस्य प्रतीत्य प्र ग्रीवाः प्र शिरो हनत् ॥ ९ ॥

Let this night become the means of encountering and smiting the neck and head of him whosoever a robber, evil mischievous enemy attack us now.

प्र पादौ न यथायति प्र हस्तौ न यथाशिषत् ।
यो मलिम्लुरुपायति स संपिष्टो अपायति ।
अपायति स्वपायति शुष्के स्थाणावपायति ॥ १० ॥

Whatsoever robber comes near us goes crushed and mutilated from here. His feet are crushed as he may not walk, his hands are so mutilated as he may not do any harm. He goes away, goes far away from us and flee away to dry forest.

सू० ५० ॥ ऋषिः—गोपथः ॥ देवता—रात्रिः ॥ छन्दः—अनुष्टुप् ॥

HYMN 50

Seer—Gopathah. Subject-matter—Ratrih. Metre-Anustup

अध रात्रि तृष्टधूममशीर्षाणमहिं कृणु ।
अक्षौ वृकस्य निर्जह्यास्तेन तं द्रुपदे जहि ॥ १ ॥

Let us make deprived of head the serpent which has a

pungient breath, Let is strike the eyes of vrika(from its head) and dash it, thus, against the post.

ये ते रात्र्यनड्वाहस्तीक्ष्णशृङ्गाः स्वाशवः ।
तेभिर्नो अद्य पारयाति दुर्गाणि विश्वहा ॥ २ ॥

Let this night make us overcome difficulties everywhere through its those oxen which are quick in speed and which bear sharpened horns.

रात्रिंरात्रिमरिष्यन्तस्तरेम तन्वा वयम् ।
गम्भीरमप्लवाइव न तरेयुररातयः ॥ ३ ॥

Let us uninjured in bodies pass all the consecutive nights and let the men doing inimical acts not succeed to pass the nights as the men without boat can not cross the deep water.

यथा शाम्याकः प्रपतन्नपवान् नानुविद्यते ।
एवा रात्रि प्र पातय यो अस्माँ अभ्यघायति ॥ ४ ॥

As millet (Panicum Frumertaceum) hurled in the wind being hurried is not beheld before us so let this night vanish him who makes plan to injure us.

अप स्तेनं वासो गोअजमुत तस्करम् ।
अथो यो अर्वतः शिरोऽभिधाय निनीषति ॥ ५ ॥

Let this night become the source of keeping away from us the thief and robber who steals away our cloths, cows and goats and also the man who covering the head of horses carries them away.

यदद्या रात्रि सुभगे विभजन्त्ययो वसु ।
यदेतदस्मान् भोजय यथेदन्यानुपायसि ॥ ६ ॥

If this favourable night bestowing wealth comes to us let this cause us enjoy (the wealth) in such a way that it may not pass to others.

उषसे नः परि देहि सर्वान् राञ्यनागसः ।
उषा नो अह्ने आ भजादहस्तुभ्यं विभावरि ॥ ७ ॥

Let this night safely pass on all of us innocent to dawn, let dawn entrust us to day and let the day deliver us this glorious night.

सू०५१ ।। ऋषिः—ब्रह्मा ।। देवता—१ आत्मा; २ सविता ।। छन्दः—१ एकपदा (?) ब्राह्म्यनुष्टुप्; २ त्रिपदा यवमध्योष्णिक् ।।

HYMN 51

Seer—Brahma. Subject-matter—1, Atma ; 2 Savitar. Metre-1 Ekpada (?) Brahmyanustup ; 2 Tripada Yavamadhya Usnik.

अयुतोऽहमयुतो म आत्मायुतं मे चक्षुरयुतं मे श्रोत्रमयुतो मे प्राणोऽयुतो मेऽपानोऽयुतो मे व्यानोऽयुतोऽहं सर्वः ॥ १ ॥

I am unhumiliated, my soul is unhumiliated, my eye is unhumiliated, my car is unhumiliated, my in-breathing is un-humiliated, my out breathing is un-humiliated, my diffusive breath is unhumiliated and I am unhumiliated in entirely.

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्यां प्रसूत आ रभे ॥ २ ॥

O Yajmana, I, the priest accept you who is initiated under the control of All-creating God with the hands of father and mother and through the hands of *Pushān*, the teacher (protector of knowledge) to begin with the Yajna.

सू० ५२ ।। ऋषिः—ब्रह्मा ।। देवता—कामः ।। छन्दः—१, २, ४ त्रिष्टुप्; ३ चतुष्पादुष्णिक्; ५ उपरिष्टाद् बृहती ।।

HYMN 52

Seer—Brahma, Subject-matter—Kamah. Metre—1, 2, 4 Tristup, 3 Chatuspad ushnik ; 5 Uparistad Brihati.

कामस्तदग्रे समवर्तत मनसो रेतः प्रथमं यदासीत् ।
स काम कामेन बृहता सयोनी रायस्पोषं
यजमानाय धेहि ॥ १ ॥

In the beginning of creation desire (containing plan and purpose) arose at first and that it was the primal seed of Manas, the spirit. May this Kama accompanied by the *Great Kama* (the Great Divinity who is the seat of first germ) give rickes and growth to the man performing Yajna.

त्वं काम सहसासि प्रतिष्ठितो विभुर्विभावा सख आ सखीयते ।
त्वमुग्रः पृतनासु सासहिः सह ओजो
यजमानाय धेहि ॥ २ ॥

This Kama is a friend to him who seeks friendship. This is victorious through its vigour, this is potent and splendid, This is mighty and over-powering in battle. May it give strength and vigour to the performer of Yajna.

दूराच्चकमानाय प्रतिपाणायाक्षये ।
आस्मा अशृण्वन्नाशाः कामेनाजनयन्त्स्वः ॥ ३ ॥

In the entirely of the time for the protection of this man who longs for a long period all the regions cause praise of and produce light and happiness.

कामेन मा काम आगन् हृदयाद्धृदयं परि ।
यदमीषामदो मनस्तदैतूप मामिह ॥ ४ ॥

This Kama comes to me through Kama, the desire. This passes through one heart to another hear. Whatever is this mind of these learned ones may come to me here.

यत्काम कामयमाना इदं कृण्मसि ते हविः ।
तन्नः सर्वं समृध्यतामथैतस्य हविषो वीहि स्वाहा ॥ ५ ॥

O *Kama* (God who is the initiator of first desire) whatever desiring we, the devotees do your adoration and supplication may for us be fulfiled. You accept this prayer of ours. I hail your actions.

सू० ५३ ॥ ऋषिः—भृगुः ॥ देवता—कालः ॥ छन्दः—१-४ त्रिष्टुप्; ५ निचृत् पुरस्ताद् बृहती; ६-१० अनुष्टुप् ॥

HYMN 53

Seer—Bhriguh. Subject-matter—Kalah; Metre—1-4 Tristup ; 5 Nichrit Purastadbrihati ; 6-10 Anustup;

कालो अश्वो वहति सप्तरश्मिः सहस्राक्षो अजरो भूरिरेताः ।
तमा रोहन्ति कवयो विपश्चितस्तस्य
चक्रा भुवनानि विश्वा ॥ १ ॥

Kala, the time is *Asvah*, that which pervades all the produced obiects. This (in the form of sun) possesses seven rays and have thousand axles and is undicaying and mighty. It bears every thing onward. The learned men of penetrative intellect mount on that, All the worlds are the wheels of it.

सप्त चक्रान् वहति काल एष सप्तास्य नाभीरमृतं न्वक्षः ।
स इमा विश्वा भुवनान्यञ्जत् कालः
स ईयते प्रथमो नु देवः ॥ २ ॥

This *Kala* bears seven wheels, seven are its names amits axle is immortal. This *Kala* moves all the worlds (into succession) This Kala is known the first wondrous power.

पूर्णः कुम्भोऽधि काल आहितस्तं वै पश्यामो बहुधा नु सन्तः ।
स इमा विश्वा भुवनानि प्रत्यङ् कालं तमाहुः
परमे व्योमन् ॥ ३ ॥

The whole universe like a pitcher has been placed on the kala. the time we present on many places behold that. This Kala is pervading all these world and the enlightened persons tell it to be present in the vast space;

स एव सं भुवनान्याभरत् स एव सं भुवनानि पर्यैत् ।
पिता सन्नभवत् पुत्र एषां तस्माद्
वै नान्यत् परमस्ति तेजः ॥ ४ ॥

Only this Kala subsists all the worlds, only this encompasses all the worlds, this Kala being the father i. e. the cause of these becomes the son, i. e. the effect-forms. There is therefore no other power so strong as this Kala is.

कालोऽमूं दिवमजनयत् काल इमाः पृथिवीरुत ।
काले ह भूतं भव्यं चेषितं ह वि तिष्ठते ॥ ५ ॥

This Kala creates the Younder heavens and this Kala creates these realms of the earth ; the past, present and future rest in Kala and all that moves rest on the time.

कालो भूतिमसृजत काले तपति सूर्यः ।
काले ह विश्वा भूतानि काले चक्षुर्वि पश्यति ॥ ६ ॥

This Kala creates whatever does become and the sun sends out its scorching heat in the Kala, All the creatures live in Kala and eye discerms its objects in the Kala.

काले मनः काले प्राणः काले नाम समाहितम् ।
कालेन सर्वा नन्दन्त्यागतेन प्रजा इमाः ॥ ७ ॥

The mind is held in Kala, the vital breath is held in Kala and names and forms are held in kala. All these subjects feel happy and delighted with the Kala accordant.

काले तपः काले ज्येष्ठं काले ब्रह्म समाहितम् ।
कालो ह सर्वस्येश्वरो यः पितासीत् प्रजापतेः ॥ ८ ॥

The extensive heat is held in Kala and the gorgeous universe has been held In Kala. Kala is the master of all and is he who is father, the cause of the nabulous expansion and sun etc.

तेनेषितं तेन जातं तदु तस्मिन् प्रतिष्ठितम् ।
कालो ह ब्रह्म भूत्वा बिभर्ति परमेष्ठिनम् ॥ ९ ॥

This world has been put into motion by that Kala and has been created by that and this has been based on the Kala. Kala being the vast sky holds waters that rain.

कालः प्रजा असृजत कालो अग्रे प्रजापतिम् ।
स्वयम्भूः कश्यपः कालात् तपः कालादजायत ॥ १० ॥

Kala created subjects of the world and Kala created in the beginning *Prajapati*, the fire. Self-refulgent sun emerges from Kala and the heat proceeded from the Kala.

सू० ५४ ॥ ऋषिः—भृगुः ॥ देवता—कालः ॥ छन्दः—१, ३, ४ अनुष्टुप्; २ त्रिपदाऽऽर्षी गायत्री; ५ षट्पदा विराडष्टिः ॥

HYMN 54

Seer—Bhriguh. Subject-matter—Kalah. Metre—1, 3, 4 Anustup ; 2 Tripada Arshi-Gayatri ; 5 Shatpada Viradastih.

कालादापः समभवन् कालाद् ब्रह्म तपो दिशः ।
कालेनोदेति सूर्यः काले नि विशते पुनः ॥ १ ॥

From Kala spring waters and from Kala spring the air, heat and regions. The sun rises by Kala and sets up in the Kala.

कालेन वातः पवते कालेन पृथिवी मही ।
द्यौर्मही काल आहिता ॥ २ ॥

The wind blows by Kala and the earth is stretched vast by the Kala and the mighty sky rests on the Kala.

कालो ह भूतं भव्यं च पुत्रो अजनयत् पुरा ।
कालादृचः समभवन् यजुः कालादजायत ॥ ३ ॥

Kala as the Putra (of sun etc.) at first makes past, present and future. Richas, the bodies come out from kala and Yajus mind also from the Kala,

कालो यज्ञं समैरयद्देवेभ्यो भागमक्षितम् ।
काले गन्धर्वाप्सरसः काले लोकाः प्रतिष्ठिताः ॥ ४ ॥

Kala inspires the sense of Yajna or Kala initiates Samvatsar in which the oblatory portions for the *Devas* are fixed or in which the abode of physical forces is fixed. The clouds, lightnings are in Kala and the worlds and creatures rest on Kala.

कालेऽयमङ्गिरा देवोऽथर्वा चाधि तिष्ठतः ।
इमं च लोकं परमं च लोकं पुण्यांश्च लोकान् विधृतीश्च पुण्याः
सर्वाँल्लोकानभिजित्य ब्रह्मणा कालः
स ईयते परमो नु देवः ॥ ५ ॥

This Deva Angirah, refulgent fire rests in Kala and *Atharva*, the air rests on Kala. This very mysterous Kala with the power of Supreme Being conquering, this world, yonder vast space, the pure worlds and the pure regions and all the other worlds moves and flows.

सू० ५५ ॥ ऋषिः—भृगुः ॥ देवता—अग्निः ॥ छन्दः—१, ३, ४, ७ त्रिष्टुप्; २ आस्तारपङ्क्तिः; ५ विराट् पुरउष्णिक्; ६ निचृदनुष्टुप् ॥

HYMN 55

Seer—Bhriguh, Subject-matter—Agnih. Metre—1, 3, 4, 7 Tristup ; 2 Astarpanktih ; 5 Virat Pura-ushnik ; 5 Nichridanustup.

रात्रिंरात्रिमप्रयातं भरन्तोऽश्वायेव तिष्ठते घासमस्मै ।
रायस्पोषेण समिषा मदन्तो मा
ते अग्ने प्रतिवेशा रिषाम ॥ १ ॥

As the grass or fodder is given for this horse standing in stablo so every night without failure filling the fire with oblations we, the men who are in close contact of this fire enjoying with riches, food and knowledge may not ever be troubled,

या ते वसोर्वात इषुः सा तं एषा तया नो मृड ।
रायस्पोषेण समिषा मदन्तो मा
ते अग्ने प्रतिवेशा रिषाम ॥ २ ॥

Whatever is the requirement of this fire regarding the oblatory riches has been fulfiled and let it make up happy through this. We who are in close contact of this fire enjoying with riches, growth and knowledge may not ever be troubled.

सायंसाय गृहपतिर्नो अग्निः प्रातःप्रातः सौमनसस्य दाता ।
वसोर्वसोर्वसुदान एधि वयं त्वेन्धानास्तन्वं पुषेम ॥ ३ ॥

At all succeeding evenings this fire is the master and protector of house belonging to us and at each morning it is the giver of delight and health (to us). Let this be the bestower of everykind of wealth and we enkindling this fire in the Yajna strengthen our body.

प्रातःप्रात गृहपतिर्नो अग्निः सायंसायं सौमनसस्य दाता ।
वसोर्वसोर्वसुदान एधीन्धानास्त्वा शतंहिमा ऋधेम ॥ ४ ॥

At all consecutive mornings this fire is the master and protector of the house belonging to us and giver of delight and health to us every evening. Let this be the bestower of every kind of wealth and we enkindling this fire in Yajna grow with prosperity till hundred autumns.

अपंश्चादघ्घान्नस्य भूयासम् ।
अन्नादायान्नपतये रुद्राय नमो अग्नये ॥ ५ ॥

May we not be slack in digesting the eaten food (i.e. our digesting power remain active) Our great appreciation for Rudra, the fire whieh consumes corn and is the protector of corn.

सभ्य सभां मे पाहि ये च सभ्याः सभासदः ।
त्वयेद्गाः पुरुहूत विश्वमायुर्व्यश्नवम् ॥ ६ ॥

O courteous king. you as the member of it protect my assembly and let other bonafide members be the preserver of the decorum of it, Through you we attain cows and lengthned life, O one ! respected by all.

अहरहर्बलिमित्ते हरन्तोऽश्वायेव तिष्ठते घासमग्ने ।
रायस्पोषेण समिषा मदन्तो मा
ते अग्ने प्रतिवेशा रिषाम ॥ ७ ॥

As the fodder is given to horse standing in stable so we at every consecutive day offering the oblations to this fire and having close contact with it, enjoying with wealth, growth and knowledge may not bc troubled.

सू० ५६ ॥ ऋषिः—यमः ॥ देवता—दुःष्वप्ननाशनम् ॥ छन्दः—त्रिष्टुप्

HYMN 56

Seer—Yamah. Subject-matter—Dusvapnanashanam Metre—Tristup.

यमस्य लोकादध्या बभूविथ प्रमदा मर्त्यान् प्र युनाक्षि धीरः ।
एकाकिना सरथं यासि विद्वान्त्स्वप्नं
मिमानो असुरस्य योनौ ॥ १ ॥

This dream comes from the realm of mind. This resolute one affects the people with exstacy. This sleep creating the

dream in the place of the vital breath and having contact with all organs goes alone with pleasure.

बन्धस्त्वाग्रे विश्वचया अपश्यत् पुरा रात्र्या जनितोरेके अह्नि
ततः स्वप्नेदमध्या बभूविथ भिषग्भ्यो
रूपमपगूहमानः ॥ २ ॥

May the knower of all the disease and applier of preventive measures see it before the emergence of night or in the day, therefore, this dream concealing its form the physicians overcomes this living system,

बृहद्गावासुरेभ्योऽधि देवानुपावर्तत महिमानमिच्छन् ।
तस्मै स्वप्नाय दधुराधिपत्यं त्रयस्त्रिंशासः
स्वरानशानाः ॥ ३ ॥

This tremendously speedy sleep keeping its power to affect all comes to mind etc, organs from *Asuras*, the germs and diseases. The thirty three powers of the nature enjoying splendour give supremacy to this sleep.

नैतां विदुः पितरो नोत देवा येषां जल्पिश्चरत्यन्तरेदम् ।
त्रिते स्वप्नमदधुराप्त्ये नर आदित्यासो
वरुणेनानुशिष्टाः ॥ ४ ॥

Neither Pitara, Vital breaths nor the organic entities of the body whose activity spreads out with in this body, know of sleep. *Adityasah*, the twelve months accompanied by Varuna the night establis the sleep in the soul which is innate and is observer of three phases : the awakening, sleep and sound sleep.

यस्य क्रूरमभजन्त दुष्कृतोऽस्वप्नेन सुकृतः पुण्यमायुः ।
स्वर्मदसि परमेण बन्धुना तप्यमानस्य
मनसोऽधि जज्ञिषे ॥ ५ ॥

This sleep is that whose dire consequences reap the men doing evils and without sleep the men of good act attain good life. This sleep overcomes the tired and weary mind and with its fettering power drawses the cognitive activity.

विद्म ते सर्वाः परिजाः पुरस्ताद् विद्म स्वप्न
यो अधिपा इहा ते । यशस्विनो नो यशसेह
पाह्यारात् द्विषेभिरप याहि दूरम् ॥ ६ ॥

Let us know all the effects and off shots of this sleep beforehand also know who is its controller, In this world let it protect with whatsoever is its happy effect to us who desire prominance of life and let it go far away from us with whatever are its poisions.

सू० ५७ ॥ ऋषिः—यमः ॥ देवता—दुःष्वप्ननाशनम् ॥ छन्दः—१ अनुष्टुप्; [२ पङ्क्तिः;] ३ चतुष्पदा (?, षट्पदा) त्रिष्टुप्; ४ षट्पदोष्णिग्बृहतीगर्भा विराट् शक्वरी; ५ पञ्चपदा परशाक्वराऽतिजगती ॥

HYMN 57

Seer—Yamah. Subject-matter—Duhsvapnanashanam, Metre—1, Anustup ; (2 Panktih) ; 3, Chatuspada (?) Shatpada) Tristup ; 4 Shatpadoshnigarbha Virat Shakvari ; 5 Panchapada-parashakvaratijagati.

यथा कलां यथा शफं यथर्णं संनयन्ति ।
एवा दुःष्वप्न्यं सर्वमप्रिये सं नयामसि ॥ १ ॥

As the men indebted discharge the whole debt collecting sixteen and eighth parts so we transfer all the bad dream to its own unfavourable effects.

सं राजानो अगुः समृणान्यगुः सं कुष्ठा अगुः सं कला अगुः
समस्मासु यद् दुःष्वप्न्यं निर्द्विषते दुःष्वप्न्यं सुवाम ॥ २ ॥

The Princes come together (one by one) debts become accummulated (little by little)' the infection of leporosy

comes together (by and by) and the phase of moon comes to completion (one by one). So in the same way whatever evil dream visit let us to send that bad dream to that bad effect of the dream which is unfavourable to us,

देवानां पत्नीनां गर्भ यमस्य कर यो भद्रः स्वप्न ।
स मम यः पापस्तद् द्विषते प्र हिण्मः ।
मा तृष्टानामसि कृष्णशकुनेर्मुखम् ॥ ३ ॥

This dream is the binding force of the protective powers of the organs and is the hand of the mind. Whatever is favourable in it be ours and whatever is bad of it we send it to malignancy which malign us. Let this bad dream become the beak of black bird in addition to other cruelities.

तं त्वा स्वप्न तथा सं विद्म स त्वं स्वप्नाश्वइव
कायमश्वइव नीनाहम् । अनास्माकं देवपीयुं पियारुं वप
यदस्मासु दुःष्वप्न्यं यद् गोषु यच्च नो गृहे ॥ ४ ॥

I know this dream as it is in reality, this s just like a horse. As a horse throws away dust from body by trembling, as it throws away its gird so let it shake the mischief-causing trouble to organs and mind which is foreign to us and also shake off the bad dream which occurs in us, occurs in cows and which occurs in the men of our house,

अनास्माकस्तद् देवपीयुः पियारुर्निष्कमिव प्रति मुञ्चताम् ।
नवारत्नीनपमया अस्माकं ततः परि ।
दुःष्वप्न्यं सर्वं द्विषते निर्दयामसि ॥ ५ ॥

Let the malignancy which is not our own thing, which troubles the organs and which is trouble-some bind this bad dream round the neck like gold jewel. Let the bad dream flee away at nine cubits distance from us and let us make all the bad dream return to malignancy which maligns us.

सू० ५८ ॥ ऋषिः—ब्रह्मा ॥ देवता—मन्त्रोक्ताः ॥ छन्दः—१, ४ त्रिष्टुपं; २ पुरोऽनुष्टुप्; ३ चतुष्पदाऽतिशक्वरी; ५ भुरिक् त्रिष्टुप्; ६ [स्वराट्] त्रिष्टुप् ॥

HYMN 58

Seer—Brahma. Subject-matter—as described in the verses. Metre—1, 4 Tristup, 2 Puroanustup 3 Chatuspadatishakvari ; 5 Bhurik Tristup ; 6 (Svarat)Tr istup.

घृतस्य जूतिः समना सदेवा संवत्सरं हविषा वर्धयन्ती ।
श्रोत्रं चक्षुः प्राणोऽच्छिन्नो नो अस्त्वच्छिन्ना
वयमायुषो वर्चसः ॥ १ ॥

May the flow of butter with the intention and with all the physical and non-physical powers or with the mantras making the year the source of prosperity or expanding the Yajna with oblation go through. Our ear, eye and vital breath be unharmed and we may be uninjured in the matter of life's length and vigour.

उपास्मान् प्राणो ह्वयतामुप वयं प्राणं हवामहे ।
वर्चो जग्राह पृथिव्य१न्तरिक्षं वर्चः
सोमो बृहस्पतिर्विधर्ता ॥ २ ॥

Let the vital breath keep its contact with us and let us keep a close contact with vital breath. This earth gathers power, firmament gather power and Soma, the Air which is the protector of grand worlds and sustainer of all also gathers power.

वर्चसो द्यावापृथिवी संग्रहणी बभूवथुर्वर्चो गृहीत्वा
पृथिवीमनु सं चरेम । यशसं गावो गोपतिमुप
तिष्ठन्त्यायतीर्यशो गृहीत्वा पृथिवीमनु सं चरेम ॥ ३ ॥

The heaven and earth are the two gatherers of vigorous

power, so let us gathering up vigour walk freely on the earth. The cows returning to home stand beside the master who has corn and fame let us gathering corn and fame freely walk on this earth.

व्रजं कृणुध्वं स हि वो नृपाणो वर्मा सीव्यध्वं बहुला पृथूनि ।
पुरः कृणुध्वमायसीरधृष्टा मा वः
सुस्रोच्चमसो दृंहता तम् ॥ ४ ॥

O people, make the stall for cows that be the place of protection for your men, make your armour wide and many, built iron forts defying all ass ailants and make your maintenance source so steady and firm that it may not lack and fail.

यज्ञस्य चक्षुः प्रभृतिर्मुखं च वाचा श्रोत्रेण मनसा जुहोमि
इमं यज्ञं विततं विश्वकर्मणा देवा यन्तु
सुमनस्यमानाः ॥ ५ ॥

Our eye is for the sake of Yajna, our mouth and protective power is for the sake of Yajna and I, the performer of *Yajna* offer oblation of Yajna with speech, ear and mind. This Yajna has been expanded by *Vishvakarman*. the Divine Power whose work is the cosmic order. Let the learned men possessed of good intention attend this Yajna

ये देवानामृत्विजो ये च यज्ञिया येभ्यो हव्यं
क्रियते भागधेयम् । इमं यज्ञं सह पत्नीभिरेत्य
यावन्तो देवास्तविषा मादयन्ताम् ॥ ६ ॥

May all the learned men who amongst wise ones are the priests of the Yajna, who descrve our respects and homage and for whom the proper portions of oblatory substonce are fixed and who are great with their grandeur attending this Yajna with their consorts be pleased and delighted.

सू० ५६ ॥ ऋषिः—ब्रह्मा ॥ देवता—अग्निः ॥ छन्दः—१ गायत्री ; २, ३ त्रिष्टुप् ॥

HYMN 59

Seer—Brahma. Subject-matter—Agnih. Metre—1 Gayatri; 2, 3 Tristup.

त्वमग्ने व्रतपा असि देव आ मर्त्येष्वा ।
त्वं यज्ञेष्वीड्यः ॥ १ ॥

O preceptor, you are the observer of vows and descipline, you are maritorious amongs men and you are praiseworthy in the Yajnas.

यद् वो वयं प्रमिनाम व्रतानि विदुषां देवा अविदुष्टरासः ।
अग्निष्टद् विश्वादा पृणातु विद्वान्त्सोमस्य
यो ब्राह्मणाँ आविवेश ॥ २ ॥

O learned persons, when we being ignorant violate the vows and disciplines concerned with you, the learned ones, may self-refulgent God, who is the knower of Soma, the created universe and is present within the reces of the wise ones entirely correct us (for violation).

आ देवानामपि पन्थामगन्म यच्छक्नवाम तदनुप्रवोढुम् ।
अग्निर्विद्वान्त्स यजात् स इद्धोता सोऽध्वरान्त्स
ऋतून् कल्पयाति ॥ ३ ॥

We follow the path of the enlightened persons and whatever we are able to carry out must earry out. May All-knowing God give us vigour. He is the giver of all. He makes the Yajnas and seasons succeed,

सू०६० ।। ऋषिः—ब्रह्मा ।। देवता—वागादिमन्त्रोक्ताः ।। छन्दः—१ पथ्या बृहती; २ ककुम्मती पुरउष्णिक् ।।

HYMN 60

Seer—Brahma. Subject-matter—Vak etc. as described in the verses. Metre—1, Virad Pathya Brihati ; 2 Kakummati Puraushnik.

वाङ्म आसन्नसोः प्राणश्चक्षुरक्ष्णोः श्रोत्रं कर्णयोः ।
अपलिताः केशा अशोणा दन्ता बहु बाह्वोर्बलम् ॥ १ ॥

May there be voice intact in my mouth, may there be vison intact in my eye, may there be audibility intact in my ears, may not my hair turn gray, may not my teeth fall down and may there be much strength in my arms.

ऊर्वोरोजो जङ्घयोर्जवः पादयोः प्रतिष्ठा ।
अरिष्टानि मे सर्वात्मानिभृष्टः ॥ २ ॥

May I have power in my thigh, swiftnes in my legs, may I have stead-fastness in my feet and may by all the members of the body be uninjured and my soul unimpaired.

सू० ६१ ।। ऋषिः—ब्रह्मा ।। देवता—ब्रह्मणस्पतिः ।। छन्दः—विराट् पथ्या बृहती ।।

HYMN 61

Seer — Brahma. Subject-matter — Brahnanaspatih. Metre—Virat-pathya Brihati.

तनूस्तन्वा मे सहे दतः सर्वमायुरशीय ।
स्योनं मे सीद पुरुः पृणस्व पवमानः स्वर्गे ॥ १ ॥

Mas I have my body intact with all bodily powers may I enjoy the full maturity of life, you may keep me happy, O Lord, give me abundance and purifying me make me live in blessedness.

सू० ६२ ।। ऋषिः—ब्रह्मा ।। देवता—ब्रह्मणस्पतिः ।। छन्दः—अनुष्टुप् ।

HYMN 62

Seer—Brahma. Subject-matter — Brahmanaspatih. Metre—Anustup.

प्रियं मा कृणु देवेषु प्रियं राजसु मा कृणु ।
प्रियं सर्वस्य पश्यत उत शूद्र उतार्ये ॥ १ ॥

O God, please make me beloved among enlightened men, make me beloved among the princes and make me dear to every one who sees, be he *Shudra*, the unedueated one or Arya, the noble one.

सू० ६३ ॥ ऋषिः—ब्रह्मा ॥ देवता—ब्रह्मणस्पतिः ॥ छन्दः—विराडुपरिष्टाद् बृहती ॥

HYMN 63

Seer—Brahma. Subject-matter — Brahmanaspatih. Viraduparistad Brihati.

उत् तिष्ठ ब्रह्मणस्पते देवान् यज्ञेन बोधय ।
आयुः प्राणं प्रजां पशून् कीर्तिं यजमानं च वर्धय ॥ १ ॥

O master of vedic speech, please rise to eccellence and inspire awakening in the men of wisdom and virtue through the performance of Yajna. You strengthen the performer or *Yajmana* and give an aid to life, vital breath, progeney cattle and fame.

सू० ६४ ॥ ऋषिः—ब्रह्मा ॥ देवता—अग्निः ॥ छन्दः—अनुष्टुप् ॥

HYMN 64

Seer—Brahma. Subject-matter — Agnih. Metre--Anustup.

अग्ने समिधमाहार्षं बृहते जातवेदसे ।
स मे श्रद्धां च मेधां च जातवेदाः प्र यच्छतु ॥ १ ॥

I the student have brought the fuel for the fire of Yajna which is lofty and is present in all the born objects. Let that fire present in all the born objects become the means to give me faith and intelligence.

इध्मेन त्वा जातवेदः समिधा वर्धयामसि ।
तथा त्वमस्मान् वर्धय प्रजया च धनेन च ॥ २ ॥

We strengthen this Jatavedas with the inflaming fuel and let this fire in the same way strengthen us with off spring and wealth.

यदग्ने यानि कानि चिदा ते दारूणि दध्मसि ।
सर्वं तदस्तु मे शिवं तज्जुषस्व यविष्ठ्य ॥ ३ ॥

Whatever wood be that which we put in this fire, be propitious for me and let this most powerful fire take it to consume.

एतास्ते अग्ने समिधस्त्वमिद्धः समिद् भव ।
आयुरस्मासु धेह्यमृतत्वमाचार्याय ॥ ४ ॥

Those are, the fuels for this fire and let it being ablaze be thoroughly inflaming. Let it be means to give us life and to vouch a safe immortality to our Acharya, the preceptor.

सू० ६५ ॥ ऋषिः—ब्रह्मा ॥ देवता—सूर्यो जातवेदाः ॥ छन्दः—जगती

HYMN 65

Seer — Brahma. Subjeet-matter — Surya, Jatvedas. Metre—Jagati,

हरिः सुपर्णो दिवमारुहोऽर्चिषा ये त्वा दिप्सन्ति दिवमुत्पतन्तम्
अव तां जहि हरसा जातवेदो बिभ्यदुग्रोऽर्चिषा
दिवमा रोह सूर्य ॥ १ ॥

The sun which is the store of igneous substance, which possesses nice rays and which carries the water from earth and mounted heavenly region with light. Those forces which harm ihis sun moving in the sky it beats them down by its strong vigour. Without any danger it being strong soar to heaven with its radiance.

सू० ६६ ॥ ऋषिः—ब्रह्मा ॥ देवता—सूर्यो जातवेदा वज्रः ॥ छन्दः—
अतिजगती ॥

HYMN 66

Seer — Brahma. Subject-matter — Surya Jatvedas, Bajrah. Metre—Atijagati.

अयोजाला असुरा मायिनोऽयस्मयैः पाशैरङ्किनो ये चरन्ति ।
तांस्ते रन्धयामि हरसा जातवेदः सहस्रऋष्टिः
सपत्नान् प्रमृणन् पाहि वज्रः ॥ १ ॥

I, the man having the knowledge of fire through the powerful fiery weapon keep under my control all of those wicked who having nets of iron, possessing the tricks and followed by large number of others room hither and thither. The weapon made of fire like lightning with thousand points quelling the enemies let save us.

सू० ६७ ॥ ऋषिः—ब्रह्मा ॥ देवता—सूर्यः ॥ छन्दः—प्राजापत्या गायत्री

HYMN 67

Seer—Brahma. Subject-matter—Suryah. Metre—Prajapatya Gayatri.

पश्येम शरदः शतम् ॥ १ ॥

May we see a hundred autumns.

जीवेम शरदः शतम् ॥ २ ॥

May we live or have vital breath a hundred autumns.

बुध्येम शरदः शतम् ॥ ३ ॥

May we have power of understanding of a hundred autumns.

रोहेम शरदः शतम् ॥ ४ ॥

May we grow to strength and excellence a hundred autumns.

पूषेम शरदः शतम् ॥ ५ ॥

May we thrive a hundred autumns.

भवेम शरदः शतम् ॥ ६ ॥

May we be a hundred antumns.

भूयेम शरदः शतम् ॥ ७ ॥

May we abide a hundred autumns.

भूयसीः शरदः शतात् ॥ ८ ॥

May we enjoy all these privileges longer than a hundred autumns.

सू० ६८ ॥ ऋषिः—ब्रह्मा ॥ देवता—मन्त्रोक्ताः ॥ छन्दः—अनुष्टुप् ॥

HYMN 68

Seer—Brahma, Subject-matter—Mantroktam Karm. Metre—Anustup

अव्यसश्च व्यचसश्च बिलं वि ष्यामि मायया ।
ताभ्यामुद्धृत्य वेदमथ कर्माणि कृण्महे ॥ १ ॥

I through penetrative intelligence explode the mystery of non-pervasive entity, the soul and pervasive entities, the matter and God. Extracting knowledge from both perform the acts.

सू० ६९ ॥ ऋषिः—ब्रह्मा ॥ देवता—आपः ॥ छन्दः—१ आसुर्यनुष्टुप्; २ साम्न्यनुष्टुप्; ३ आसुरी गायत्री; ४ साम्न्युष्णिक् ॥

HYMN 69

Seer—Brahma. Subject-matter — Apah. Metre—1, Asuryanustup ; 2 Samnyanustup; 5 Samnyanustup ; 3 Asuri Gayatri, 4, Samnyushnik.

जीवा स्थ जीव्यासं सर्वमायुर्जीव्यासम् ॥ १ ॥

O adepts, you live, I fain would live and may I fain would live my complete term of life.

उपजीवा स्थोप जीव्यासं सर्वमायुर्जीव्यासम् ॥ २ ॥

You live inter-dependent, I fain would live inter-dependent my full term of life.

संजीवा स्थ सं जीव्यासं सर्वमायुर्जीव्यासम् ॥ ३ ॥

You live united, I fain would live united and I fain would live united, full term of my life.

जीवला स्थ जीव्यासं सर्वमायुर्जीव्यासम् ॥ ४ ॥

You are lifegiver, I fain would live and a fain would live my full period of life.

सू० ७० ॥ ऋषिः—ब्रह्मा ॥ देवता—इन्द्रादयो मन्त्रोक्ताः ॥ छन्दः—गायत्री ॥

HYMN 70

Seer—Brahma. Subject-matter—Indra etc. as described in the verses. Metre-Gayatri

इन्द्र जीव सूर्य जीव देवा जीवा जीव्यासमहम् ।
सर्वमायुर्जीव्यासम् ॥ १ ॥

Live Indra (O mighty man), live Surya (O man of brilliancy and dynamism, live Ye Devah, O Ye enlightened men, I may live and I may live compelete term of my life.

सू० ७१ ॥ ऋषिः—ब्रह्मा ॥ देवता—गायत्री ॥ छन्दः—पञ्चपदाऽतिजगती ॥

HYMN 71

Seer—Brahma. Subject-matter — Gayatri, Metre—Panchapadati jagati.

स्तुता मया वरदा वेदमाता प्र चोदयन्तां पावमानी द्विजानाम्
आयुः प्राणं प्रजां पशुं कीर्तिं द्रविणं ब्रह्मवर्चसम् ।
मह्यं दत्त्वा व्रजत ब्रह्मलोकम् ॥ १ ॥

By me (man studying Veda) *Veda-mata*, the Veda which is the mother of knowledge and which is the sacrosanct law for Dvijas, the men whose classification is made by due consideration of worth, not of birth. Let the men of learning disseminate this veda. O Ye learned men, please you giving me lengethened life, vitality, offspring, cattle, fame, wealth and the knowledge of Supreme Being you attain the light and blessedness of God.

सू०७२ ॥ ऋषि:—भृग्वङ्गिरा ब्रह्मा ॥ देवता—परमात्मा देवाश्च ॥

छन्द:—त्रिष्टुप् ॥

HYMN 72

Seer — Briguangirah, Brahma. Subject-matter Parmatma and Devas. Metre—Tristup.

यस्मात् कोशादुदभराम वेदं तस्मिन्नन्तरव दध्म एनम् ।
कृतमिष्टं ब्रह्मणो वीर्येण तेन मा देवास्तपसावतेह ॥ १ ॥

Within the chest or treasure, from which at the time of creation, we raise this Vedic knowledge we deposit it again during the period of annihilation. By the power of vedic knowledge desired act is performed. May learned men guard and guide me in this world through that power and austerity.

BOOK XX

सू० १ ॥ ऋषिः—१ विश्वामित्रः; २ गोतमः; ३ विरूपः ॥ देवता—१ इन्द्रः; २ मरुतः; ३ अग्निः ॥ छन्दः—गायत्री ॥

HYMN 1

Seer—1 Vishvamitrah;2 Gotamah;3 Virupah. Subject-matter-1. Indrah. 2 Marutah; 3 Agnih. Metre-Gayatri.

इन्द्रं त्वा वृषभं वयं सुते सोमे हवामहे ।
स पाहि मध्वो अन्धसः ॥ १ ॥

O Indra, (Almighty God), We the devotees call or pray you, the mighty one in this created world. May that you preserve all the sweet corns.

मरुतो यस्य हि क्षये पाथा दिवो विमहसः ।
स सुगोपातमो जनः ॥ २ ॥

O brilliant and extra-ordinarily powerful Marutah (priests) or men. He (God) in whose shelter you protect the people and good acts, is the most protective force and creator of the cosmos

उक्षान्नाय वशान्नाय सोमपृष्ठाय वेधसे ।
स्तोमैर्विधेमाग्नये ॥ ३ ॥

We, with the Mantras (and oblations) serve this fire which consumes the corn its preparations sprinkled with butter, cerial preparations which are liked much and the cerials and their preparation mixed with herbacious substances.

सू० २ ॥ ऋषिः—? ॥ देवता—[१ मरुतः; २ अग्निः; ३ इन्द्रः; ४ द्रविणोदाः] ॥ छन्दः—१, २ विराड् गायत्री; ३ आर्च्युष्णिक्; ३ साम्नी त्रिष्टुप् ॥

HYMN 2

Seer-? Subject-matter-1 Marutah: 2 Agnih; 3 Indrah;

4 Dravinodah. Metre-1, 2 Virad Gayatri; 3 Archyushnik, 4 Samni Tristup.

मरुतः पोत्रात् सुष्टुभः स्वर्कादृतुना सोमं पिबतु ॥ १ ॥

Let the Marutah (group of cosmic powers) drink or grasp the juice of herbs from the praiseworthy extolled *Potra* according to the season.

अग्निराग्नीध्रात् सुष्टुभः स्वर्कादृतुना सोमं पिबतु ॥ २ ॥

Let the fire drink the juice of herbs from the praiseworthy extolled *Agnidhra* according to the season.

इन्द्रो ब्रह्मा ब्राह्मणात् सुष्टुभः
स्वर्कादृतुना सोमं पिबतु ॥ ३ ॥

Let the mighty Indra (Sun) drink the juice of herbs from the praisworthy extolled *Brahmana*, the chief priest accrding to the season.

देवो द्रविणोदाः पोत्रात् सुष्टुभः
स्वर्कादृतुना सोमं पिबतु ॥ ४ ॥

Let the shining Dravinoda (electricity in the cloud) drink the juice of herbs from the praisewothy extolled *Potra* according to the season.

N. B. :—Marutah, Agni, Indra and Dravinodas are the Devas of Yajna and Potra, Agnidhra, Brahmana, are the priests of Yajna. So according to season the oblations are grasped by these Devas from the priests of the Yajna.

सू०३ ॥ ऋषिः—इरिम्बिठिः ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 3

Seer—Irimbithih. Subject-matter-Indrah. Metre—Gayatri.

आ याहि सुषुमा हि त इन्द्र सोमं पिबा इमम् ।
एदं बर्हिः सदो मम ॥ १ ॥

O Indra (Ruler of the Kingdom), you come to us, as we prepare the juice of herbs for you, you drink it and seat yourself on this seat offered by me.

आ त्वा ब्रह्मयुजा हरी वहतामिन्द्र केशिना ।
उप ब्रह्माणि नः शृणु ॥ २ ॥

O Indra, let these two horses which are well trained or skilfully yoked and which are long-haired carry you to us and you hear of the Vedic Mantras pronounced by us.

ब्रह्माणस्त्वा वयं युजा सोमपामिन्द्र सोमिनः ।
सुतावन्तो हवामहे ॥ ३ ॥

We, who are the masters of Vedas, who have all fortunes and who have good children call you, O king, with scincerity.

सू० ४ ॥ ऋषिः—इरिम्बिठिः ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 4

Seer—Irimbithih, Subjeet—matter—Indrah. Metre-Gayatri.

आ नो याहि सुतावतोऽस्माकं सुष्टुतीरुप ।
पिबा सु शिप्रिन्नन्धसः ॥ १ ॥

O Indra (King) hearing of our praises come to us who are blessed with offspring. O fair-faced one, you drink the juice of herbs.

आ ते सिञ्चामि कुक्ष्योरनु गात्रा वि धावतु ।
गृभाय जिह्वया मधु ॥ २ ॥

O King, I pour it in to your belly let it run into the members of your body and you take this sweet one by your tongue.

स्वादुष्टे अस्तु संसुदे मधुमान् तन्वे३ तव ।

सोमः शर्मस्तु ते हृदे ॥ ३ ॥

O king let it be palatable for benevolent you, let it be of sweet effect for your body and let the Soma-juice be sweet for your heart.

सू० ५ ॥ ऋषिः—इरिम्बिठिः ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 5

Seer—Irimbithih. Subject matter—Indrah;Metre—Gayatri.

अयमु त्वा विचर्षणे जनीरिवाभि संवृतः ।
प्र सोम इन्द्र सर्पतु ॥ १ ॥

O most vigilant ruler, let the juice of soma-group of herbs now possessed of all creative powers go near you.

तुविग्रीवो वपोदरः सुबाहुरन्धसो मदे ।
इन्द्रो वृत्राणि जिघ्नते ॥ २ ॥

In the rapture of Soma-preparation Indra, the ruler who is bulky, strong-necked and atout-armed dispels away all the foes.

इन्द्र प्रेहि पुरस्त्वं विश्वस्येशान ओजसा ।
वृत्राणि वृत्रहंजहि ॥ ३ ॥

O king you dispeller of foes and ruler of all with power come forward and kill the wickeds.

दीर्घस्ते अस्त्वङ्कुशो येना वसु प्रयच्छसि ।
यजमानाय सुन्वते ॥ ४ ॥

O mighty king, very broad is your controlling power by which you bestow wealth upon the Yajmana, performing Yajna.

अयं त इन्द्र सोमो निपूतो अधि बर्हिषि ।
एहीमस्य द्रवा पिब ॥ ५ ॥

O mighty ruler, this is the juice of Soma for you which has been made pure on the grass (Kusha).Please run hither, eome and drink of it.

शाचिगो शाचिपूजनायं रणाय ते सुतः ।
आखण्डल प्र हूयसे ॥ ६ ॥

O mighty ruler, you possess the power of clear expression and are respected by the persons of learning and might. This Soma juice has been prepared for you. You are called Akhandal (one who crushes the enemies into pieces.

यस्ते शृङ्गवृषो नपात् प्रणपात् कुण्डपाय्यः ।
न्यस्मिन् दध्र आ मनः ॥ ७ ॥

O mighty guarding ruler, I eoncentrate my mind in whatever is your preserving flame-vomiting and Yajna protecting act and practice.

सू० ६ ॥ ऋषिः—विश्वामित्रः ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 6

Seer—Vishvamitrah. Subject-matter—Indrah ; metre-Gayatri.

इन्द्रं त्वा वृषभं वयं सुते सोमे हवामहे ।
स पाहि मध्वो अन्धसः ॥ १ ॥

O mighty ruler, we invite you the poure of happiness at the time when the juice of *Soma* has been prepared. That you protect sweet grains and harbs.

इन्द्र क्रतुविदं सुतं सोमं हर्य पुरुष्टुत ।
पिबा वृषस्व तातृपिम् ॥ २ ॥

O universally praised mighty ruler, you take into your possession the prepared herbacious drink which gives activity and provides with satisfaction. You pour down and drink it.

इन्द्र प्र णो धितावानं यज्ञं विश्वेभिर्देवेभिः ।
तिर स्तवान विश्पते ॥ ३ ॥

O mighty king, you are the master of the subject and respected by all. You please strengthen our Yajnas with allthe learned people.

इन्द्र सोमाः सुता इमे तव प्र यन्ति सत्पते ।
क्षयं चन्द्रास इन्दवः ॥ ४ ॥

O ruler, you are the guard of good men and good qualities. These born mystics who are happy with ecstacy and have attained superpowers attain your shelter.

दधिष्वा जठरे सुतं सोममिन्द्र वरेण्यम् ।
तव द्युक्षास इन्दवः ॥ ५ ॥

O Almighty God, you, in the period of dissolution take into your belly, the all-devouring power (material cause) this born and excellent world. All the luminous and powerful worlds are yours.

गिर्वणः पाहि नः सुतं मधोर्धाराभिरज्यसे ।
इन्द्र त्वादातमिद् यशः ॥ ६ ॥

O All-worshippable God, you subsist this created world and you yourself shine with the flow of the happiness. Whatever remains in the world is given only by you,

अभि द्युम्नानि वनिन इन्द्रं सचन्ते अक्षिता ।
पीत्वी सोमस्य वावृधे ॥ ७ ॥

All the wealth and glories of the richmen and world which is inexhaustible ultimately go to you, O Almighty Lord, He consuming the world (Soma) in dissolution remains strong.

अर्वावतो न आ गहि परावतश्च वृत्रहन् ।
इमा जुषस्व नो गिरः ॥ ८ ॥

O God Almighty, you are the destroyer of evils and troubles. You pervade us from near and far i.e. every where. You accept my prayers.

यदन्तरा परावतमर्वावतं च हूयसे ।
इन्द्रेह तत आ गहि ॥ ९ ॥

O God Almighty, you come here to the devotee from whatever distant region, whatever nearest region and whatever between when you are invoked.

सू०७ ॥ ऋषिः—१-३ सुकक्षः; ४ विश्वामित्रः ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 7

Seer-1-3 Sukakshah; 4 Vishvamitrah. Subject-matter-Indrah. Metre-Gayatri.

उद् घेदभि श्रुतामघं वृषभं नर्यापसम् ।
अस्तारमेषि सूर्य ॥ १ ॥

Surya, the sun (Indra) mounts over sky (keeping with the law) of God who possesses praiseworthy wealth, who pours the happiness, who is benevolent to men and who is the inspirer of all.

नव यो नवतिं पुरो बिभेद बाह्वोजसा ।
अहिं च वृत्रहावधीत् ॥ २ ॥

This sun whieh is the dispeller of clouds pierces the ninty nine groups of them through the heat of its rays dispels Ahi, the cloud.

स न इन्द्रः शिवः सखाश्वावद् गोमद् यवमत् ।
उरुधारेव दोहते ॥ ३ ॥

This mighty sun is auspicious for us like friend. It pours upon us the wealth full of horses, cows and barley, like stream.

इन्द्रं क्रतुविदं सुतं सोमं हर्य पुरुष्टुत ।
पिबा वृषस्व तातृपिम् ॥ ४ ॥

O universally praised mighty ruler, you take into your possession the perpared herbacious drink which gives activity and provides with satisfaction. You pour down and drink it.

सू० ८ ॥ ऋषिः—१ भरद्वाजः; २ कुत्सः; ३ विश्वामित्रः ॥ देवता—इन्द्रः ॥ छन्दः—त्रिष्टुप् ॥

HYMN 8

Seer—1 Bharadvajah; 2 Kutsah; 3 Vishvamitrah. Subject-matter-Indrah. Metre-Tristup.

एवा पाहि प्रत्नथा मन्दतु त्वा श्रुधि ब्रह्म
वावृधस्वोत गीर्भिः । आविः सूर्यं कृणुहि पीपिहीषो
जहि शत्रूँरभि गा इन्द्र तृन्धि ॥ १ ॥

O Almigty God, you protect us as previously, this world pleases you, you hear of my prayers and you strengthen us through our supplication. You manifest the sun, preserve the knowledge, dispel away our foes. the aversion, passion etc. and directing us towards the rays of spiritual wisdom destroy them.

अर्वाङेहि सोमकामं त्वाहुरयं सुतस्तस्य पिबा मदाय ।
उरुव्यचा जठर आ वृषस्व पितेव नः
शृणुहि हूयमानः ॥ २ ॥

O God Almighty, please come in to my intuitional vision, you are as learned says he who matteralizes the initiative

desire to create Soma the world, this world is born and protect it for its well-being. You pervading the whole like space, you sprinkle this with protection within you and you being called hear of us like father.

आपूर्णो अस्य कलशः स्वाहा सेक्तेव कोशं
सिसिचे पिबध्यै । समु प्रिया आववृत्रन् मदाय
प्रदक्षिणिदभि सोमास इन्द्रम् ॥ ३ ॥

This *Kalasha*, the jug (known as world of God is perfect with all the perfections and entireties. He like a sprinkler pours the *Kosha*; this world for the enjoyment and protection of the Jivas: These mystics deservingly dear to Him and rightly circums acting His world surround Him in coutemplation for attaining happiness.

सू० ९ ॥ ऋषिः—१, २ नोधाः; ३, ४ मेध्यातिथिः ॥ देवता—इन्द्रः ॥
छन्दः—१, २ त्रिष्टुप् (?); [१, २] ३, ४ बार्हतः प्रगाथः (बृहती +
सतोबृहती ॥

HYMN 9

Seer—1, 2 Nodhah; 3, 4 Medhyatithih. Subject-matter -Indrah. Metre-Barhatah pragathah (Brihati Satobrihati.

तं वो दस्ममृतीषहं वसोर्मन्दानमन्धसः ।
अभि वत्सं न स्वसरेषु धेनव इन्द्रं गीर्भिर्नवामहे ॥ १ ॥

O Man, we with our eulogizing songs glorify that Almighty God who is the obsever of you all, who is destroyer of all troubles and who is the giver of happiness from His all-pervading power, as the cows in the stall iow to their calves.

द्युक्षं सुदानुं तविषीभिरावृतं गिरिं न पुरुभोजसम् ।
क्षुमन्तं वाजं शतिनं सहस्रिणं मक्षू गोमन्तमीमहे ॥ २ ॥

We ordently ask self refulgent, bounteous God who is covered with His might and like mountain is endowed with

plentiful protective powers, for wealth full of corn, and blessed with cows and brought in humdred fold and thousand fold.

तत् त्वा यामि सुवीर्यं तद् ब्रह्म पूर्वचित्तये ।
येना यतिभ्यो भृगवे धने हिते
येन प्रस्कण्वमाविथ ॥ ३ ॥

O Almighty God, I for the rememberance of previous bright's activity ask you for that power and the knowledge through which you establish the men of austerity and him who has observed strict discipline of Yoga in the internally conceded spiritual wealth and through which protect the man who possesses inexhaustible knowledge.

येना समुद्रमसृजो महीरपस्तदिन्द्र वृष्णि ते शवः ।
सद्यः सो अस्य महिमा न संनशे
यं क्षोणीरनुचक्रदे ॥ ४ ॥

O Alimighty God, that is the most powerful strength of yours through which make the vast space and produce mighty waters therein. Even now and for ever is unattainable that great power of which the whole world speaks aloud.

सू० १० ॥ ऋषिः—मेध्यातिथिः ॥ देवता—इन्द्रः ॥ छन्दः—बार्हतः प्रगाथः (बृहती+सतोबृहती) ॥

HYMN 10

Seer-Medhyatithih. Subject-matter—Indrah—Metre-Barhatah Pragathah (Brihati-Satobrihati)

उदु त्ये मधुमत्तमा गिर स्तोमास ईरते ।
सत्राजितो धनसा अक्षितोतयो वाजयन्तो रथाइव ॥ १ ॥

These sweetest praiseworthy songs of ours ascemt to Him (God) like ever-conquertng chariots which gain wealth and give unfailing protections.

कण्वाइव भृगवः सूर्याइव विश्वमिद् धीतमानशुः ।
इन्द्रं स्तोमेभिर्महयन्त आयवः प्रियमेधासो अस्वरन् ॥ २ ॥

Like most wise ones.'Like ones' who have burnt their evils in the fire of knowledge, and likc luminous suns the men for whom the wisdom is dear may attain the knowledge of entire world present in concentration and worshipping Almighty God with prayers and praise glorify Him.

सू० ११ ॥ ऋषिः—विश्वामित्रः ॥ देवता—इन्द्रः ॥ छन्दः—त्रिष्टुप् ॥

HYMN 11

Seer-Visvamitrah, Subject-matter-Indra. Metre-Tristup

इन्द्रः पूर्भिदातिरद् दासमर्कैर्विदद्वसुर्दयमानो वि शत्रून् ।
ब्रह्मजूतस्तन्वा वावृधानो भूरिदात्र
आपृणद् रोदसी उभे ॥ १ ॥

Indrah, the mighty fire (heat) is the render of the dwcllings of the clouds and the producer of the wealth, it destroying the clouds adverse in leaving waters by the ray of sun overcomes the could that retains water within. It impelled by lightning increasing in size and quantity becoming the giver of plenty (of harvest) fills up the both of heaven and earth (with rain).

मखस्य ते तविषस्य प्र जूतिमियर्मि वाचममृताय भूषन् ।
इन्द्र क्षितीनामसि मानुषीणां विशां
दैवीनामुत पूर्वयावा ॥ २ ॥

For the attaiment of immortality, I the devotee adorning my voice gain the zeal of Vajna concerned with you most strong. O Alimighty one you are equally the leader of the subjects, the human generation (humanity) and celestial existences.

इन्द्रो वृत्रमवृणोच्छर्धनीतिः प्र मायिनाममिनाद् वर्पणीतिः ।
अहन् व्यंसमुशधग् वनेष्वाविर्धेना
अकृणोद् राम्याणाम् ॥ ३ ॥

This mighty fire whose way of function depends on power encompasses the cloud. Among clouds that which tends towrrds the way of over-casting becomes weak. The fire which fiercely inflames in the cloud waters dispels *Vyansam*, the troubling cloud and issue forth the sound of the night.

इन्द्रः स्वर्षा जनयन्नहानि जिगायोशिग्भिः पृतना अभिष्टिः ।
प्रारोचयन्मनवे केतुमह्नामविन्दज्ज्योतिर्बृहते रणाय ॥ ४ ॥

Luminous mighty fire causing days (inform of sun) contacting through scorching flames conquers tho battle. This illumines the dawns, resplendence for man and attains the light for the happiness of the peole.

इन्द्रस्तुजो बर्हणा आ विवेश नृवद् दधानो नर्या पुरूणि ।
अचेतयद् धिय इमा जरित्रे
प्रेमं वर्णमतिरच्छुक्रमासाम् ॥ ५ ॥

Like the leader of people this mighty fire possessing many leading qualities pierce of substance into increasing obstructive forces. This fire (when enkindled in Yajna Vedi) becames the means of enlivening the intellect and acts of the pronouncers of the mantras and increases this pure resplendent colour of dawn and days.

मही महानि पनयन्त्यस्येन्द्रस्य कर्म सुकृता पुरूणि ।
वृजनेन वृजिनान्त्सं पिपेष
मायाभिर्दस्यूँरभिभूत्योजाः ॥ ६ ॥

The learnde men lands many glorious functions of this mighty fire. This fire possessing surpassing forces curshes malignancies with its malignant force and the clouds with natural tricks.

युधेन्द्रो मह्ना वरिवश्चकार देवेभ्यः सत्पतिश्चर्षणिप्राः ।
विवस्वतः सदने अस्य तानि विप्रा उक्थेभिः
कवयो गृणन्ति ॥ ७ ॥

This mighty fire which is the preserver of existing things and the protector seeing creatures with its all pervading might gives excelent power to the wonderous natural forces. These functions of the fire in the place of sun are praised by the learned with praising songs.

सत्रासाहं वरेण्यं सहोदां ससवांसं स्वरपश्च देवीः ।
ससान यः पृथिवीं द्यामुतेमामिन्द्रं
मदन्त्यनु धीरणासः ॥ ८ ॥

The men of high learnings find pleasure making accordant (in their uses) this mighty fire which is always conquering, excellent, might-giving and which gives light and luminous waters and who put into order this earth and heaven.

ससानात्याँ उत सूर्यं ससानेन्द्रः ससान पुरुभोजसं गाम् ।
हिरण्ययमुत भोगं ससान हत्वी दस्यून्
प्रार्यं वर्णमावत् ॥ ९ ॥

This mighy fire gives the things which always move, this give the sun, this gives the earth which bears multifarious advantages, it gives gold, it gives the digesting power and this destroying the clouds whieh create drought and preserves Aryam Varmam, the noble colours.

इन्द्र ओषधीरसनोदहानि वनस्पतींरसनोदन्तरिक्षम् ।
बिभेद वलं नुनुदे विवाचोऽथाभवद्
दमिताभिक्रतूनाम् ॥ १० ॥

This mighty fire gives us herbs, this puts the days into order this gives tree aud this gives the firmament. This cleaves the cloud of strong power, dispels various germs making bad sound and put under its control the reversely surpassing forces.

शुनं हुवेम मघवानमिन्द्रमस्मिन् भरे नृतमं वाजसातौ ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम् ॥ ११ ॥

We, in this field of attaining the wealth of corn praise the pervading electricity which bears wealth which is the means of increased audibility which is most transporting medium, strong force for protection in the battle and dispeller of clouds and conqeror of wealth.

सू० १२ ।। ऋषिः—१-६ वसिष्ठः; ७ अत्रिः ।। देवता—इन्द्रः ।। छन्दः —त्रिष्टुप् ।।

HYMN 12

Seer-1-6 Vasisthah: 7 Attrih. Subject-mater-Indrah. Metre-Tristup.

उदु ब्रह्माण्यैरत श्रवस्येन्द्रं समर्ये महया वसिष्ठ ।
आ यो विश्वानि शवसा ततानोपश्रोता
म ईवतो वचांसि ।। १ ।।

O men of enlightement, you pronounce the vedic verses enriched with knowledge- O observer of high discipline and controller of organs, you in the assembly of the learned men gathered for performing Yajna pay homage to Almighty God. He is that Lord who with His might extends through all existences. He bears all the words which I as His faithful devotee utter.

अयामि घोष इन्द्र देवजामिरिरज्यन्त यच्छुरुधो विवाचि ।
नहि स्वमायुश्चिकिते जनेषु तानीदंहांस्यति
पर्ष्यस्मान् ।। २ ।।

O Almighty God, the (Vedie speech which contains in it all Devas, the physical and supra-physical forces (as Subject-matter, is encompassing all the things in its purviews. In that of you who is adored in various speach and voices, the men of sharp and quick understanding do their all the performances None of all these born men knows the duration of his life. You always bear us in safety over all these troubles.

युजे रथं गवेषणं हरिभ्यामुप ब्रह्माणि जुजुषाणमस्थुः ।

वि बाधिष्ट स्य रोदसी महित्वेन्द्रो
वृत्राण्यप्रती जंघन्वान् ॥ ३ ॥

Almighty Divinity harnesses this spledid globe binding sun with powers of support and gravitatiou. The learned men attain Him who accepts the prayers of the devotees. He when tears asunder the resistless clouds (to rain) straing the earth and hoaven.

आपश्चित् पिप्यु स्तर्यो३ न गावो नक्षन्नृतं जरितारस्त इन्द्र ।
याहि वायुर्न नियुतो नो अच्छा
त्वं हि धीभिर्दयसे वि वाजान् ॥ ४ ॥

O God Almighty, like the expanding waters. like the sun-beams your devotees expand in prosperity and attain the ultimate truth (i,e. the law enternal) O Lard, you like the air possess all the impelling powers and you bestow upon us all the wealth accompanied with wisdom.

ते त्वा मदा इन्द्र मादयन्तु शुष्मिणं तुविराधसं जरित्रे ।
एको देवत्रा दयसे हि मर्तानस्मिञ्छूर
सवने मादयस्व ॥ ५ ॥

All these blesssedness gladden you, O God Almighty, who is powerful, possessor of riches for the devotees. You only one among wondrous forces do mercy on the men. O omnipotant one. you give pleasure to all in this Yajna.

एवेदिन्द्रं वृषणं वज्रबाहुं वसिष्ठासो अभ्यर्चन्त्यर्कैः ।
स न स्तुतो वीरवद् धातु गोमद् यूयं
पात स्वस्तिभिः सदा नः ॥ ६ ॥

The men of austerity and high disiplines praise with Vedic verses only God who is all-power and who holds the thunder in Prana and Udana (the air and the water of clouds). May he praised by us guard our wealth in the form of caws and

heroes. Learned men you please preserve us ever-more with all blessing.

ऋजीषी वज्री वृषभस्तुराषाट्छुष्मी राजा वृत्रहा सोमपावा
युक्त्वा हरिभ्यामुप यासदर्वाङ् माध्यंदिने
सवने मत्सदिन्द्रः ॥ ७ ॥

The Almighty God is most impellent force, possessor of thunder-power, most strong, most over-powering force, vigoirous, illumining light, dispeller of the erls and the preserver of the world. He harnessing the sun and moon directly moving the all worlds. May he gladen us in our Yajna of mid-day.

सू० १३ ॥ ऋषिः—१ वामदेवः; २ गोतमः; ३ कुत्सः; ४ विश्वामित्रः ॥ देवता—१ इन्द्राबृहस्पती; २ मरुतः;३, ४ अग्निः ॥ छन्दः—१-३ जगती, ४ त्रिष्टुप् ॥

HYMN 13

Seer-1, Vamdevah. 2 Gotamah; 3 Kutsah; 4 Vishvamitrah; Subject- matter-1 Indrabrihaspati, 2 Marutah; 3-4 Agni. Metre-1-3 Jagati; 4 Tristup.

इन्द्रश्च सोमं पिबतं बृहस्पतेऽस्मिन् यज्ञे मन्दसाना वृषण्वसू
आ वां विशन्त्विन्दवः स्वाभुवोऽस्मे रयिं
सर्ववीरं नि यच्छतम् ॥ १ ॥

Let Indra, the king, and Brihaspati, the master of Vedic speeches who are possessed of gladdening spirit and bestower of wealth drink the juice of Soma in the Yajna. May all the automatic powers enter into you both. You vouchsafe us riches full of heroes.

आ वो वहन्तु सप्तयो रघुष्यदो रघुपत्वानः
प्र जिगात बाहुभिः । सीदता बर्हिरुरु वः
सदस्कृतं मादयध्वं मरुतो मध्वो अन्धसः ॥ २ ॥

O Marutah (priests of Yajna) let you carry the horses who are quick in speed and swift in glide. You possessing swiftness and actions conquer the enemies with your arms. You sit on the wide seat of grass made for you and delight yourselves in this sweet food.

इमं स्तोममर्हते जातवेदसे रथमिव सं महेमा मनीषया ।
भद्रा हि नः प्रमतिरस्य संसद्यग्ने सख्ये
मा रिषामा वयं तव ॥ ३ ॥

We adorn this set of praises with intellect like a chariot for the praiseworthy Jatveda, the man of intelligence. Let our auspieious counsel prevail in his assembly. O man of enlighteament may we not be troubled in your friendship.

ऐभिरग्ने सरथं याह्यर्वाङ् नानारथं वा विभवो ह्यश्वाः ।
पत्नीवतस्त्रिंशतं त्रींश्च देवाननुष्वधमा वह मादयस्व ॥ ४ ॥

O man refulgent with knowledge, these horses are very swift. You by them come to us in one chariot or in many chariots. You make thirty three Devas, the wondrous powers of nature with their preserving forces to come in the Yajna according to their oblations and thus make them have their shares of offerings of Yajna.

सू०१४ ॥ ऋषिः—सौभरिः ॥ देवता—इन्द्रः ॥ छन्दः—काकुभः प्रगाथः

HYMN 14

Seer—Saubharih. Subject-matter-Indrah. Metre-Kakubha Pragathah (Vishama-Kakup sama-satobrihati.

वयमु त्वामपूर्व्य स्थूरं न कच्चिद् भरन्तोऽवस्यवः ।
वाजे चित्रं हवामहे ॥ १ ॥

O peerless Almighty God, we desiring succour, praising you wonderful one call you in our performance of intellectual feats. In this world nothing seems to be unchanged.

उपं त्वा कर्मन्नूतये स नो युवोग्रश्चक्राम यो धृषत् ।
त्वामिद्ध्यंवितारं ववृमहे सखाय इन्द्र सानुसिम् ॥ २ ॥

A Almighty God, we in performance of good acts approach you. You, (in fact) are He who is ever young, vigorous and bold and who has spreaded His power through. we, your friends, therefore, have chosen only you, giver of riches as our guardian.

यो न इदमिंदं पुरा प्र वस्यं आनिनाय तमु व स्तुषे ।
सखाय इन्द्रमूतये ॥ ३ ॥

O friend, we for your guard praise that Almighty God who first gives us this and that thing of our benefit.

हर्यंश्वं सत्पंतिं चर्षणीसहं स हि ष्मा यो अमन्दत ।
आ तु नः स वंयति गव्यमश्व्यं
स्तोतृभ्यो मघवा शतम् ॥ ४ ॥

I glorify the characteristics of Almighty God who possesses the ell-consuming fire, who is the guardions of pious men and who has under His control all the humanity. He is he who always remains in blessedness. The bounteous one bastows on us, the worshippers hundred wealth enriched with cows and steeds.

सू० ॥ १५ ॥ ऋषिः—गोतमः ॥ देवता—इन्द्रः ॥ छन्दः—त्रिष्टुप् ॥

HYMN 15

Seer—Gotamah. Subject-matter-Indrah. Metre-Tristup.

प्र मंहिष्ठाय बृहते बृहद्रये सत्यशुष्माय तवसे मतिं भरे ।
अपामिव प्रवणे यस्य दुर्धरं राधो विश्वायु
शवसे अपावृतम् ॥ १ ॥

I gain knowledge about lofty tremendous, electicity whicn is great source of wealth, most speedy and whose power re-

mains in water and whose checkless property like waters spread in down slope is manifest alround for generating power.

अधं ते विश्वमनु हासदिष्टय आपो निम्नेव सवंना हविष्मतः ।
यत् पर्वते न समशीत हर्यत इन्द्रस्य वज्रः
श्नथिता हिरण्ययः ॥ २ ॥

As the waters flowing in down slope serve the purpose of the man who knows the ways and means to take it into use so the people for accomplishing their desired ends run after this electricity. This is that in flaming shining thunder weapon of Indra, the sun which shatters every thing and rests in the clouds as something rests on the top of mountain.

अस्मै भीमाय नमसा समध्वर उषो न शुभ्र
आ भरा पनीयसे । यस्य धाम श्रवसे
नामेन्द्रियं ज्योतिरकारि हरितो नायसे ॥ ३ ॥

O man of scientific knowledge, you through the excellent mean utilize into construcive worke the electricity whieh is terrible and means of many performances like the radiant dawn. This is that whose power may be utilized for the purpose of audibility and whose expansion is concerned with wealth and whose power may be used to go to all the quarters.

इमे त इन्द्र ते वयं पुरुष्टुत ये त्वारभ्य
चरामसि प्रभूवसो । नहि त्वदन्यो गिर्वणो गिरः
सघत् क्षोणीरिव प्रति नो हर्य तद् वचः ॥ ४ ॥

These persons, we and they who do their works with orgination of elctricity are depending on it praised by all and which possesses most effective power. Nothing else than this can be the medium of extending the voice· This receives our voice like the earth and expends that voice of ours (to make audible by other).

भूरि त इन्द्र वीर्यं१ तव स्मस्यस्य स्तोतुर्मघवन्
काममा पृण । अनु ते द्यौर्बृहती वीर्यं मम इयं
च ते पृथिवी नेम ओजसे ॥ ५ ॥

Great is the power of this electricity, we depend on this, this great means of acquiring wealth fulfils the desires of its admirers and utilizers. The lofty heaven measures out its strength depending on this and this globe also bows down to its power.

त्वं तमिन्द्र पर्वतं महामुरुं वज्रेण वज्रिन् पर्वशश्चकर्तिथ ।
अवासृजो निवृताः सर्तवा अपः
सत्रा विश्वं दधिषे केवलं सहः ॥ ६ ॥

This electricity holding the thunder as its weapon with the bolt shatters the broad massive cloud into pieces. This sends down the obstructed waters to flow. This, possesses for ever all this extra-ordinary might.

सू० १६ ॥ ऋषिः—अयास्यः ॥ देवता—बृहस्पतिः ॥ छन्दः—त्रिष्टुप् ॥

HYMN 16

Seer—Ayasyah. Subject-matter-Brihaspati. Metre. Tristup.

उदप्रुतो न वयो रक्षमाणा वावदतो अभ्रियस्येव घोषाः ।
गिरिभ्रजो नोर्मयो मदन्तो
बृहस्पतिमभ्य१र्का अनावन् ॥ १ ॥

The waters of clouds plashing in the moistures like the birds having all the cares of safety, like the loud voices of thundering rain-cloud, like the merry streamlets bursting from the mountain sound Brihaspati. the fire present in the atmoshere.

सं गोभिराङ्गिरसो नक्षमाणो भग इवेदर्यमणं निनाय ।
जने मित्रो न दम्पती अनक्ति
बृहस्पते वाजयाशूँरिवाजौ ॥ २ ॥

The cosmic fire (Angiras) like the sun pervading the space with rays, carries the light (Aryaman) which remains above the vault of heaven like the friend among people this fire (in boby and its members) decorates the man and woman (with facial rediance). This Bihaspati (atmospheric fire) like the speedy chariots in battle speeds up the atmospheric forces.

साध्वर्या अतिथिनीरिषिरा स्पार्हाः सुवर्णा अनवद्यरूपाः ।
बृहस्पतिः पर्वतेभ्यो वितूर्या निर्गा ऊपे
यवमिव स्थिविभ्यः ॥ ३ ॥

Brihaspati, the atmospheric heat having won them from the clouds like the barley from winnowing-baskets spread out the showers of rainy waters which possess direct flow, which are sent down by the sun (Atithi) which are moving, desirable by all; are of good colour and pure in their forms.

आप्रुषायन् मधुन ऋतस्य योनिमवक्षिपन्नर्क उल्कामिव द्योः ।
बृहस्पतिरुद्धरन्नश्मनो गा भूम्या उद्नेव
वि त्वचं बिभेद ॥ ४ ॥

Brihaspati, the atmospheric heat moistening the earth with water; sending down the cloud which is the strore of water as the sun casts a flaming meteor down from heaven and taking away showers from cloud now cleave the crust of the earth with water.

अप ज्योतिषा तमो अन्तरिक्षादुद्नः शीपालमिव वात आजत् ।
बृहस्पतिरनुमृश्या वलस्याभ्रमिव वात
आ चक्र आ गाः ॥ ५ ॥

Brihaspati, the atmospheric heat gathers the rays grasping from the darkening cloud (Vala) as the sun dispels the darkness from the sky with its light, as the gust of wind blows a lily from the surface of the water and as the air blows away cloud.

यदा वलस्य पीयतो जसुं भेद् बृहस्पतिरग्नितपोभिरर्कैः ।
दद्भिर्न जिह्वा
परिविष्टमादद्राविर्निधीँरकृणोदुस्रियाणाम् ॥ ६ ॥

Brihrspati, the Atmosphric heat, when with fiery lightnings cleavese effects of the violent cloud, consumes it as the tongues eat whatever has been chewed and eompassed by the teath. This throws open the cover of the rays of the sun.

बृहस्पतिरमत हि त्यदासां नाम स्वरीणां सदने गुहा यत् ।
आण्डेव भित्त्वा शकुनस्य गर्भमुदुस्रियाः
पर्वतस्य त्मनाजत् ॥ ७ ॥

Bribaspati, the atmospheric fire when in the cave-home of the clouds finds the clue of recognition of these luminous rays takes these rays itself away as the youngs of birds come out disclosing the eggs.

अश्नापिनद्धं मधु पर्यपश्यन्मत्स्यं न दीन उदनि क्षियन्तम् ।
निष्टज्जभार चमसं न वृक्षाद्
बृहस्पतिर्विरवेणा विकृत्य ॥ ८ ॥

Brihaspati grasps the water (Madhu) which rests bound or coverd in the cloud like one who sees the fish living in the scanty water and brings them out cleaving through with varried clamon like bowl coming out of the timber.

सोषामविन्दत् स स्व१ः सो अग्नि सो अर्केण

वि बबाधे तमांसि । बृहस्पतिर्गोवपुषो वलस्य निर्मज्जानं न पर्वणो जभार ॥ ९ ॥

That Brihaspati finds the light of heaven the dawn, this finds the middle region, this finds fire and this with radiant rays forces apart the darkness. This Brihaspati, as from joints takes marrow of cloud which has body of thunder.

हिमेव पर्णा मुषिता वनानि बृहस्पतिनाकृपयद् वलो गाः । अनानुकृत्यमपुनश्चकार यात् सूर्यामासा मिथ उच्चरातः ॥ १० ॥

Vala, the cloud like the trees for the foliage beaten by frost takes the rays brought away by Brihaspati as the same. It is the deed never done and never to be equalled. On this basis the sun and moon ascend alternately.

अभि श्यावं न कृशनेभिरश्वं नक्षत्रेभिः पितरो द्यामपिंशन् । रात्र्यां तमो अदधुर्ज्योतिरहन् बृहस्पतिर्भिनदद्रिं विदद् गाः ॥ ११ ॥

Pitarah, the presevative forces of the nature have decoreted the heaven with constellations like the dark steed adorned with pearls etc. They set the darkness in the night and the light in day. Brihaspati, cleaves the cloud and finds the rays.

इदमकर्म नमो अभ्रियाय यः पूर्वीरन्वानोनवीति । बृहस्पतिः स हि गोभिः सो अश्वैः स वीरेभिः स नृभिर्नो वयो धात् ॥ १२ ॥

This praise we offer about the electricity of the cloud which thunders out in seccession. Let Brihaspati give us corn, let it give us corn with cows, let it with horses, let it with heroes and let it with people.

सू० १७ ॥ ऋषिः—कृष्णः (, १२ वसिष्ठः ? ॥ देवता—इन्द्रः ॥ छन्दः —१-१० जगती

HYMN 17

Seer—Krishnah (12 Vasistha ?). Subject-Matter Indrah. Metre-1-10 Jagati, 11, 12 Tristup.

अच्छा म इन्द्रं मतयः स्वर्विदः सध्रीचीर्विश्वा उशतीरनूषत ।
परि ष्वजन्ते जनयो यथा पतिं मर्यं
न शुन्ध्युं मघवानमूतये ॥ १ ॥

All the prayers of mine which are used in perfect coincidence and are pregnant with light of thought in a very sound way glorify. Almighty God who is the master of all wealth and perfectness as wives desiring them embrace the men as their bridegrooms handsome and pure of protection.

न घा त्वद्रिगप वेति मे मनस्त्वे इत् कामं पुरुहूत शिश्रय ।
राजेव दस्म नि षदोऽधि बर्हिष्यस्मिन्त्सु
सोमेऽवपानमस्तु ते ॥ २ ॥

O All-worshipped mighty Divinity, my mind directed into you never deviate from you as I set all my hopes and expectation unto you. O admirable one, you like a king sitting on seat sit in my heart. In this world protection provided by you is excellent.

विषूवृदिन्द्रो अमतेरुत क्षुधः स इद्रायो मघवा वस्व ईशते ।
तस्येदिमे प्रवणे सप्त सिन्धवो वयो
वर्धन्ति वृषभस्य शुष्मिणः ॥ ३ ॥

Almighty, God, the Master of wealth of all wealth and perfection dissipates indigence and hunger. He controls the precious wealth. These seven rivers discending downward are increasing the excellence of that vigorous everenergetic Lord.

वयो न वृक्षं सुपलाशमासदन्त्सोमास इन्द्रं मन्दिनश्चमूषदः ।
प्रैषामनीकं शवसा दविद्युतद् विदत्
स्वऽर्मनवे ज्योतिरार्यम् ॥ ४ ॥

As the birds rest on the tree covered with fair leaves so the objects of this world which give delight and find their respective places on heaven and earth (chamuho) rest on Almighty God, the host of these shines with splendour and transmits noble deligtful light for man.

कृतं न श्वघ्नी वि चिनोति देवने संवर्गं यन्मघवा सूर्यं जयत्।
न तत् ते अन्यो अनु वीर्यं शकन्न पुराणो
मघवन् नोत नूतनः ॥ ५ ॥

As in the gem a gambler files his winings so, when All mighty God has under his control the sun assbeiateel with all other eelestial bodies none else, either be ancient or be recent can equate him with your power O, Almighty one.

विशंविशं मघवा पर्यशायत जनानां धेना अवचाकशद् वृषा
यस्याह शक्रः सवनेषु रण्यति स तीव्रैः सोमैः
सहते पृतन्यतः ॥ ६ ॥

Almighty God pervadss the subjcts each in each. He, the vigorous one has His watch over the words of all the people. He, the strongest and wisest one whomsoever, persuades in the Yajnas, he (that man) with potent creative powers vanquishes his internal foes the passion, averson etc.

आपो न सिन्धुमभि यत् समक्षरन्त्सोमास
इन्द्रं कुल्याइव ह्रदम् । वर्धन्ति विप्रा महो अस्य
सादने यवं न वृष्टिर्दिव्येन दानुना ॥ ७ ॥

As waters flow toward the ocean, as the rivulets to the lake so the learned men exalt the power of Almighty God in the

place of Yajna, as the rain increases the barley corns by the mosture poured from heaven.

वृषा न क्रुद्धः पतयद् रजःस्वा यो अर्यपत्नीरकृणोदिमा अपः
स सुन्वते मघवा जीरदानवेऽविन्दज्ज्योतिर्मनवे
हविष्मते ॥ ८ ॥

Almighty God who is the master of all wealth, who like an infuriated bull permeates through the world who make these atoms of matter the dames of worthy master, bestows light on the man who prays him, gives gifts to others and perform the Yajna.

उज्जायतां परशुर्ज्योतिषा सह भूया ऋतस्य सुदुघा पुराणवत्
वि रोचतामरुषो भानुना शुचिः स्व१र्ण शुक्रं
शुशुचीत सत्पतिः ॥ ९ ॥

Let the thunder-axe rise with the lightening, let the pours of water like always, be here and let the radiant sun pure in nature, shine with refulgence. May the man guarding pious ones luminate his gleam like the sun shining in the heaven.

गोभिष्टरेमामतिं दुरेवां यवेन क्षुधं पुरुहूत विश्वाम् ।
वयं राजभिः प्रथमा धनान्यस्माकेन
वृजनेना जयेम ॥ १० ॥

May we overcome all troublesome indigence or ignorance with cows or with vedic speeches, may we overcome hunger with corn and may we first in rank, allied with princes acquire possessions with our own exertion.

बृहस्पतिर्नः परि पातु पश्चादुतोत्तरस्मादधरादघायोः ।
इन्द्रः पुरस्तादुत मध्यतो नः
सखा सखिभ्यो वरिवः कृणोतु ॥ ११ ॥

May Brihaspati, Lord of Vedic speech protect us from behind, from above and from below region from wicked, may the mighty ruler guard us from front side and from the centre and may like friend to friends he vouchsafe accomodation and freedom.

बृहस्पते युवमिन्द्रश्च वस्वो दिव्यस्येशाथे उत पार्थिवस्य ।
धत्तं रयिं स्तुवते कीरये चिद्यूयं पात स्वस्तिभिः
सदा नः ॥ १२ ॥

O master of Vedic speech (learned man) and Almighty God, you both are the lord of the wealth that remains on earth and in heaven, you give physical and spiritual wealth to man who praises you and who supplicates you. O learned ones, you guard us always with auspiciousness.

सू० १८ ॥ ऋषिः—१-३ मेधातिथिः प्रियमेधश्च; ४-६ वसिष्ठः ॥ देवता —इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 18

Seer 1-3 Medhatlthih; Priyamedhascha; 4-6 Vasisthah. Subject-matter-Indrah. Metre-Gayatri.

वयमु त्वा तदिदर्था इन्द्र त्वायन्तः सखायः ।
कण्वा उक्थेभिर्जरन्ते ॥ १ ॥

O Almighty God, we aiming at this world and the other world, desiring to attain you and as your friends implore (for your favour). The men of wisdom praise you with hymns.

न घेमन्यदा पपन वज्रिन्नपसो नविष्टौ ।
तवेदु स्तोमं चिकेत ॥ २ ॥

O Almighty God, you are the master of thunder-bolt. I, in beginning of acts never perform any other prayer but I know and take in to consideration the eulogy of yours alone.

इच्छन्ति देवाः सुन्वन्तं न स्वप्नाय स्पृहयन्ति ।
यन्ति प्रमादमतन्द्राः ॥ ३ ॥

The enlightened persons prefer him who is active in proliferating knowledge, they never desire indolence and they always exerting punish the sloth.

वयमिन्द्र त्वायवोऽभि प्र णोनुमो वृषन् ।
विद्धी त्वऽस्य नो वसो ॥ ४ ॥

O Almighty God, you pour the pleasure to all and you give abode to all. We desiring to attain you pay our respect to you. You know of this prayers of ours.

मा नो निदे च वक्तवेऽर्यो रन्धीरराव्णे ।
त्वे अपि क्रतुर्मम ॥ ५ ॥

O God Almighty, you are the master. Please put me not under reproachful man, give me not to the calumny of talkative avaricious person. My strength and approach is only in you.

त्वं वर्मासि सप्रथः पुरोयोधश्च वृत्रहन् ।
त्वया प्रति ब्रुवे युजा ॥ ६ ॥

O Dispeller of evils you are vast armour of ours and are our champion. On your strength we encounter our adversaries.

सू० १९ ॥ ऋषिः—विश्वामित्रः ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 19

Seer—Vishvamitra. Subject-matter-Indrah. Metre-Gayatri.

वार्त्रहत्याय शवसे पृतनाषाह्याय च ।
इन्द्र त्वा वर्तयामसि ॥ १ ॥

O God Almighty, we turn you towards us for the strength that is required to destroy the internal evils and strength that is needed to dispel the calamities.

अर्वाचीनं सु ते मनं उत चक्षुः शतक्रतो ।
इन्द्रं कृण्वन्तु वाघतः ॥ २ ॥

O Almighty God, you are endowed with hundred powers and operations. Let these devotees of yours make their spirit and eye upto date and upto standard.

नामानि ते शतक्रतो विश्वाभिर्गीर्भिरीमहे ।
इन्द्राभिमातिषाह्ये ॥ ३ ॥

O God Almighty, you are the performer of hundred acts. We in the worldly battle of encountering evils pronounce and think of your names and powers with all the hymns of praise.

पुरुष्टुतस्य धामभिः शतेन महयामसि ।
इन्द्रस्य चर्षणीधृतः ॥ ४ ॥

Let us strive to achieve glory through the hundred powers of Almighty God who is worshipped by many and who is the supporter of mankind.

इन्द्रं वृत्राय हन्तवे पुरुहूतमुप ब्रुवे ।
भरेषु वाजसातये ॥ ५ ॥

I pray and praise God Almighty worshipped by all for destroying evils and obtaining wealth in the battles of the worlds.

वाजेषु सासहिर्भव त्वामीमहे शतक्रतो ।
इन्द्र वृत्राय हन्तवे ॥ ६ ॥

O All-power God, we pray you for the attainment of wealth (vritrays hantave) in battles. You be the victorious over calamities.

द्युम्नेषु पृतनाज्ये पृत्सुतूर्षु श्रवःसु च ।
इन्द्र साक्ष्वाभिमातिषु ॥ ७ ॥

O Almighty God, you are able to be viotorious in the effort of attaining wealth, in the matter of encountering evils in connection with combating the army in the battle, in acquiring gain and fame on the rivalaries of rivals.

सू०२० ॥ ऋषिः—१-४ विश्वामित्रः; ५-७ गृत्समदः ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री; [४ अनुष्टुप्] ॥

HYMN 20

Seer—1-4 Vishvamitrah; 5-7 Gritsamadah. Subject-matter-Indrah. Metre-Gayatri; (4 Anustup).

शुष्मिन्तमं न ऊतये द्युम्निनं पाहि जागृविम् ।
इन्द्र सोमं शतक्रतो ॥ १ ॥

O mighty King, you are the performer of hundred of Yajnas. For our protection, you guard the bright,vigilent exceedingly strong Soma, the perfarmer of Yajna.

इन्द्रियाणि शतक्रतो या ते जनेषु पञ्चसु ।
इन्द्र तानि त आ वृणे ॥ २ ॥

O King, you are the doer of hundred of good acts. The powers and prosperity which are found in your men of five classes (four Varnas and one avarna) I claim for you.

अगन्निन्द्र श्रवो बृहद् द्युम्नं दधिष्व दुष्टरम् ।
उत् ते शुष्मं तिरामसि ॥ ३ ॥

O mighty king, you have gained great prominence, attain splendid conspecuity unalienable and we perpetuate your strength.

अर्वावतो न आ गह्यथो शक्र परावतः ।
उ लोको यस्ते अद्रिव इन्द्रेह तत आ गहि ॥ ४ ॥

O mighty praiseworthy King, you come to us from the place a near and from the place a far. Wherever is your residence come here from there.

इन्द्रो अङ्ग महद् भयमभी षदप चुच्यवत् ।
स हि स्थिरो विचर्षणिः ॥ ५ ॥

O people, the mighty ruler encounters many dangers and dispels them away as he is the permnently firm man to act swit.

इन्द्रश्च मृडयाति नो न नः पश्चादघं नशत् ।
भद्रं भवाति नः पुरः ॥ ६ ॥

Let mighty ruler make us happy, let not evil and offences follow after us and let there be grace in our front.

इन्द्र आशाभ्यस्परि सर्वाभ्यो अभयं करत् ।
जेता शत्रून् विचर्षणिः ॥ ७ ॥

The mighty ruler is the watch and ward of the subjects, let him make us secure from all the regions as he is the subduer of foes.

सू० २१ ॥ ऋषिः—सव्यः ॥ देवता—इन्द्रः ॥ छन्दः—१-९ जगती; १०, ११ त्रिष्टुप् ॥

HYMN 21

Seer—Savyah. Subject—matter-Indrah. Metre-1-9 Jagati; 10,11 Tristup.

न्यू३ षु वाचं प्र महे भरामहे गिर इन्द्राय
सदने विवस्वतः । नू चिद्धि रत्नं
ससतामिवाविदन्न दुष्टुतिर्द्रविणोदेषु शस्यते ॥ १ ॥

We always use the good prayer and praise for great Almighty God, in the place of the man who gives no place

for evil acts and evils understanding adorations are well performed, none of the men who sleeps find precious wealth and superfluous praise is not done for the persons who give the wealth to deserving others.

दूरो अश्वस्य दूर इन्द्र गोरसि दूरो यवस्य
वसुन इनस्पतिः । शिक्षानरः प्रदिवो अकामकर्शनः
सखा सखिभ्यस्तमिदं गृणीमसि ॥ २ ॥

O Almighty God, you are the giver of horses. giver of cows giver of corn and wealth and the master of masters. You are the giver of wisdom, you are eternal, you never disappoint the hope and are the friend for our friends. To you we utter song of praise.

शचीव इन्द्र पुरुकृद् द्युमत्तम तवेदिदमभितश्चेकिते वसु ।
अतः संगृभ्याभिभूत आ भर मा त्वायतो जरितुः
काममूनयीः ॥ ३ ॥

O God Almighty, you are all-knowledge, most refulgent, and the creator of the abundant things and this wealth spreading around us of all powers, please gathering from this bestow us. You disappoint not the hope of devotee who desires you and pray you.

एभिर्द्युभिः सुमना एभिरिन्दुभिर्निरुन्धानो
अमतिं गोभिरश्विना । इन्द्रेण दस्युं दरयन्त
इन्दुभिर्युतद्वेषसः समिषा रभेमहि ॥ ४ ॥

Let the king possessing good spirit throwing away the misery and Ignorance with these lights, with these men of spiritual knowledge, with cows and with horses. We through the grace of a Almighty God and by the dint of learned men scattering away misery, being free from aversion strive in this world with grain and knowledge.

समिन्द्र राया समिषा रभेमहि सं वाजेभिः
पुरुश्चन्द्रैरभिद्युभिः । सं देव्या प्रमत्या वीरशुष्मया
गोअग्रयाश्वावत्या रभेमहि ॥ ५ ॥

Let us be enriched with plenty of wealth. O Almighty, let us be enriched with knowledge. Let us be enriched with corn and most shining of abundent silver and gold and let us be equipped with wonderful providence rich with the strength of heroes the source of cattles and the horses.

ते त्वा मदा अमदन् तानि वृष्ण्या ते सोमासो
वृत्रहत्येषु सत्पते । यत् कारवे दश वृत्राण्यप्रति
बर्हिष्मते नि सहस्राणि बर्हयः ॥ ६ ॥

O ruler, these delighting sources, these forces, these juices of herbs satisfy of you in the slaughter of enemies, O protector of good men, whereby you courageously give the ten thousand incomparable riches (Vritrani).

युधा युधमुप घेदेषि धृष्णुया पुरा पुरं समिदं हंस्योजसा।
नम्या यदिन्द्र सख्या परावति निबर्हयो नमुचिं
नाम मायिनम् ॥ ७ ॥

O Almighty God you fight against encountering force with your surpassing intrepidity, you through your power destroy this fort of cloud with *Pura*, the heat, and you through the the binding contact you and destroy the water-restraining cloud (Namuchi) stying afar and naed as Mayi, the tactful.

त्वं करञ्जमुत पर्णयं वधीस्तेजिष्ठयातिथिग्वस्य वर्तनी ।
त्वं शता वङ्गृदस्याभिनत् पुरोऽनानुदः
परिषूता ऋजिश्वना ॥ ८ ॥

O Almighty God, you through the glorious method and way of Atithigya. the king serving pious guests destroy the force

of violence (Karajan) and Parnayan, the force that issues sense of greed. You through *Rjishvana*, the tendency of simplicity (created by you) or your natural way cleave through the hundred fold *Purah*, the heats of enthusiasm of the breaker of righteous way of life (Vangrida) which are excessively developed and are contrary to natural dealings.

त्वमेतां जनराज्ञो द्विर्दशाबन्धुना सुश्रवसोपजग्मुषः ।
षष्टिं सहस्रा नवतिं नव श्रुतो नि चक्रेण
रथ्या दुष्पदावृणक् ॥ ९ ॥

O God Almighty, you very known with the out-stripping wheel of thunder-bolt turn away with these twice ten group holding clouds with sixty thousand nine and ninety clouds which follow the cloud that has good thundering sound without any co-operant.

त्वमाविथ सुश्रवसं तवोतिभिस्तव त्रामभिरिन्द्र तूर्वयाणम् ।
त्वमस्मै कुत्समतिथिग्वमायुं महे राज्ञे
यूने अरन्धनायः ॥ १० ॥

O God Almighty, you protect with your succours the man who has read learnt well, you with your guarding powers make secure the man who has the conveyances equipped with the means of swiftness and you make prosperous man of associable spirit, man serving guests, and man of activity for this great young ruler.

य उदृचीन्द्र देवगोपाः सखायस्ते शिवतमा असाम ।
त्वां स्तोषाम त्वया सुवीरा द्राघीय आयुः
प्रतरं दधानाः ॥ ११ ॥

O Almighty God, Those we who in this our body, are the protector of learned men and your friends become prosperous. By your grace we having good off-spring and enjoying long joyful life praise and pray you.

सू० २२ ॥ ऋषिः—१-३ त्रिशोकः; ४-६ प्रियमेधः ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 22

Seer-1-3 Trishokah; 4-6 Priyamedhah. Subject-matter Indrah. Metre–Gayatri.

अभि त्वा वृषभा सुते सुतं सृजामि पीतये ।
तृम्पा व्यश्नुही मदम् ॥ १ ॥

O strong ruler, on the herb Soma being pressed I offer you the juice to drink. You become satisfied and enjoy the happiness.

मा त्वा मूरा अविष्यवो मोपहस्वान आ दभन् ।
माकीं ब्रह्मद्विषो वनः ॥ २ ॥

Let not the foolish and the men asking your aid with mockery and they who laugh on you bring you under pressures. You love not them who are the enemies of God, knowledge and prayers.

इह त्वा गोपरीणसा महे मन्दन्तु राधसे ।
सरो गौरो यथा पिब ॥ ३ ॥

In this kingdom let the people satisfy you with the juice of herb mixed with milk for the attainment of great wealth and you like the male dear which drinks lake water drink it.

अभि प्र गोपतिं गिरेन्द्रमर्च यथा विदे ।
सूनुं सत्यस्य सत्पतिम् ॥ ४ ॥

O Ye people, your praise with the song the ruler who is the master of land, the offspring on the symbol of rigoteousness and guardian of good men in such a manner as he be known to all.

आ हरयः ससृज्रिरेऽरुषीरधि बर्हिषि ।
यत्राभि संनवामहे ॥ ५ ॥

Men engage the progressive men on the place of excellence where pay homage to them.

इन्द्राय गाव आशिरं दुदुह्रे वज्रिणे मधु ।
यत् सीमुपह्वरे विदत् ॥ ६ ॥

The cows pour sweet milk for the mighty ruler who is equipped with fatal weapon as he comes near.

सू०२३ ॥ ऋषिः—विश्वामित्रः ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 23

Seer—Vishvamitrah. Subject-matter-Indrah. Metre. Gayatri.

आ तू न इन्द्र मद्र्यग्घुवानः सोमपीतये ।
हरिभ्यां याह्यद्रिवः ॥ १ ॥

O mighty ruler, O holder of fatal weapon you when called come towords me to drink the juice of herbs or to preserve the people. You eome to me with two horses.

सत्तो होता न ऋत्वियस्तिस्तिरे बर्हिरानुषक् ।
अयुज्रन् प्रातरद्रयः ॥ २ ॥

The Hotar priest conducting the Yajna according to seasons is seated, the Kusha-grass is regularly strewn and the persons benevolent like clouds are set at work in the morning.

इमा ब्रह्म ब्रह्मवाहः क्रियन्त आ बर्हिः सीद ।
वीहि शूर पुरोडाशम् ॥ ३ ॥

O Brahmavahah (Disseminator of knowledge and action) these good acts are performed and you seat yourself on this grass seat (Kushasana). O hero, you keep your mind (Purodash) settled (for purpose).

रारन्धि सवनेषु ण एषु स्तोमेषु वृत्रहन् ।
उक्थेष्विन्द्र गिर्वणः ॥ ४ ॥

O praised by all, O destroyer of enemies. O mighty ruler. you take pleasure in our Yajnas and in these adorations and praisworthy deeds.

मर्तयः सोमपामुरुं रिहन्ति शवसस्पतिम् ।
इन्द्रं वत्सं न मातरः ॥ ५ ॥

The learned men praise the mighty ruler who is the preserver of prosperity, is great and is lhe possessor of energy as the mothers loves their child.

स मन्दस्वा ह्यन्धसो राधसे तन्वा महे ।
न स्तोतारं निदे करः ॥ ६ ॥

O mighty King, that you delight your self forx having the great gain of corns through your body. You never yield your admirers to reproach.

वयमिन्द्र त्वायवो हविष्मन्तो जरामहे ।
उत त्वमस्मयुर्वसो ॥ ७ ॥

O King, we the performers of Yajna loving you admire you and O giver of room to all, you treat us affectionately.

मारे अस्मद् वि मुमुचो हरिप्रियार्वाङ् याहि ।
इन्द्र स्वधावो मत्स्वेह ॥ ८ ॥

O mighty ruler, you are the lord of grain-wealth and such a one whom the people are dear. You never make you apart from us and come direct to us. You take delight here (in our midst).

अर्वाञ्चं त्वा सुखे रथे वहतामिन्द्र केशिना ।
घृतस्नू बर्हिरासदे ॥ ९ ॥

O mighty king, let steaming (ghritasnu) fire and air (Keshina) or light-remitting fire and electrcity carry you in comfortable for car arriving below (i.e. on earth) and in sky (varhisi).

सू० २४ ॥ ऋषिः—विश्वामित्रः ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 24

Seer—Vishvamitrah. Subject-matter-Indrah. Metre-Gayatri.

उप नः सुतमा गहि सोममिन्द्र गवाशिरम् ।
हरिभ्यां यस्ते अस्मयुः ॥ १ ॥

O Indra (man of dexterity) you take this juice herbacious plants prepared by us and mixed with milk. Whatever attainment has been made through your strength and effort is of ours,

तमिन्द्र मदमा गहि बर्हिष्ठां ग्रावभिः सुतम् ।
कुविन्न्वस्य तृप्णवः ॥ २ ॥

O man of dexterity, you come to tne gladdening juice prepared by the learned ones (Gavabhih) and placed on the grass-seat. These learned men are verily fond of it.

इन्द्रमित्था गिरो ममाच्छागुरिषिता इतः ।
आवृते सोमपीतये ॥ ३ ॥

May true words of praise sent from here go to them man of learning of make him inclined to guard the kingdom (Soma).

इन्द्रं सोमस्य पीतये स्तोमैरिह हवामहे ।
उक्थेभिः कुविदागमत् ॥ ४ ॥

We with the sets of praise call the learned men here for prescrving the integrity of kingdom (Soma). He frequently visit us with all sorts of grain and praiseworthy sermons.

इन्द्र सोमाः सुता इमे तान् दधिष्व शतक्रतो ।
जठरे वाजिनीवसो ॥ ५ ॥

O man of sharp understending, you are the possessor of hundred intellectual powers and you locate (in your thought

the powerful fire, air and the sun Vajinivasu). These worldly object are preduced in the created world (Jathara). You keep all of them in your knowledge.

विद्मा हि त्वा धनंजयं वाजेषु दधृषं कवे ।
अधा ते सुम्नमीमहे ॥ ६ ॥

O learned one, we know you as the victor of wealth physical and spiritual and insuppressible one in the intellectual debates and we desire your happy brilliance.

इममिन्द्र गवाशिरं यवाशिरं च नः पिब ।
आगत्या वृषभिः सुतम् ॥ ७ ॥

O man of proper perspective, you coming to us eat and drink this preparation made by strong men mixed with milk and mixed with barley.

तुभ्येदिन्द्र स्व ओक्ये३ सोमं चोदामि पीतये ।
एष रारन्तु ते हृदि ॥ ८ ॥

O enlightened one, I send this Soma-juice for you to drink, in your own place. Let this give satisfaction to your heart.

त्वां सुतस्य पीतये प्रत्नमिन्द्र हवामहे ।
कुशिकासो अवस्यवः ॥ ९ ॥

O learned one, we, the enlightened ones and desirous of safety, call you, the matured one in age and understanding for drinking the juice prepared by us.

सू० २५ ॥ ऋषिः—१-६ गोतमः; ७ अष्टकः ॥ देवता—इन्द्रः ॥ छन्दः—१-६ जगती; ७ त्रिष्टुप् ॥

HYMN 25

Seer-1-6 Gotamah; 7 Astakah. Subject-matter-Indrah. Metre-1-6 Jagati; 7 Tristup.

अश्वावति प्रथमो गोषु गच्छति सुप्रावीरिन्द्र मर्त्यस्तवोतिभिः
तमित् पृणक्षि वसुना भवीयसा सिन्धुमापो
यथाभितो विचेतसः ॥ १ ॥

O Almighty God, the man who is mortal guarded well by your protective powers finds first rank in the wealth of horses and cows. You with abundant wealth fill him as the waters scattered far fills the ocean.

आपो न देवीरुप यन्ति होत्रियमवः पश्यन्ति विततं यथा रजः
प्राचैर्देवासः प्र णयन्ति देवयुं ब्रह्मप्रियं
जोषयन्ते वराइव ॥ २ ॥

The enlightened persone like the water attain the virtuous qualities, they see the Divine protection like the molecules of dust extended every-where. Learned men like excellens ones by their good acts and dealing love and serve the man who unite them with meritorious deeds and for Whom God is dear.

अधि द्वयोरदधा उक्थ्यं१ वचो यतस्रुचा मिथुना या सपर्यतः।
असंयत्तो व्रते ते क्षेति पुष्यति भद्रा
शक्तिर्यजमानाय सुन्वते ॥ ३ ॥

O Almighty God, you accept the word of adoration of those two who concerted with each other, with uplifted ladle pray and perform Yajna. The power of yours is benevolent for the performer of Yajna who offers oblations. He unchecked dwells and prospers in your law.

आदङ्गिराः प्रथमं दधिरे वय इद्धाग्नयः शम्या ये सुकृत्यया
सर्वं पणेः समविन्दन्त भोजनमश्वावन्तं
गोमन्तमा पशुं नरः ॥ ४ ॥

The men knowing the science of fire and air who enkindle fire (of Yajna) through their good deeds first attain the vital

power and then these leaders find wealth (Bhojana) enriched with horses, with cows and cattle which is the means of hoarding and trading.

यज्ञैरथर्वा प्रथमः पथस्तते ततः सूर्यो व्रतपा वेन आजनि ।
आ गा आजदुशना काव्यः सचा यमस्य
जातममृतं यजामहे ॥ ५ ॥

The Supreme power who is firm in His thought and will paves the ways through integration, disentagration and regulation of material atoms. Then the luminous sun who is the guardian of natural law springs up. This brilliant praiseworthy sun attracts and supports the words in motion. United together we may attain the bliss (Amritam) which is produced by God controlling the cosmic order.

बर्हिर्वा यत् स्वपत्याय वृज्यतेऽर्को वा श्लोकमाघोषते दिवि
ग्रावा यत्र वदति कारुरुक्थ्य१स्तस्येदिन्द्रो
अभिपित्वेषु रण्यति ॥ ६ ॥

Where and when the seat of grass (Kusha) is stretched for good offspring, the respected wise man resounds word of praise in the sky, the praiseworthy man of art like the cloud loudly speaks, Indra, the mighty ruler takes delight in the performances of such a kind.

प्रोग्रां पीतिं वृष्ण इयर्मि सत्यां प्रयै सुतस्य हर्यश्व तुभ्यम्
इन्द्र धेनाभिरिह मादयस्व धीभिर्विश्वाभिः
शच्या गृणानः ॥ ७ ॥

O Almighty God, strong you have under your control the fire which is the source of attraction. I disseminate your true guard and guidance for knowing your created world. O Lord, you through your vedic speeches and all wisdom and acts (enclothed in them), making us praise you with power and prudence make us happy.

सू० २६ ॥ ऋषिः—१-३ शुनःशेपः; ४-६ मधुच्छन्दाः ॥ देवता—इन्द्रः ॥

छन्दः—गायत्री ॥

HYMN 26

Seer-1-3 Shunahshapah;4-6Madhuchchhandah. Subject -matter ; Indrah-Metre. Gayatri.

योगेयोगे तवस्तरं वाजेवाजे हवामहे ।
सखाय इन्द्रमूतये ॥ १ ॥

We, as friend on every occasion and in every pray for our protection call Indra, the mighty king who is strongest of all.

आ घा गमद् यदि श्रवत् सहस्रिणीभिरूतिभिः ।
वाजेभिरुप नो हवम् ॥ २ ॥

If he hears our call he with succour of thousand kings and strength come to us.

अनु प्रत्नस्यौकसो हुवे तुविप्रतिं नरम् ।
यं ते पूर्वं पिता हुवे ॥ ३ ॥

O ruler, I call you who is the leader of our ancient place and is able to encounter enemies and whom my father has called before

युञ्जन्ति ब्रध्नमरुषं चरन्तं परि तस्थुषः ।
रोचन्ते रोचना दिवि ॥ ४ ॥

The people co-operate the great, brilliant king administering the subject and land concerned with his territory. Like stars shining in the sky they shine with splendour.

युञ्जन्त्यस्य काम्या हरी विपक्षसा रथे ।
शोणा धृष्णू नृवाहसा ॥ ५ ॥

People yoke in this chariot of him the two horses which are dear to him, bold, brownish-yellow, remaining on two sides and carrying the man on their backs.

केतुं कृण्वन्नकेतवे पेशो मर्या अपेशसे ।
समुषद्भिरजायथाः ॥ ६ ॥

O men, you imparting knowledge to him who is deprived of it and providing with wealth, the man who has no wealth, emerge strong with shining zeal.

सू० २७ ॥ ऋषिः—गोषूक्त्यश्वसूक्तिनौ ॥ देवता—इन्द्रः ॥
छन्दः—गायत्री ॥

HYMN 27

Seer-Gosuktyahṛauktinau ; Subject-matter-Indrah ; Metre-Gayatri.

यदिन्द्राहं यथा त्वमीशीय वस्व एक इत् ।
स्तोता मे गोषखा स्यात् ॥ १ ॥

Had I been O God, like you the single lord of wealth my admirer should be rich in land and cows.

शिक्षेयमस्मै दित्सेयं शचीपते मनीषिणे ।
यदहं गोपतिः स्याम् ॥ २ ॥

O All-knowledge Divinity if I become the master ot cows I should be left with no other alternative but to give and give with certin advices this learned man plentiful riches.

धेनुष्ट इन्द्र सूनृता यजमानाय सुन्वते ।
गामश्वं पिप्युषी दुहे ॥ ३ ॥

O Almighty God, your vedic speech (a truth in itself) for the performer of Yajna is a cow that strengthening him pours (the wealth of) cows and horses.

न तें वुर्तास्ति राधंसु इन्द्रं देवो न मर्त्यः ।
यद् दित्ससि स्तुतो मुघम् ॥ ४ ॥

O God Almighty, you being worshipped whatever wealth and gift want to give none as mysterious one or mortal can hinder.

यज्ञ इन्द्रमवर्धयुद् यद् भूमिं व्यवर्तयत् ।
चक्राण ओपुशं दिवि ॥ ५ ॥

Yajna, the Praiseworthy Lord strengthen *Indra*, the cosmic electricity or the sun when He locating it in heaven moves the earth around.

वावृधानस्यं ते वुयं विश्वा धनानि जिग्युषः ।
ऊतिमिन्द्रा वृंणीमहे ॥ ६ ॥

O Almighty God, I claim your succour as you are the lord over all the wealths and ever-increasing power.

सू० २८ ॥ ऋषिः—गोषूक्त्यश्वसूक्तिनौ ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 28

Seer--Gosuktyashvasuktinau; Subject-matter–Indrah ; Metre–Gayatri.

व्यं१न्तरिक्षमतिरुन्मदे सोमस्य रोचुना ।
इन्द्रो यदभिनद् वुलम् ॥ १ ॥

Indrah, the air when scatters away the cloud that overcast sky spreads the splendid atmosphere in gladdening of vegitative energy.

उद्गा आंजुदङ्गिरोभ्य आविष्कृण्वन् गुहां सतीः ।
अुर्वाञ्चं नुनुदे वुलम् ॥ २ ॥

This air making visible the rays of sun hidden in the cave of cloud carrise them to Angirases, the beats of a tmosphere and casts down the cloud.

इन्द्रेण रोचना दिवो दृढानि दंहितानि च ।
स्थिराणि न पराणुदे ॥ ३ ॥

By this mighty air the luminous bodies of heaven are established and held firm. They being secure fiımly never deviate from their places and paths.

अपामूर्मिर्मदन्निव स्तोम इन्द्राजिरायते ।
वि ते मदा अराजिषुः ॥ ४ ॥

Like a wave of water-flow the gust of this air catches speed and its gladdening powers glow in splendour.

सू० २९ ॥ [ऋषिः—गोषूक्त्यश्वसूक्तिनौ ॥ देवता—इन्द्रः ॥ छन्दः —गायत्री ॥]

HYMN 29

Seer—Gosuktyashvasuktinau; Subject-matter--Indrah; Metre–Gayatri.

त्वं हि स्तोमवर्धन इन्द्रास्युक्थवर्धनः ।
स्तोतॄणामुत भद्रकृत् ॥ १ ॥

Indra, the air is the strengthener of the group or plants, this is increaser of grains and this is doer of goods for them who praise its properties and operations.

इन्द्रमित् केशिना हरी सोमपेयाय वक्षतः ।
उप यज्ञं सुराधसम् ॥ २ ॥

The sun and moon having rays in them being *Indra*, the air in the Yajna which is accomplished well to. grasp the substance of the oblation offered in the fire.

अपां फेनेन नमुचेः शिर इन्द्रोदवर्तयः ।
विश्वा यदजय स्पृधः ॥ ३ ॥

When this air over-powers all the rival forces striks down the top of cloud restraining water with the moisture of waters.

मायाभिरुत्सिसृप्सत इन्द्र द्यामारुरुक्षतः ।
अव दस्यूँरधूनुथाः ॥ ४ ॥

This air casts down the clouds which restraining their waters cause draught and with tricks climb up and mount to heaven.

असुन्वामिन्द्र संसदं विषूचीं व्यनाशयः ।
सोमपा उत्तरो भवन् ॥ ५ ॥

Tnis air which protects herbacious plants and vegitation becoming more powerful scatters every side the group of distructive forces.

सू० ३० ॥ [ऋषिः—वरुः सर्वहरिर्वा ॥ देवता—इन्द्रः ॥ छन्दः —जगती ॥]

HYMN 30

Seer-Varun ; Sarvaharirva. ; Subject-matter-Indrah ; Metre,Jagati.

प्र ते महे विदथे शंसिषं हरी प्र ते वन्वे वनुषो हर्यतं मदम् ।
घृतं न यो हरिभिश्चारु सेचत आ त्वा विशन्तु
हरिवर्पसं गिरः ॥ १ ॥

O Ruler, in the assembly of learned and pious men I praise your two horses, I ask for the glandness of yours who destroy the enemies and like water paurs things, with the men, to others in well manner. Let these praises touch the heart of you who become a good-looking form.

हरिं हि योनिमभि ये समस्वरन् हिन्वन्तो हरी दिव्यं यथा सदः । आ यं पृणन्ति हरिभिर्न धेनव इन्द्राय शूषं हरिवन्तमर्चत ॥ २ ॥

O people, you admire the man-power mighty ruler whom as the symbol of attraction they who like the good assembly praising his two impelling and dispelling forces praise, in the house of learned loudly admire and like the cows satisfy with the provision of men.

सो अस्य वज्रो हरितो य आयसो हरिर्निकामो हरिरा गभस्त्योः । द्युम्नी सुशिप्रो हरिमन्युसायक इन्द्रे नि रूपा हरिता मिमिक्षिरे ॥ ३ ॥

The weapon of this king which is made of iron is golden-hued and the dispeller of foes. This very good weapon in his hands looks very nice. This weapon of him is full of power and fame, good speed and the destroyer of the arrogance for men. In the king all forms are made to shine.

दिवि न केतुरधि धायि हर्यतो विव्यचद् वज्रो हरितो न रंह्या । तुददहिं हरिशिप्रो य आयसः सहस्रशोका अभवद्धरिंभरः ॥ ४ ॥

Like the flag unfurled in the sky the good-looking king is established on the administration of subjects. His weapon with speed spreads in various regions like sun. That his iron weapon which is lion, mouthed smiles the snake-like foe-man. This becomes the preserver of man and infamer of thousands.

त्वंत्वमहर्यथा उपस्तुतः पूर्वेभिरिन्द्र हरिकेश यज्वभिः । त्वं हर्यसि तव विश्वमुक्थ्य१मसामि राधो हरिजात हर्यतम् ॥ ५ ॥

O ruler, you are as brilliant as sun. You praised by the performers of Yajna endowed with perfect knowledge, you are loved as you alone. You like all. O prominent one among all the men, all the desirable praisewrothy inexhaustible wealth is yours and of yours only.

सू० ३१ ॥ [ऋषिः—वरुः सर्वहरिर्वा ॥ देवता—इन्द्रः ॥ छन्दः—जगती ॥]

HYMN 31

Seer—Varuh Sarvaharirve. Subject-matter-Indrah. Metre-Jagati.

ता वज्रिणं मन्दिनं स्तोम्यं मद इन्द्रं रथे वहतो हर्यता हरी ।
पुरूण्यस्मै सवनानि हर्यत इन्द्राय सोमा
हरयो दधन्विरे ॥ १ ॥

These two dear *Hari*, the mind and organic structure (which aceept the objective world into them through cognition and affection) carry Indra, the soule which bear organ of speceh (vajri), which enjoys the worldly happiness and which is praiseworthy in the body (Ratha) for its satisfaction. The men of genial temprament arrange many preparation for this soul which cherilshes all hopes.

अरं कामाय हरयो दधन्विरे स्थिराय हिन्वन् हरयो हरी तुरा ।
अर्वद्भिर्यो हरिभिर्जोषमीयते सो अस्य
कामं हरिवन्तमानशे ॥ २ ॥

Harayah, the vital airs which activate all the organs for fulfilling the wishes of soul put the swift mind and organic structure into action for this permanent soul and entirely preserve both of them. He who through these swift vital airs attains delight, gains the fulfilment of this soul's desire enriched with heroes and men.

हरिश्मशारुर्हरिकेश आरसस्तुरस्पेये यो हरिपा अवर्धत ।
अर्वद्भिर्यो हरिभिर्वाजिनीवसुरति विश्वा
दुरिता पारिषद्धरी ॥ ३ ॥

This soul which s!eeps in the vital airs and body, which possesses luminous rays of innate knowledge, which assumes iron in the body who is the preserver of organs become strong in protecting the movements of body. This soul abiding in the powers through swift and quick vital airs and organs with courage and venture over-comes all the troubles.

स्रुवेव यस्य हरिणी विपेततुः शिप्रे वाजाय हरिणी दविध्वतः ।
प्र यत् कृते चमसे मर्मृजद्धरी पीत्वा
मदस्य हर्यतस्यान्धसः ॥ ४ ॥

It is this soul the beautiful chin of which moves like ladle (which drops ghee in the Yajna fire). This for the sake of strength or vigour destroys diseasing and reducing tendencies. When the dish is arranged this soul drinking the palatable delight-giving drink and food makes pure its strength and energy.

उत स्म सद्म हर्यतस्य पस्त्योरत्यो न वाजं
हरिवाँ अचिक्रदत् । मही चिद्धि धिषणाहर्यदोजसा
बृहद् वयो दधिषे हर्यतश्चिदा ॥ ५ ॥

The body of this soul which is the home of the organic and vital system calls for the grain as the horse carrying man which is for grain-food. The great intellectual power likes its objects with great vigour. This luminous soul acquires great power and maintenance.

सू० ३२ ॥ [ऋषिः—वरुः सर्वहरिर्वा ॥ देवता—इन्द्रः ॥ छन्दः—१ जगती] २, ३ त्रिष्टुप् ॥

HYMO 32

Seer—Varu sarvaherirva. Subject-matter-Indrah. Metre-1 Jagati 2-3 Tristup.

आ रोदसी हर्यमाणो महित्वा नव्यंनव्यं हर्यसि मन्म नु प्रियम्
प्र पस्त्यमसुर हर्यतं गोराविष्कृधि हरये सूर्याय ॥ १ ॥

O learned man, you with your great power comprehending the earth and heaven attain new and upto date knowledge. O intellectual one, please lay open the beautiful home of learning for the man of initiative (surva Harayu).

आ त्वा हर्यन्तं प्रयुजो जनानां रथे वहन्तु हरिशिप्रमिन्द्र ।
पिबा यथा प्रतिभृतस्य मध्वो हर्यन् यज्ञं
सधमादे दशोणिम् ॥ २ ॥

O learned man, the requests of the people carry you on chariot near them. You have beautiful chins and are dear to all. You comeing to our Yajna which spreads in ten regions and our gathering drink sweet juice presented to you.

अपाः पूर्वेषां हरिवः सुतानामथो इदं सवनं केवलं ते ।
ममद्धि सोमं मधुमन्तमिन्द्र सत्रा वृषञ्जठर
आ वृषस्व ॥ ३ ॥

O possessor of all intellectual powers (Harivah), please guard previously acquired intellectual attainments and this constructive act is only youis. Yoy accept this sweet juice of herbacious plant and pour this strengthening juice in your belly.

सू० ३३ ॥ ऋषिः—अष्टकः ॥ देवता—इन्द्रः ॥ छन्दः—त्रिष्टुप् ॥

HYMN 33

Seer—Astakah. Subject-matter-Indrah. Metre-Tristup.

अप्सु धूतस्य हरिवः पिबेह नृभिः सुतस्य जठरं पृणस्व ।
मिमिक्षुर्यमद्रय इन्द्र तुभ्यं तेभिर्वर्धस्व
मदमुक्थवाहः ॥ १ ॥

O ruler, you are endowed with man powers (Harivah) You drink here the juice crushed by the men and pured the water and fill your belly. O receiver of praises! you enhance your satisfaction by these juices which the men of respect mixed for you.

प्रोग्रां पीतिं वृष्ण इयर्मि सत्यां प्रयै सुतस्य हर्यश्व तुभ्यम् ।
इन्द्र धेनाभिरिह मादयस्व धीभिर्विश्वाभिः
शच्या गृणानः ॥ २ ॥

O possessor of strong horses for the progress of strong praised you I offer the true stronge draught prepared soma you by all the praises through thoughtful action make the people delighted with the speeches of vedic knowledge.

ऊती शचीवस्तव वीर्येण वयो दधाना उशिज ऋतज्ञाः ।
प्रजावदिन्द्र मनुषो दुरोणे तस्थुर्गृणन्तः
सधमाद्यासः ॥ ३ ॥

3. wise ruler, by your protection and powers enlightened men knowing the law eternal, having offspring, taking delight in assembly of men possessing grain and adoring and praying God, live in home.

सू० ३४ ॥ ऋषिः— गृत्समदः ॥ देवता—इन्द्रः ॥ छन्दः—त्रिष्टुप् ॥

HYMN 34

Seer—Gritsamadah. Subject-matter-Indrah. Mettre-Tristup.

यो जात एव प्रथमो मनस्वान् देवो देवान् क्रतुना पर्यभूषत् ।
यस्य शुष्माद् रोदसी अभ्यसेतां नृम्णस्य मह्ना
स जनास इन्द्रः ॥ १ ॥

He, who manifest as first intelligent wonderous power through His wisdom embellishes the luminous objects (like the sun, moon etc.) and before whose power and greatness of the prowess the earth and heaven tremble—O men, is Indrah, Almighty Divinity.

यः पृथिवीं व्यथमानामदृंहद् यः पर्वतान् प्रकुपिताँ अरम्णात् ।
यो अन्तरिक्षं विममे वरीयो यो द्यामस्तभ्नात्
स जनास इन्द्रः ॥ २ ॥

He who establishes fast and firm the staggering earth, who set at rest the agitated mountains, who measures out the vast firmament and supports, the heaven—O men, is Indra, Almighty Divinity.

यो हत्वाहिमरिणात् सप्त सिन्धून् यो गा उदाजदपधा वलस्य ।
यो अश्मनोरन्तरग्निं जजान संवृक् समत्सु
स जनास इन्द्रः ॥ ३ ॥

He—who pervading the cloud brings into flow the seven water-streams, who removing the darkness of *Vala* the cloud releases the rays of sun, who creates fire (lightning) within clonds and who is dispeller of all obstacles in wordly battles O men, is Indra.

येनेमा विश्वा च्यवना कृतानि यो दासं वर्णमधरं गुहाकः ।
श्वघ्नीव यो जिगीवाँल्लक्षमाददर्यः पुष्टानि
स जनास इन्द्रः ॥ ४ ॥

He-by whom all these worlds are made to move, who in the sky casts down the over-whelming cloud, who like the victorious gambler gathering his winnings being the master of all controls the perceptible universe and gives nourishing means to all, O men, is Indrah.

यं स्मा पृच्छन्ति कुह सेति घोरमुतेमाहुर्नैषो अस्तीत्येनम् ।

सो अर्यः पुष्टीर्विजइवा मिनाति श्रदस्मै धत्त
स जनास इन्द्रः ॥ ५ ॥

He—about whom, the tremendous one they ask, where is He? and verily some say of Him He is not, He in fact like a skilled master or business-man measure and counts all the supporting factors of the universe and let all of you cherish yours faith in Him—O men, is Indra.

यो रध्रस्य चोदिता यः कृशस्य यो ब्रह्मणो नाधमानस्य कीरेः
युक्तग्राव्णो योऽविता सुशिप्रः सुतसोमस्य
स जनास इन्द्रः ॥ ६ ॥

He–who is giver of initiative to wealthy man and the weak, of priest. of suppliant singing praises and prayers, who is guardian of learned man endowed with mystric power, and who is the object of worship for the man who has atained height of trance–O men, is Indra.

यस्याश्वासः प्रदिशि यस्य गावो यस्य ग्रामा यस्य
विश्वे रथासः । यः सूर्यं आ उषसं जजान
यो अपां नेता स जनास इन्द्रः ॥ ७ ॥

He—under whose excellent control are the horses, under whose control flourish the bouvine species, under whose control are the groups of cosmic objects, under whose supreme power remain all these bodies, who begets the sun, who begets the dawn and who is the leader of the worldly subjects—O men, is Indra.

यं क्रन्दसी संयती विह्वयेते परेऽवर उभया अमित्राः ।
समानं चिद्रथमातस्थिवांसा नाना हवेते
स जनास इन्द्रः ॥ ८ ॥

He—to whom both the parties in close encounter cry, to whom cry foe againrt foe, the weaker and stronger, whom

two men mounting on the same charitt invoke and whom each invokes in his favour—O men, is Indra.

यस्मान्न ऋते विजयन्ते जनासो यं युध्यमाना अवसे हवन्ते
यो विश्वस्य प्रतिमानं बभूव यो अच्युतच्युत्
स जनास इन्द्रः ॥ ९ ॥

He—without whom men do not conquer. whom fighting warriors invoke for succour, who become the measurement of the universe and who is the mover of unmoved—O man is Indra.

यः शश्वतो मह्येनो दधानानमन्यमानाञ्छर्वा जघान ।
यः शर्धते नानुददाति शृध्यां यो दस्योर्हन्ता
स जनास इन्द्रः ॥ १० ॥

He—who by his power of dispersing justice always pnnishes them who have committed great sins and do not know their consequences, who does give courage to him who indulg not in bad actions and who is the dispeller of cloud—O men, is Indra.

यः शम्बरं पर्वतेषु क्षियन्तं चत्वारिंश्यां शरद्यन्वविन्दत् ।
ओजायमानं यो अहिं जघान दानुं शयानं
स जनास इन्द्रः ॥ ११ ॥

He—who in the Year (Sharadi) of draught when even begging marred (chatvarinshyam) discovers the water abiding in the clouds and who over powers the cloud which catches vigour floats in the sky and rends the draught, O men is Indra.

यः शम्बरं पर्यतरत् कसीभिर्योऽचारुकास्नापिबत् सुतस्य ।
अन्तर्गिरौ यजमानं बहुं जनं यस्मिन्नामूर्छत्
स जनास इन्द्रः ॥ १२ ॥

He—who through His moving forces (Kasi) makes the cloud float, who with his permanent refulgence preserve tne created world and who is whose (his own) control even inside the mountain supports the man doing pious deeds and other people O men, is Indra.

यः सप्तरश्मिर्वृषभस्तुविष्मानवासृजत् सर्तवे सप्त सिन्धून् ।
यो रौहिणमस्फुरद् वज्रबाहुर्द्यामारोहन्तं
स जनास इन्द्रः ॥ १३ ॥

He—who for the sake of exchange of thought and expression makes seven cases of the grammatical operation of language, who like the sun possessing seven beams is the pourer happiness and is mighty. who holding thuuder-bolt in ihe cloud and atmospheric wind under His control moves the cloud (Rauhinam) mounting in the sky hither and thither O men, is Indira.

द्यावा चिदस्मै पृथिवी नमेते शुष्माच्चिदस्य पर्वता भयन्ते ।
यः सोमपा निचितो वज्रबाहुर्यो वज्रहस्तः
स जनास इन्द्रः ॥ १४ ॥

He—before whom, this one bow down the heaven and earth from whosc, this ones' own strength even clouds tremble, who is the preserver of this world, all-pervading holding thunder in cloud and atmosphere and who bears powers of holding and supporting as strong as elctricity—O men is Indra.

यः सुन्वन्तमवति यः पचन्तं यः शंसन्तं यः शशमानमूती ।
यस्य ब्रह्म वर्धनं यस्य सोमो यस्येदं राधः
स जनास इन्द्रः ॥ १५ ॥

He—who guards the man performing Yajna, who guards him who cooks the cereals etc. for Yajna, who favours him with aid who praises and prays him, who protect with his succour to him who resorts to industry, to whom belongs this Vedic speach and knowledge providing with growth, to

whom this world owes and to whom appertains this worldy wealh.——O men, is Indra.

जातो व्यख्यत् पित्रोरुपस्थे भुवो न वेद जनितुः परस्य।
स्तविष्यमाणो नो यो अस्मद् व्रता देवानां
स जनास इन्द्रः ॥ १६ ॥

As a born child manifests his activities in the lap of mother and father, he does not know his mother and father who is other than her (the mother) so Divine power manifest in the midst of heaven and earth makes all the worlds manifest in but does not have and even know His Mother and father (as He is eternal and unbigotten) and father and mother of all without being fathered and mothered, who being adored by learned he, O men, is Indra.

यः सोमकामो हर्यश्वः सूरिर्यस्माद् रेजन्ते भुवनानि विश्वा।
यो जघान शम्बरं यश्च शुष्णं य एकवीरः
स जनास इन्द्रः ॥ १७ ॥

He—who desires the emergence of world, who is pervading the men, who is inspire of good spirit, from whom all the living creatures tremble; who over powess cloud, cousing waters in its fold, who dispels the cloud causing droughts and who is the sole hero—O men, is Indra.

यः सुन्वते पचते दुध्र आ चिद् वाजं दर्दर्षि
स किलासि सत्यः। वयं त इन्द्र विश्वह प्रियासः
सुवीरासो विदथमा वदेम ॥ १८ ॥

That you, O Almighty God, are surely true and strong (Dudhra) one who gives grain and knowledge to him who performs Yajna and who cooks *Purodasha* etc. O Lord, we are evermore, your friends may we blessed with good heros adore and describe you in assmbly of men.

सू० ३५ ॥ ऋषिः—नोधाः ॥ देवता—इन्द्रः ॥ छन्दः—त्रिष्टुप् ॥

HYMN 35

Seer-Nodhah. Subject-matter-Indrah. Metre-Tristup

अस्मा इदु प्र तवसे तुराय प्रयो न हर्मि स्तोमं माहिनाय ।
ऋचीषमायाध्रिगव ओहमिन्द्राय ब्रह्माणि राततमा ॥ १ ॥

I offer my thoughtful adoration and most favourable praises like grain to deservsing one, to Almighty God alone who is strong destroyer, of obstacles, exalted, possessing unsurpassing energy and who deserves quite appropriate eulogiuems.

अस्मा इदु प्रयइव प्र यंसि भराम्याङ्गूषं बाधे सुवृक्ति ।
इन्द्राय हृदा मनसा मनीषा प्रत्नाय पत्ये
धियो मर्जयन्त ॥ २ ॥

O learned man, you present likely acceptable prayer resembling the grain of food choice to this Almighty Divinity alone to whom I offer befitting prayer for removal of inderances. Let the people purify their deeds through conscience, mind and spirit for the attainment of this eternal master of the uuiverse.

अस्मा इदु त्यमुपमं स्वर्षां भराम्याङ्गूषमास्येन ।
मंहिष्ठमच्छोक्तिभिर्मतीनां सुवृक्तिभिः सूरिं वावृधध्यै ॥ ३ ॥

To This Almighty Divinity alone I offer with my lips the suitable pleasant eulogy aud for magnifying His glories. I with adorations befitting and agreeable praise Him who is most exalted one and inspirer of good intent and precept.

अस्मा इदु स्तोमं स हिनोमि रथं न तष्टेव तत्सिनाय ।
गिरश्च गिर्वाहसे सुवृक्तीन्द्राय विश्वमिन्वं मेधिराय ॥ ४ ॥

To this Almighty Divinity alone who its all knowledge and worthy of praises I offer now my suitable all-impelling adoring song and praisef as carpenter faishion the chariot to gain corn through it.

अस्मा इदु सप्तिमिव श्रवस्येन्द्रायार्कं जुह्वा३ समञ्जे ।
वीरं दानौकसं वन्दध्यै पुरां गूर्तश्रवसं दर्माणम् ॥ ५ ॥

I, for gaining corn and frame with my tougue pronounce the prayer to exalt him, this Almighty God who is brave, benevolent, praiseworthy and dissipator of the group o; worldly objects (ih the time of dissolution) as people yoke the horse.

अस्मा इदु त्वष्टा तक्षद् वज्रं स्वपस्तमं स्वर्यं१ रणाय ।
वृत्रस्य चिद् विदद् येन मर्म तुजन्नीशानस्तुजता
कियेधाः ॥ ६ ॥

For this Almighty Divinity alone Tvastar, the sun, for fithting the battle sharpens or fashions inflaming and most effective thunder through which destructive one becoming powerful and possessing various strength piercing the vital part of *Vritya* the cloud and obtain rain·

अस्येदु मातुः सवनेषु सद्यो महः पितुं पपिवांचार्वन्ना ।
मुषायद् विष्णुः पचतं सहीयान् विध्यद् वराहं
तिरो अद्रिमस्ता ॥ ७ ॥

Only under this creating powers 'of God's operations the sun always drinking great powerful drink of herbs and the nice corns and stealing the substances under process of ripening, becoming powerful and huriing the thunder-bolt pierces through the *Varah*, cloud whose feeder is water.

अस्मा इदु ग्नाश्चिद् देवपत्नीरिन्द्रायार्कमहिहत्य ऊवुः ।
परि द्यावापृथिवी जभ्र उर्वी नास्य
ते महिमानं परि ष्टः ॥ ८ ॥

Verily these Vedic speeches or verses which preserve the mysterious knowledge spread the praise for Almighty God in the matter of the slaughter of the clouds. He, the Almighty Lord has encompassed the vast heavn and the earth and these two can not exceed the greatness of this Lord.

अस्येदेव प्र रिरिचे महित्वं दिवस्पृथिव्याः पर्यन्तरिक्षात् ।
स्वराळिन्द्रो दम आ विश्वगूर्तः स्वरिरमत्रो
ववक्षे रणाय ॥ ९ ॥

His magnitude surpasses the magnitude of heaven. earth and middle regien. The supreme Almighty God being praised by all iike a good hero who has good foe-man for encounter, brings evey thing in His control (DAME)

अस्येदेव शवसा शुषन्तं वि वृश्चद् वज्रेण वृत्रमिन्द्रः ।
गा न व्राणा अवनीरमुञ्चदभि श्रवो
दावने सचेताः ॥ १० ॥

Through His (Gods') power the sun with thunder-bolt smites *Vritra*, the eloud which dries up waters and for the sake of grain-erop and for giving pleasure to all, becoming alert releases the rays hidden like cows desiring succour.

अस्येदु त्वेषसा रन्त सिन्धवः परि यद् वज्रेण सीमयच्छत् ।
ईशानकृद् दाशुषे दशस्यन् तुर्वीतये
गाधं तुर्वणिः कः ॥ ११ ॥

Through the power of this alone the rivers play their roles as only He through his bolt makes them abiding. He, swift in pervasiveness and efficient in making sun and fire giving gift to man of munificance makes the ford or bottom for the thing of swift motion.

अस्मा इदु प्र भरा तूतुजानो वृत्राय वज्रमीशानः कियेधाः ।
गोर्न पर्व वि रदा तिरश्चेष्यन्नर्णांस्यपां चरध्यै ॥ १२ ॥

O Almighty God, you administering the worldly affairs, pervading every thing with swifteness and possesing many powers, use the thunder-bolt only against this *Vritrah*, the cloud. You desiring rain-pours for the flow of waters rend its joints like the joint of ground with oblique bolt.

अस्येदु प्र ब्रूहि पूर्व्याणि तुरस्य कर्माणि नव्य उक्थैः ।
युधे यदिष्णान आयुधान्यृघायमाणो
निरिणाति शत्रून् ॥ १३ ॥

O man, you the praiseworthy one praise with praising adorations the exploits of swiftly pervading God which are performed with perfeet wisdom. When He for pervading all eontinues exertion, destroys those clouds, which are the enemies of rain going forward unchecked.

अस्येदु भिया गिरयश्च दृढा द्यावा च भूमा जनुषस्तुजेते ।
उपो वेनस्य जोगुवान ओणिं सद्यो भुवद्
वीर्याय नोधाः ॥ १४ ॥

Through His terror are held mountains fast and form and firm and the sun and the earth through the terror of creator tremble. The man who adores prasing His protection always become able to win strength.

अस्मा इदु त्यदनु दाय्येषामेको यद् वव्ने भूरेरीशानः ।
प्रैतशं सूर्ये पस्पृधानं सौवश्व्ये सुष्विमावदिन्द्रः ॥ १५ ॥

That thing of all these are which the only master of many powers asks for is given to him. The All-power God guards that active englightende man (Sushvim Etasham) who resorts to persevrance on the rise of sun which possesses the rays transmitting light.

एवा ते हारियोजना सुवृक्तीन्द्र ब्रह्माणि गोतमासो अक्रन् ।
ऐषु विश्वपेशसं धियं धाः प्रातर्मक्षू
धियावसुर्जगम्यात् ॥ १६ ॥

O Almighty God' you yoke the sun, moon etc. in the wheel of crertion cycle, The moste earnest devotees (Gotamah) perform suitable praises for you at morning. You give them knowledge endowed with various branches of learning. The man of wisdom and action may attain it direct.

सू० ३६ ॥ ऋषिः—भरद्वाजः ॥ देवता—इन्द्रः ॥ छन्दः—त्रिष्टुप् ॥

HYMN 36

Seer—Bharadvajah. Subjet-matter—Indrah. Metre-Tristup.

य एक इद्धव्यश्चर्षणीनामिन्द्रं तं गीर्भिरभ्यर्चे आभिः ।
यः पत्यते वृषभो वृष्ण्यावान्त्सत्यः
सत्वा पुरुमायः सहस्वान् ॥ १ ॥

I glorify with these adorations that Indra, Almighty God who is alone adorable God of men, who is strong, full of inviogorating qualties, true, mighty, over-powring and is known maniscient (Purumayah).

तमु नः पूर्वे पितरो नवग्वाः सप्त विप्रासो अभि वाजयन्तः ।
नक्षद्दाभं ततुरिं पर्वतेष्ठामद्रोघवाचं मतिभिः
शविष्ठम् ॥ २ ॥

Like the seven orangs of internal and external cognition our fore-fathers having perfect under standing and observing up to-date courtesies pray and praise that Almighty God who is the possessor of pervasive excellence, who makes the people cross over difficulties, who is as pure in his nature as the eletrcity hauing its place in the clouds, who has unviolable command, and'who is very strong in geneus and intelligence.

तमीमह इन्द्रमस्य रायः पुरुवीरस्य नृवतः पुरुक्षोः ।
यो अस्कृधोयुरजरः स्वर्वान् तमा भर
हरिवो मादयध्यै ॥ ३ ॥

We, for obtaining this wealth full of grain, enriched with many heroes and men ask Indra, the Almighty God who is exalted, ever mature and the master of luminous worlds. O man of swift understanding you, for attaining satisfaction attain him. .

तन्नो वि वोचो यदि ते पुरा चिज्जरितार आनशुः सुम्नमिन्द्र
कस्ते भागः किं वयो दुध्र खिद्वः
पुरुहूत पुरूवसोऽसुरघ्नः ॥ ४ ॥

O Almighty God, you are praised by all, strong, subduing one, possessor of plentiful wealth and dispeller of bed ivilment. You please, declar us if your devotees in previous time have attained your happiness, what is your inherent power (Bhaga) and what is vital role.

तं पृच्छन्ती वज्रहस्तं रथेष्ठामिन्द्रं वेपी वक्वरी यस्य नू गीः ।
तुविग्राभं तुविकूर्मिं रभोदां गातुमिषे
नक्षते तुम्रमच्छ ॥ ५ ॥

The learned man, whose always active powerful voiee seeking the favour of Almighty who is the possesor of thunder (Vajrah) and who is present in the universe (Ratha) desires to invoke Him who is swift in grasping, swift in action and the giver of swift power attain Him who is the All-pervading.

अया ह त्यं मायया वावृधानं मनोजुवा स्वतवः पर्वतेन ।
अच्युता चिद् वीडिता स्वोजो रुजो
वि दृढा धृषता विरप्शिन् ॥ ६ ॥

O self-powered and self-refulgent, moritorioys Almighty God, you through your direct skill and Parvata, the thunder-bold which is as swift mind, render into pieces the clouds which do not tend to pour, which are strong and firm.

तं वो धिया नव्यस्या शविष्ठं प्रत्नं प्रत्नवत् परितंसयध्यै ।
स नो वक्षदनिमानः सुवह्मेन्द्रो
विश्वान्यति दुर्गहाणि ॥ ७ ॥

O men for your sake we adore eternal powerful Almighty God with newly fashiened adoration in the pre-planned way.

He the supreme Infinite one make us overcome all the difficulties.

आ जनाय दुह्वणे पार्थिवानि दिव्यानि दीपयोऽन्तरिक्षा ।
तपा वृषन् विश्वतः शोचिषा तान् ब्रह्मद्विषे
शोचय क्षामपश्च ॥ ८ ॥

O Powerful Almighty God, you illuminate the things of earth, heaven and mid-region, you please burn all those calamities (which fall on creatures) with your inflaming refulgence and burn out stability and activity of the man who is antagonist of knowledge and who always acts agains' good things.

भुवो जनस्य दिव्यस्य राजा पार्थिवस्य जगतस्त्वेषसंदृक् ।
धिष्व वज्रं दक्षिण इन्द्र हस्ते विश्वा
अजुर्य दयसे वि मायाः ॥ ९ ॥

O Unending Almithty God, you are sharpsighted and you become the master of the man and the world celestial and earthly. O Lord, please give energy (Vajra) in my right hand, give all kinds of wisdom to me.

आ संयतमिन्द्र णः स्वस्तिं शत्रुतूर्याय बृहतीममृध्राम् ।
यया दासान्यार्याणि वृत्रा करो
वज्रिन्त्सुतुका नाहुषाणि ॥ १० ॥

O Almighty God, O master of thunder, you, for destroying our internal enemies make us equipped with that firm flourishing in exhaustible prosperity through which you make the wealth (Vritrani) haviug no proper use of munifieence good and noble and the wealth concerned with men flourishing.

स नो नियुद्भिः पुरुहूत वेधो विश्ववाराभिरा गहि प्रयज्यो ।
न या अदेवो वरते न देव आभिर्याहि
तूयमा मद्र्यद्रिक् ॥ ११ ॥

O invoked by all. O creator of all, O Excellent Lord, that you, please come to us with that surpassing powers which are acceptable by all and to which neither the man deprived of meritorious qualities may have and nor the man absorved in carnal adventures may possess. O Lord, you having your merciful eyes upon us come to us with them.

सू० ३७ ॥ ऋषिः—वसिष्ठः ॥ देवता—इन्द्रः ॥ छन्दः—त्रिष्टुप् ॥

HYMN 37

Seer —Vasisthah. Subject- Matter- Indrah. Metre- Tristup.

यस्तिग्मशृङ्गो वृषभो न भीम एकः कृष्टीश्च्यावयति प्र विश्वाः
यः शश्वतो अदाशुषो गयस्य प्रयन्तासि
सुष्वितराय वेदः ॥ १ ॥

He who is dreadful like a bull of pointed horns rules all the people alone and He is that who gives the benevolent man the wealth of the house belonging to man who is a habitue miser.

त्वं ह त्यदिन्द्र कुत्समावः शुश्रूषमाणस्तन्वा समर्ये ।
दासं यच्छुष्णं कुयवं न्यस्मा अरन्धय
आर्जुनेयाय शिक्षन् ॥ २ ॥

O ruling King, you serving him by yourself, at the time in the battle protect the men who holds the thundering weapon and as for the sake of this man who is perfect in knowledge (Arjvneva) you punishing him take into your control the man destorying goods acts, expleiter of the people and the man bad company.

त्वं धृष्णो धृषता वीतहव्यं प्रावो विश्वाभिरूतिभिः सुदासम् ।
प्र पौरुकुत्सिं त्रसदस्युमावः क्षेत्रसाता वृत्रहत्येषु पूरुम् ॥ ३ ॥

O crusher of the foe-men, you through your bold action and with all your aids, guard man who offers oblations in Yajna

and is giver of nice gifts (Vihavyam Sudasm). You protect, in aequirement of land and the battle of foes, the man who smites away a large number of foe-men and who creates fear among the wickeds and the protector of people.

त्वं नृभिर्नृमणो देववीतौ भूरीणि वृत्रा हर्यश्व हंसि ।
त्वं नि दस्युं चुमुरिं धुनिं चास्वापयो दभीतये सुहन्तु ॥ ४ ॥

O king, you possess the real spirit of leader and you are as swift as the wind. You with in the Yajna destroy many obstacles. You, for protection of 'Dabhiti' the man striking foes make dacoit, the men consuming others mony, the man creating fear in the people, dead sleep for ever with suitable weapon.

तवं च्यौत्नानि वज्रहस्त तानि नव यत् पुरो नवतिं च सद्यः ।
निवेशने शततमाविवेषीरहं च वृत्रं नमुचिमुताहन् ॥ ५ ॥

O King, you have your fatal weapon in your hand. Yours are those very powers through which you at once, make forceful entry in ninety nine forts and the camp, the hundred thcy one and stay the wicked and the man binding others.

सना ता तं इन्द्र भोजनानि रातहव्याय दाशुषे सुदासे ।
वृष्णे ते हरी वृषणा युनज्मि व्यन्तु ब्रह्माणि
पुरुशाक वाजम् ॥ ६ ॥

O mighty ruler, those of your protections in case of the benevolent person who has attained what is to be attained and who is very generous are available for ever. O vigorous one, for you strong I emply two strong men (as two guards). Let the people attain vigour and various kinds of wealth.

मा ते अस्यां सहसावन् परिष्टावघाय भूम हरिवः परादै ।
त्रायस्व नोऽवृकेभिर्वरूथैस्तवं प्रियासः
सूरिषु स्याम ॥ ७ ॥

O King, possessor of spirit, you have the power of men. Let us not come as offenders in the presence of yours by braking command comitting sin. You protect us through the groups of man who are not wicked and may we be your favourites among the learned men.

प्रियास इत् ते मघवन्नभिष्टौ नरो मदेम शरणे सखायः ।
नि तुर्वशं नि याद्वं शिशीह्यतिथिग्वाय शंस्यं करिष्यन् ॥ ८ ॥

O Wealthy King, we people who are your friends be your favourites in concordance and prosper under your protection, You performing the daring act persuade the man controlling violence, the man of perseverance for the man who is guardian of guests.

सद्यश्चिन्नु ते मघवन्नभिष्टौ नरः शंसन्त्युक्थशास उक्था ।
ये ते हवेभिर्वि पणीँरदाशन्नस्मान् वृणीष्व
युज्याय तस्मै ॥ ९ ॥

O master of wealth, you elect for the good dealing those of us who are the pronouncers of Vedic verses and in your praise shout the songs of praise and on your calls do the various dealings of business.

एते स्तोमा नरां नृतम तुभ्यमस्मद्र्यञ्चो ददतो मघानि ।
तेषामिन्द्र वृत्रहत्ये शिवो भूः सखा
च शूरोऽविता च नृणाम् ॥ १० ॥

O mighty king you are most excellent leader of all the presonalities. These groups of people concerned with us give wealth to you. You brave one in the battle for the slaughter of enemies, become the well-wishing friend of these men and also become their guardian.

नू इन्द्र शूर स्तवमान ऊती ब्रह्मजूतस्तन्वा वावृधस्व ।
उप नो वाजान् मिमीह्युप स्तीन् यूयं
पात स्वस्तिभिः सदा नः ॥ ११ ॥

O heroic ruler, you giving inducement to people (Stavamanah) enriched with grains wisdom, in full security become stronger in body. You give us wealth and accommodation. O Ye learned men, you guard us evermore with blessings.

सू० ३८ ।। ऋषिः—१-३ इरिम्बिठिः; ४-६ मधुच्छन्दाः ।। देवता—इन्द्रः छन्दः—गायत्री ।।

HYMN 38

Seer—1-3 Irimbithih; 4-6 Madhuchchhandah. Subject -matter -Indrah. Metre- Gayatri.

आ याहि सुषुमा हि त इन्द्र सोमं पिबा इमम् ।
एदं बर्हिः सदो मम ॥ १ ॥

O mighty ruler, for you we prepare the drink of herbacious plants, you come and drink this and sit on this seat (made of grass offered by us.

आ त्वा ब्रह्मयुजा हरी वहतामिन्द्र केशिना ।
उप ब्रह्माणि नः शृणु ॥ २ ॥

O mighty ruler, Hari, the two men (priest and minister) having the knowledge of carrying out government and radiiant with glow lead you forward (in your work). You hear of our vedic hymn.

ब्रह्माणस्त्वा वयं युजा सोमपामिन्द्र सोमिनः ।
सुतावन्तो हवामहे ॥ ३ ॥

O mighty ruler, we, the mystics having the knowledge of Brahman, the Supreme Being, and blessed with offspring call and praise you, the drinker, of Soma, the juice of plants.

इन्द्रमिद् गाथिनो बृहदिन्द्रमर्केभिरर्किणः ।
इन्द्रं वाणीरनूषत ॥ ४ ॥

The admirers praiser praise well the mighty ruler. The voices of theirs admire him.

इन्द्र इद्धर्योः सचा संमिश्ल आ वचोयुजा ।
इन्द्रो वज्री हिरण्ययः ॥ ५ ॥

The mighty ruler, brilliant with lustres holding fatal weapon is the coordinator of two men, the priest and minister who cooperate each other and are the spokesman.

इन्द्रो दीर्घाय चक्षस आ सूर्यं रोहयद् दिवि ।
वि गोभिरद्रिमैरयत् ॥ ६ ॥

The mighty ruler for large vision and vista raiases to an excellent rank a man of greater impulse (Surya) and inspires the respected one with voices of advice.

सू० ३९ ॥ ऋषिः—१ मधुच्छन्दाः, २-५ गोषूक्त्यश्वसूक्तिनौ ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMEN 39

Seer—Madhuchchhandah 2-5 Gosuktyshvasuktinau. Subject- matter, Indrah; Meter- Gayatri

इन्द्रं वो विश्वतस्परि हवामहे जनेभ्यः ।
अस्माकमस्तु केवलः ॥ १ ॥

O men, for you people we invok Almighty God who maintains His supremacy over all. May he alone be our gurd.

व्य१न्तरिक्षमतिरन्मदे सोमस्य रोचना ।
इन्द्रो यदभिनद् वलम् ॥ २ ॥

When Almighty Divinity pierces the overcasting cloud spreads the mid-region in the delight of Soma, vital vigour which shines throughout.

उद् गा आजदङ्गिरोभ्य आविष्कृण्वन् गुहा सतीः ।
अर्वाञ्चं नुनुदे वलम् ॥ ३ ॥

Almighty God making the hidden rays mainfest for inflaming firs of atmosphere cast down the cloudy darkness

इन्द्रेण रोचना दिवो दृढानि दृंहितानि च ।
स्थिराणि न पराणुदे ॥ ४ ॥

The luminous bodies or wonderous worlds are established and held firm by Almighty God. They so supported never deviate from their places and courses.

अपामूर्मिर्मदन्निव स्तोम इन्द्राजिरायते ।
वि ते मदा अराजिषुः ॥ ५ ॥

O Almighty God, your strength (Stoma) moving the worlds like water wave continuosly excesds in strength and Your pleasant opearations become manifest to all.

सू० ४० ॥ ऋषिः—मधुच्छन्दाः ॥ देवता—१, २ इन्द्रः; ३ मरुतः ॥
छन्दः—गायत्री ॥

HYMN 40

Seer—Madhuchchhandah. Subject-matter-1-2 Indrath 3 Maruth. Metre Gayatri

इन्द्रेण सं हि दृक्षसे संजग्मानो अबिभ्युषा ।
मन्दू समानवर्चसा ॥ १ ॥

O man, you having your unity with God fearless seem to be very good. O Ye meditatior and devotee,you both possessing equal splendour please the people.

अनवद्यैरभिद्युभिर्मखः सहस्वदर्चति ।
गणैरिन्द्रस्य काम्यैः ॥ २ ॥

The mighty Sun (Makha) with unfallible brilliant pleasant rays groups or celestial bodies extol the glory of Almighty God.

आदह स्वधामनु पुनर्गर्भत्वमेरिरे ।
दधाना नाम यज्ञियम् ॥ ३ ॥

Maruts, the souls in accordance with Suadham, the fruit of previous possessing mundane desire (Nam) again come in life (birth) through mothers womb.

सू० ४१ ॥ ऋषिः—गोतमः ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 41

Seer—Gotamah. Subject—matter–Indrah. Metre-Gayatri.

इन्द्रो दधीचो अस्थभिर्वृत्राण्यप्रतिष्कुतः ।
जघान नवतीर्नव ॥ १ ॥

Indrah, the sun unsurpassed, with the movements of Dadhyan, the thunder destroys the clouds as number nine crosses over all the numbers multipied by nine till ninety.

इच्छन्नश्वस्य यच्छिरः पर्वतेष्वपश्रितम् ।
तद् विदच्छर्यणावति ॥ २ ॥

The sun liking Shirah, the top point of *Ashva*, the electricity which abides hidden in clouds finds in middle region.

अत्राह गोरमन्वत नाम त्वष्टुरपीच्यम् ।
इत्था चन्द्रमसो गृहे ॥ ३ ॥

Thus the learned ones recognise the essential form of the rays of sun in the mansion of moon (The sunrays known as sushumna shines in the moon).

सू० ४२ ॥ ऋषिः—कुरुस्तुतिः (?, कुरुसुतिः) ॥ देवता—इन्द्रः ॥
छन्दः—गायत्री ॥

HYMN 42

Seer—Kurustutih. (Kurusutih). Subject-matter-Indrah. Metre-Gayatri.

वाचमष्टापदीमहं नवस्रक्तिमृतस्पृशम् ।
इन्द्रात् परि तन्वं ममे ॥ १ ॥

I, the seer measure out (receive) the speech which has eight cases (7 cases inclunding vacative case as eighth) and which bears nine branches of knowledge (Phonetic application of Mantras in ritualstic procedures; grammar, etymology; science of metres, Astranomy; six science of sentence, logic and philosophy and is very flexible and comprehensive from Almighty God.

अनु त्वा रोदसी उभे क्रक्षमाणमकृपेताम् ।
इन्द्र यद् दस्युहाभवः ॥ २ ॥

O Almighty God, As you become the killer of dry clouds both the heaven and earth become powerful under your effort of attraction.

उत्तिष्ठन्नोजसा सह पीत्वी शिप्रे अवेपयः ।
सोममिन्द्र चमू सुतम् ॥ ३ ॥

O Almighty God, like a man who drinking juice of *Soma* pressed shakes his jaws so you with your power lifting them in space shake the sun and earth.

सू० ४३ ॥ ऋषिः—त्रिशोकः ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 43

Seer—Trishokah; Subject—matter—Indrah. Metre-Gayatri.

भिन्धि विश्वा अप द्विषः परि बाधो जही मृधः ।
वसु स्पार्हं तदा भर ॥ १ ॥

O Almighty ruler, you smite our foes attacking us and drive all the enemies away. Bring the desired wealth to us.

यद् वीळाविन्द्र यत् स्थिरे यत् पर्शाने पराभृतम् ।
वसु स्पार्हं तदा भर ॥ २ ॥

O mighty ruler. you bring to me that desired wealth which has been concealed in firm place which in army is protection and which in the prcipice.

यस्यं ते विश्वमानुषो भूरेर्दत्तस्य वेदति ।
वसुं स्पार्हं तदा भर ॥ ३ ॥

O Indrah (the mighty ruler) bring to us that desired wealth of which plentiful given by you the men of world recognize.

सू० ४४ ॥ ऋषिः—इरिम्बिठिः ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 44

Seer—Irimbithih. Subject—matter—Indrah. Metre-Gayatri.

प्र सम्राजं चर्षणीनामिन्द्रं स्तोता नव्यं गीर्भिः ।
नरं नृषाहं मंहिष्ठम् ॥ १ ॥

O men, you with praise songs adore the adorable Almighty God who is the Supreme Ruler of all mankind, leader of all controller of all men and exacted one.

यस्मिन्नुक्थानि रण्यन्ति विश्वानि च श्रवस्या ।
अपामवो न समुद्रे ॥ २ ॥

The Almighty Divinity is He to whom all the praise songs full of admirations go as the current of waters go to sea.

तं सुष्टुत्या विवासे ज्येष्ठराजं भरे कृत्नुम् ।
महो वाजिनं सनिभ्यः ॥ ३ ॥

I, for His great gifts serve with invocation the Almighty God who is the supreme ruler who is successful in the preservation of world and is powerful.

सू० ४५ ॥ ऋषिः—शुनःशेपो देवरातापरनामा ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 45

Seer-Shunahshepah. Devarataparnama. Subject-matter -Indrah. Metre-Gayatri.

अयमु ते समतसि कपोतइव गर्भधिम् ।
वचस्तच्चिन्न ओहसे ॥ १ ॥

O mighty ruler, this man is yours. You draw him nearer as the dove goes near his mate. You care for my prayers.

स्तोत्रं राधानां पते गिर्वाहो वीर यस्य ते ।
विभूतिरस्तु सूनृता ॥ २ ॥

O master of wealth, O dissiminator of learnings (Girvahah), O bold one, the praise of you whose power is pleasantly true, is due.

ऊर्ध्वस्तिष्ठा न ऊतयेऽस्मिन् वाजे शतक्रतो ।
समन्येषु ब्रवावहै ॥ ३ ॥

O mighty ruler, O lord of hundred powers, you stand up for our protection in this battle and let us agree in others too.

सू० ४६ ॥ ऋषि:—इरिम्बिठि: ॥ देवता—इन्द्र: ॥ छन्द:—गायत्री ॥

HYMN 46

Seer—Irimbithah. Subject-matter—Indrah ; Metre-Gayatri.

प्रणेतारं वस्यो अच्छा कर्तारं ज्योतिः समत्सु ।
सासह्वांसं युधामित्रान् ॥ १ ॥

May we get (as our ruler) the man who leads towards gain of prosperity, who sende light to lead all powers in the battles and who quels the foe-men by fighting them.

स नः पप्रिः पारयाति स्वस्ति नावा पुरुहूतः ।
इन्द्रो विश्वा अति द्विषः ॥ २ ॥

This mighty ruler who is saviour praised by many leads us to cross over the difficulties as a boat-man comfortably sails the passengers over river. He carries us away from enemies.

स त्वं न इन्द्र वाजेभिर्दशस्या च गातुया च ।
अच्छा च नः सुम्नं नेषि ॥ ३ ॥

O mighty ruler, you honour us with wealth and lead us further by good path. You show us path to gain prosperity easily.

सू० ४७ ॥ ऋषिः—१-३ सुकक्षः; ४-६, १०-१२मधुच्छन्दाः; ७-९ इरिम्बिठिः; १३-२१ प्रस्कण्वः ॥ देवता—१-१२ इन्द्रः; १३-२१ सूर्यः ॥ छन्दः—गायत्री ॥

HYMN 47

Seer-1-3 Sukakshah; 4-6, 10-12 Madhuchchhandah; 7-9 Irimbithih; 12-21 Praskanva ; Subject-matter-1-12 Indrah ; 13-21 Suryah, Metre-Gayatri.

तमिन्द्रं वाजयामसि महे वृत्राय हन्तवे ।
स वृषा वृषभो भुवत् ॥ १ ॥

We praise the strength of Almighty God to dispel great darkness of ignorance. He is vigorous and the pourer of wealth.

इन्द्रः स दामने कृत ओजिष्ठः स मदे हितः ।
द्युम्नी श्लोकी स सोम्यः ॥ २ ॥

The Almighty God is deemed to be the giver of all gifts. He is most powerful and He rests in blessedness. He is master of wealth, symbol of all respect and endowed with generous qualities.

गिरा वज्रो न संभृतः सबलो अनपच्युतः ।
ववक्ष ऋष्वो अस्तृतः ॥ ३ ॥

He is endowed with all powers like the bolt accompanied by thundering voice. He is vigorous, invineible, imperishable and propellant force. He holds the world.

इन्द्रमिद् गाथिनो बृहदिन्द्रमर्केभिरर्किणः ।
इन्द्रं वाणीरनूषत ॥ ४ ॥

The invokers and supplicators sing the song of Almighty God through the verses of prayers. The vedic speeches praise the Almighty God.

इन्द्र इद्धर्योः सचा संमिश्ल आ वचोयुजा ।
इन्द्रो वज्री हिरण्ययः ॥ ५ ॥

God Almighty is the holder of thunder-bolt and He is self-refulgent. He maintaise the co-ordination between two co-operating forces (the electricity and air) which unite the speed.

इन्द्रो दीर्घाय चक्षस आ सूर्यं रोहयद् दिवि ।
वि गोभिरद्रिमैरयत् ॥ ६ ॥

God Almighty for the sake of vast visibility lifted up the sun to the heavenly region. He moves the cloud with the motions of air.

आ याहि सुषुमा हि त इन्द्र सोमं पिबा इमम् ।
एदं बर्हिः सदो मम ॥ ७ ॥

O God Almighty, you pervade everything. We perform Yajna. You protect this creation (Soma). You rest in my heart (Varhi).

आ त्वा ब्रह्मयुजा हरी वहतामिन्द्र केशिना ।
उप ब्रह्माणि नः शृणु ॥ ८ ॥

O God Almighty, may two men (Hari) celebrated with spiritual knowledge and intention (the mystic and man of austerity) and who are illumined with rays of internal spirit attain you in their hearts. You hear my invocations and prayers.

ब्रह्माणस्त्वा वयं युजा सोमपामिन्द्र सोमिनः ।
सुतावन्तो हवामहे ॥ ९ ॥

We, the master of the vedic learnings, endowed with the attainments of mysticism (Yajna sominah) and blessed with children, invoke you, the guardian of knowledge.

युञ्जन्ति ब्रध्नमरुषं चरन्तं परि तस्थुषः ।
रोचन्ते रोचना दिवि ॥ १० ॥

The men of firm understanding (Tasthusah) unite them with God Almighty who is great, self-refulgent and all-pervading. The luminous bodies shines in the sky.

युञ्जन्त्यस्य काम्या हरी विपक्षसा रथे ।
शोणा धृष्णू नृवाहसा ॥ ११ ॥

The cosmic forces harness in the Ratha, the beautiful world of the Almighty God two *Hari*, the electricity and Air which are splendid, wonderful, unchecked, possessed of various powers and the carriers of men and things,

केतुं कृण्वन्नकेतवे पेशो मर्या अपेशसे ।
समुषद्भिरजायथाः ॥ १२ ॥

O God Almighty, you giving light of knowledge to world deprived of knowledge making form in the world which remains primarily formless manifest your self through the illuminating powers.

उदु त्यं जातवेदसं देवं वहन्ति केतवः ।
दृशे विश्वाय सूर्यम् ॥ १३ ॥

The cosmic objects like flags bring in to vision of all that All-impelling God, who is wonderful and revealer of vedic knowledge.

अप त्ये तायवो यथा नक्षत्रा यन्त्यक्तुभिः ।
सूराय विश्वचक्षसे ॥ १४ ॥

For the All-beholding, All-impelling Lord the constellation pass away with nights like the thieves.

अदृश्रन्नस्य केतवो वि रश्मयो जनाँ अनु ।
भ्राजन्तो अग्नयो यथा ॥ १५ ॥

The luminous rays giving His trace to the people are seen like the burning flames of fire.

तरणिर्विश्वदर्शतो ज्योतिष्कृदसि सूर्य ।
विश्वमा भासि रोचन ॥ १६ ॥

O All-impelling God. you are very swift saviour and the illuminator of light. You illumine all the universe.

प्रत्यङ् देवानां विशः प्रत्यङ्ङुदेषि मानुषीः ।
प्रत्यङ् विश्वं स्वर्दृशे ॥ १७ ॥

O-All-impelling God, you manifest your powers in the cosmic order direct to the luminous bodies and the subjects of enlightened persons and straight to the mankind and straight to the world for showing the happiness and light.

येना पावक चक्षसा भुरण्यन्तं जनाँ अनु ।
त्वं वरुण पश्यसि ॥ १८ ॥

O Ever-pure one, O Meritorious one, you behold the active man throughout mankind with that of your seeing power through which you see everything.

वि द्यामेषि रजस्पृथ्वहर्मिमानो अक्तुभिः ।
पश्यञ्जन्मानि सूर्य ॥ १९ ॥

O All-impelling God, you making the day with night and beholding all the created worlds pervade heaven and spreading worlds.

सप्त त्वा हरितो रथे वहन्ति देव सूर्य ।
शोचिष्केशं विचक्षणम् ॥ २० ॥

O All-impelling God, O Divine power, the seven rays carry in your (Tva) world (Ratha) woundrous light of luminous rays.

अयुक्त सप्त शुन्ध्युवः सूरो रथस्य नप्त्यः ।
ताभिर्याति स्वयुक्तिभिः ॥ २१ ॥

The All-impelling God yokes seven elements (Resolution, differentiation and five rare Tanmatras known as prakriti vikritis) in this beautiful *Ratha*, the world. These maintain the continuity of this (Naptryah),. With these and with His schemcs He pervades it.

सू० ४८ ।। [ऋषि:—१-३ (?); ४-६ उपरिबभ्रव: सार्पराज्ञी वा ।।
देवता—१-३ (?); ४-६ गौ: ।। छन्द:—गायत्री ।।]

HYMN 48

Seer—1-3 (?); 4-6 Uparibabhravah; Sarparajniva.
Subject-matter-1-3 (?)' -6 Gauh. Metre-Gayatri.

अभि त्वा वर्चसा गिरः सिञ्चन्तीराचरण्यवः ।
अभि वत्सं न धेनवः ॥ १ ॥

The voices of prayers spreading in all directions and pouring the flow of vital strength like cows towards their calf reach God Almighty.

ता अर्षन्ति शुभ्रियः पृञ्चन्तीर्वर्चसा प्रियः ।
जातं जात्रीर्यथा हृदा ॥ २ ॥

As the mothers embrace their born child by heart, so those pure, perfect (in meaning) touching prayers with vital strength reach the Aimighty God.

वज्रापवसाध्यः कीर्तिर्म्रियमाणमावहन् ।
मह्यमायुर्घृतं पयः ॥ ३ ॥

The fame which is to be attained through strength and vigour (Vajra) and the purities should bring corn (Ayuh) ghee and milk to me kill the time I am to die.

आयं गौः पृश्निरक्रमीदसदन्मातरं पुरः ।
पितरं च प्रयन्त्स्वः ॥ ४ ॥

This sun rotating on axis revolving (the earth) moves taking the atmosphere and earth and spreads its light.

अन्तश्चरति रोचना अस्य प्राणादपानतः ।
व्यख्यन्महिषः स्वः ॥ ५ ॥

As the expiration from breath the light of sun spreads in the world. This grand sun illuminates the space.

त्रिंशद् धामा वि राजति वाक् पतङ्गो अशिश्रियत् ।
प्रति वस्तोरहर्द्युभिः ॥ ६ ॥

This sun shines throughout thirty Muhurtas and throughout the days. The speech (known as Sauri Vak) rest in it.

सू० ४९ ॥ [ऋषिः—१-३ (?); ४, ५ नोधाः; ६, ७ मेध्यातिथिः ॥ देवता—इन्द्रः ॥ छन्दः—१-३ गायत्री; ४-७ बार्हतः प्रगाथः (समा-बृहती +विषमा-सतोबृहती) ॥]

HYMN 49

Seer–1-3 (?); 4, 5 Nodhah; 6, 7Medhyatithih. Subject-matter-Indrah. Metre-1-3 Gayatri; 4-7 Varhatah Pragathah Sama Brihati-(Visama Satobrihati).

यच्छक्रा वाचमारुहन्नन्तरिक्षं सिषासथः ।
सं देवा अमदन् वृषा ॥ १ ॥

When the men endowed with spiritual power mount on the vedic speech or the syllabus Aum enter the internal space within their hearts. The vital airs and Vrisha, the soul enjoy pleasure.

शक्रो वाचमधृष्टायोरुवाचो अधृष्णुहि ।
मंहिष्ठ आ मदर्दिवि ॥ २ ॥

O man, you endowed with spiritual power grasp the meaning of vedic speech which is the speech of invincible highly praiseworthy God. Becoming great (in attainments) enjoy blessedness within the state of salvation.

शक्रो वाचमधृष्णुहि धामधर्मन् वि राजति ।
विमदन् बर्हिरासरन् ॥ ३ ॥

O man, you endowed with spiritual power grasp vedic speech and knowledge as such a man alone may shine in the true knowledge of name, birth and locality (Dham Dharman) and enjoying the Divine happiness attain highest states of greatness (Varhi).

तं वो दस्ममृतीषहं वसोर्मन्दानमन्धसः ।
अभि वत्सं न स्वसरेषु धेनव इन्द्रं गीर्भिर्नवामहे ॥ ४ ॥

O man, we with our eulogizing songs glorify that Almighty God who is the observer of you all, who is destroyer of all trounles and who is the giver of happiness from His all-pervading power as the cows in the stall low to their calves.

द्युक्षं सुदानुं तविषीभिरावृतं गिरिं न पुरुभोजसम् ।
क्षुमन्तं वाजं शतिनं सहस्रिणं मक्षू गोमन्तमीमहे ॥ ५ ॥

We ardently ask self-refulgent bounteous God who is covered with his might and like mountain is endowed with plentiful protective powers, for wealth full of corn, blessec with cows and brought in hundred fold and thousand fold.

तत् त्वा यामि सुवीर्यं तद् ब्रह्म पूर्वचित्तये ।
येना यतिभ्यो भृगवे धने हिते येन प्रस्कण्वमाविथ ॥ ६ ॥

O Almighty God, I far the rememberance of previous birth's activities ask you for that favour and that knowledge through which you establish the man of austerity and him who has observed strict discipline of Yoga in the internally conceded spiritual wealth and through which protect the man who possessed inexhaustible knowledge.

येना समुद्रमसृजो महीरपस्तदिन्द्र वृष्णि ते शवः ।
सद्यः सो अस्य महिमा न संनशे यं क्षोणीरनुचक्रदे ॥ ७ ॥

O Almighty God, that is the most powerful strength of yours through which you make the vast space and produce mighty waters therein. Even now and for ever, is unattainable that great power of which the whole world speacks loud.

सू० ५० ॥ ऋषिः—मेध्यातिथिः ॥ देवता—इन्द्रः ॥ छन्दः—बार्हतः प्रगाथः (बृहती+सतोबृहती) ॥

HYMN 50

Seer—Medhyatithih. Subject-matter-Indrah. Metre-Barhtah Pragathah (Brihati Satobrihati).

कन्नव्यो अतसीनां तुरो गृणीत मर्त्यः ।
नही न्वस्य महिमानमिन्द्रियं स्वर्गृणन्त आनशुः ॥ १ ॥

How can a mortal being of recent world tell entirely the function, qualities and nature of God who gives force to the cycles of the creation? Did not the men describing His greatness and mighty power (in prayers) attain His happines ?

कदु स्तुवन्त ऋतयन्त देवत ऋषिः को विप्र ओहते ।
कदा हवं मघवन्निन्द्र सुन्वतः कदु स्तुवत आ गमः ॥ २ ॥

How do the men adoring and translating in to action the righteousness attain you, O mighty God, who, the wise one among the persons enlightened, as a seer try to understand you through the process of reasoning? O master of all wealth when you attend the call of the man who performs Yajna. When you come to the devotee praying you?

सू० ५१ ॥ ऋषिः—१, २ प्रस्कण्वः; ३, ४ पुष्टिगुः ॥ देवता—इन्द्रः ॥ छन्दः—बार्हतः प्रगाथः (विषमा- बृहती+समा-सतोबृहती) ॥

HYMM 51

Seer—1, 2 Praskanvah; 3, 4 Pushtiguh. Subject-matter -Indrah. Metre-Barhatah Pragathah (Vishama-Brihati Sama Satobrihati).

अभि प्र वः सुराधसमिन्द्रमर्च यथा विदे ।
यो जरितृभ्यो मघवा पुरूवसुः सहस्रेणेव शिक्षति ॥ १ ॥

O man, you accept well-adoroable Almighty Divinity and worship Him as He is, He who is the Master of Yajnas and

possessor of plentiful localities bestows for ever thousand-fold gift to the men praying Him.

शतानीकेव प्र जिगाति धृष्णुया हन्ति वृत्राणि दाशुषे ।
गिरेरिव प्र रसा अस्य पिन्विरे दत्राणि पुरुभोजसः ॥ २ ॥

Like the master of hundred hosts He with his surpassing power controls all and gives (Vritrani) the wealth for man of munificence. Like the moistures of cloud the gifts of this all-protecting one fulfils the desires of all.

प्र सु श्रुतं सुराधसमर्चा शक्रमभिष्टये ।
यः सुन्वते स्तुवते काम्यं वसु सहस्रेणेव मंहते ॥ ३ ॥

O man, worship eminent praiseworthy powerful God for attaining your desired ends. He delivers desired richness for the man resorting effort and for adorer in thousand ways.

शतानीका हेतयो अस्य दुष्टरा इन्द्रस्य समिषो महीः ।
गिरिर्न भुज्मा मघवत्सु पिन्वते यदीं सुता अमन्दिषुः ॥ ४ ॥

The great desires or wills of this Alimighty God like the arms hundred points unsurpassed. He like clouds pours the things of enjoyments on the man who perform Yajna (Maghavanah) when the devotees like offsprings please Him with prayers.

सू० ५२ ॥ ऋषिः—मेध्यातिथिः ॥ देवता—इन्द्रः ॥ छन्दः—बृहती ॥

HYMN 52

Seer—Medhyatithih. Subject- matter- Indrah. Metre -Brihati.

वयं घ त्वा सुतावन्त आपो न वृक्तबर्हिषः ।
पवित्रस्य प्रस्रवणेषु वृत्रहन् परि स्तोतार आसते ॥ १ ॥

O destroyer of intellectual darkness, we blessed with children and free form nescience and violence sit in communion of yours like the waters in the streams of clear place.

स्वरन्ति त्वा सुते नरो वसो निरेक उक्थिनः ।
कदा सुतं तृषाण ओक आ गम इन्द्र स्वब्दीव वंसगः ॥ २ ॥

O All- abiding God the men adoring you call you in a lovely place in this created world. When will you like thirsty one come to devotee (Sutam) in his home as the thundring cloud which gives things of enjoyment.

कण्वेभिर्धृष्णवा धृषद् वाजं दर्षि सहस्रिणम् ।
पिशङ्गरूपं मघवन् विचर्षणे मक्षू गोमन्तमीमहे ॥ ३ ॥

O All-beholding All conquerring, Almighty God, you defeating the tendencies of ignorance by the learned men give thousand-fold powers. We ask you for yellow-metaled wealth enriched with cows.

सू० ५३ ॥ ऋषिः—मेध्यातिथिः ॥ देवता—इन्द्रः ॥ छन्दः—बृहती ॥

HYMN 53

Seer—Medhyatithih. Subject matter-Indra-Metre Brihati.

क ईं वेद सुते सचा पिबन्तं कद् वयो दधे ।
अयं यः पुरो विभिनत्त्योजसा मन्दानः शिप्रयन्धसः ॥ १ ॥

who does know Almighty God protecting everything simulteneously in this world and what power, knowledge and support He does have ? This is He who is the master of heaven and earth which resemble with two jaws and who desiring the night of dissoultion (Andhash) demolishes the worlds.

दाना मृगो न वारणः पुरुत्रा चरथं दधे ।
नकिष्ट्वा नि यमदा सुते गमो महांश्चरस्योजसा ॥ २ ॥

The Almighty God like wild elephant which mad with heat rushes on hither and thither, pervades the world unchecked O Lord, None in this world can check and bind you. You great one with your power pervade all and give persistence to all.

य उग्रः सन्ननिष्टृतः स्थिरो रणाय संस्कृतः ।
यदि स्तोतुर्मघवा शृणवद्धवं नेन्द्रो योषत्या गमत् ॥ ३ ॥

If powerful God Almighty who is stronge, unconquered, firm and prepared for His wondrous feat accepts the prayer of devotee does not stand aloof but comes to him.

सू० ५४ ॥ ऋषिः—रेभः ॥ देवता—इन्द्रः ॥ छन्दः—१ अतिजगती; २, ३ उपरिष्टाद् बृहती ॥

HYMN 54

Seer—Rebhah. Subject-matter-Indrah. Metre-1, Atijagati; 2,3 Uparistad Brihati.

विश्वाः पृतना अभिभूतरं नरं सजूस्ततक्षुरिन्द्रं जजनुश्च राजसे
क्रत्वा वरिष्ठं वर आमुरिमुतोग्रमोजिष्ठं
तवसं तरस्विनम् ॥ १ ॥

The people of the nation, united together for the sake of assuming the helm of affairs of administration make and declare as ruler the man who over-powers all the foeman, who is most compitent in dealing with the affair with his wisdom, who is able to kill the enemies, who is vigorous, powerful, strongest and quick (in decision).

समीं रेभासो अस्वरन्निन्द्रं सोमस्य पीतये ।
स्वर्पतिं यदीं वृधे धृतव्रतो ह्योजसा समूतिभिः ॥ २ ॥

When this man pledged with the security and progress of people becomes possessed with venture and means of succour the learned men call tnis mighty master of pleasure for drinking the juice of the plant.

नेमिं नमन्ति चक्षसा मेषं विप्रा अभिस्वरा ।
सुदीतयो वो अद्रुहोऽपि कर्णे तरस्विनः समृक्वभिः ॥ ३ ॥

O man, the man of learning who possess splendour and are freefrom all a deccits and swift in deeds and thought, who

for your good can whisper the thing in ear bow down to the ruler who is the leader of country and the pourer of happiness with praises and vision.

सू०५५ ॥ ऋषिः—रेभः ॥ देवता—इन्द्रः ॥ छन्दः—[१ अति जगती; २, ३] बृहती ॥

HYMN 55

Seer—Rebhah. Subject-matter-Indrah. Metre-1 Atijagati; 2-3 Brihati.

तमिन्द्रं जोहवीमि मघवानमुग्रं सत्रा दधानमप्रतिष्कुतं शवांसि ।
मंहिष्ठो गीर्भिरा च यज्ञियो ववर्तद् राये नो विश्वा
सुपथा कृणोतु वज्री ॥ १ ॥

I pray again and agian the God Almighty who always holds all the strength, unconqurable, adorable with praises and prayers, worshippable object of Yajna and who is pervading every-where. May he, the mighty one, make all our path's good for attainment of wealth.

या इन्द्र भुज आभरः स्वर्वाँ असुरेभ्यः ।
स्तोतारमिन्मघवन्नस्य वर्धय ये च त्वे वृक्तबर्हिषः ॥ २ ॥

O Allmighty God, you are All-bless and the chief aim of Yajnas. You whatever thing give for Asuras, the fires of Yajnas strengthen this devotee of Yours and flourish them who are pledged with Yajnas.

यमिन्द्र दधिषे त्वमश्वं गां भागमव्ययम् ।
यजमाने सुन्वति दक्षिणावति तस्मिन् तं धेहि मा पणौ ॥ ३ ॥

O Almighty God, whatever inexhaustible praiseworthy wealth, cow and horse etc. you keep assigned to give please bestow upon that Yajmans who performs Yajna and gives remuneration to priests and not wicked hoarder.

सू० ५६ ॥ ऋषिः—गोतमः ॥ देवता—इन्द्रः ॥ छन्दः— त्रिष्टुप् (?; पङ्क्तिः) ॥

HYMN 56

Seer—Gotamah. Subject-matter-Indrah. Metre-Tristup (?); Panktih,

इन्द्रो मदाय वावृधे शवसे वृत्रहा नृभिः ।
तमिन्महत्स्वाजिषूतेमर्भे हवामहे स वाजेषु प्र नोऽविषत्॥ १ ॥

The mighty ruler who is the slayer of wickeds strengthens him power and fame with men. We call him in great battles or small battles. Let him guard us in conflicts.

असि हि वीर सेन्योऽसि भूरि पराददिः ।
असि दभ्रस्य चिद् वृधो यजमानाय शिक्षसि
सुन्वते भूरि ते वसु ॥ २ ॥

O mighty ruler, you are bold and well-wisher of hosts. You vanquish the enemies many times. You strengthen even the feeble and give abundant riches of yours to Yajmana who performs Yajnas.

यदुदीरत आजयो धृष्णवे धीयते धना ।
युक्ष्वा मदच्युता हरी कं हनः कं वसौ
दधोऽस्माँ इन्द्र वसौ दधः ॥ ३ ॥

When wars stand afoot the wealth is given to the vanquisher of the enemies. You, O ruler, yoke the two horses which give satisfaction and delight to you. O mighty ruler, you attain happiness, and you attain satisfaction with riches. Please make us rich.

मदेमदे हि नो ददिर्यूथा गवामृजुक्रतुः ।
सं गृभाय पुरू शतोभयाहस्त्या वसु शिशीहि
राय आ भर ॥ ४ ॥

He, righteous-hearted gives us the herd of cow on each occasion of pleasure. You gather the treasure of hundred

sorts. You gave wealth with both hands and bring us all riches.

मादयस्व सुते सचा शवसे शूर राधसे ।
विद्मा हि त्वा पुरूवसुमुप कामान्त्ससृज्महेऽथा
नोऽविता भव ॥ ५ ॥

O bold one, in this world for the gain of fame and respect you give delight to all togeather. We know you as the possessor of plentiful riches. We leave our all desires upon you. You become my protector,

एते त इन्द्र जन्तवो विश्वं पुष्यन्ति वार्यम् ।
अन्तर्हि ख्यो जनानामर्यो वेदो अदाशुषां तेषां
नो वेद आ भर ॥ ६ ॥

O mighty ruler, All these man preserve for you all that is worthy of your choice. You, as master, know and be hold whatever is in the within of people. You, see the wealth of of those persons who do not offer gifts. You, please bring to us the wealth of their.

सू० ५७ ॥ ऋषिः—१-३ मधुच्छन्दाः; ४-७ विश्वामित्रः; ८-१० गृत्समदः; ११-१६ मेध्यातिथिः ॥ देवता—इन्द्रः ॥ छन्दः—१-६, ८-१० गायत्री; [७ अनुष्टुप्;] ११-१६ बृहती ॥

HYMN 57

Seer—1-3 Madhuchchhandah; 4-7 Vishvamitra; 8-10 Gritsamadah; 11-16 Medhyatithih. Subject-matter-Indrah. Metre- 1-6, 8-10 Gayatri (7Anustup;) 11-13 Brihati.

सुरूपकृत्नुमूतये सुदुघामिव गोदुहे ।
जुहूमसि द्यविद्यवि ॥ १ ॥

Every day we call the king who is the doer of fair deeds to give us assistance as men praise a good cow to be given to him who milks it.

उप नः सवना गहि सोमस्य सोमपाः पिब ।
गोदा इद् रेवतो मदः ॥ २ ॥

O King, you come to our Yajnas and prayers held, you are the drinker of juices of fruits plants etc. so you drink it. The pleasure of the rich one is the giver of cow, land etc.

अथा ते अन्तमानां विद्याम सुमतीनाम् ।
मा नो अति ख्य आ गहि ॥ ३ ॥

We know of the learned men who are in close contact. You do not neglect us and come to us.

शुष्मिन्तमं न ऊतये द्युम्निनं पाहि जागृविम् ।
इन्द्र सोमं शतक्रतो ॥ ४ ॥

O mighty king, you are the performer of hundred of Yajnas. For our protection you guard the bright, vigilent exceedingly strong Soma, the performer of Yajna.

इन्द्रियाणि शतक्रतो या ते जनेषु पञ्चसु ।
इन्द्र तानि त आ वृणे ॥ ५ ॥

O King, you are the doer of hundred of good acts. The powers and prosperity which are found in your men of five classes (the four varnas and the 5th avarna) I claim for you.

अगन्निन्द्र श्रवो बृहद् द्युम्नं दधिष्व दुष्टरम् ।
उत् ते शुष्मं तिरामसि ॥ ६ ॥

O mighty ruler, you have gained great prominence attain splendid conspicuity unalienable and we perpetuate your strength.

अर्वावतो न आ गह्यथो शक्र परावतः ।
उ लोको यस्ते अद्रिव इन्द्रेह तत आ गहि ॥ ७ ॥

O mighty praeseworthy King, you come to us from the place a near and from the place afar. Wherever is your residence come here from there.

इन्द्रो अङ्ग महद् भयमभी षदप चुच्यवत् ।
स हि स्थिरो विचर्षणिः ॥ ८ ॥

O people, the mighty king encounters many dangers and dispels them away as he is permanently firm man to act swift.

इन्द्रश्च मृळयाति नो न नः पश्चादघं नशत् ।
भद्रं भवाति नः पुरः ॥ ९ ॥

Let mighty ruler make us happy, let not eveil and offence follow after us and let there be grace in our front,

इन्द्र आशाभ्यस्परि सर्वाभ्यो अभयं करत् ।
जेता शत्रून् विचर्षणिः ॥ १० ॥

The mighty ruler is the watch and ward of the subjects, let make us secure from all the regions as he is ihe subduer of foes.

क ईं वेद सुते सचा पिबन्तं कद् वयो दधे ।
अयं यः पुरो विभिनत्त्योजसा मन्दानः शिप्रयन्धसः ॥ ११ ॥

Who does know Almighty God protecting everything simultaneously in this world and what power, knowledge and support He does have. This is He who is the master of heaven and earth which resemble with two jaws and who desiring the night of dissolution demolishes the world.

दाना मृगो न वारणः पुरुत्रा चरथं दधे ।
नकिष्ट्वा नि यमदा सुते गमो महांश्चरस्योजसा ॥ १२ ॥

The Almighty God like wild elephant which mad with heat rushes on hither and thither, pervades the world unchecked. O lord, none in this world can eheck and bind you. You great one with your power pervade all and give persistence to all.

य उग्रः सन्ननिष्टृत स्थिरो रणाय संस्कृतः ।
यदि स्तोतुर्मघवा शृणवद्धवं नेन्द्रो योषत्या गमत् ॥ १३ ॥

If powerful God Almighty who is strong, unconquered, firm and prepared for His wondrous feat accepts the prayers of devotee, does not stand aloof but comes to him.

वयं घ त्वा सुतावन्त आपो न वृक्तबर्हिषः ।
पवित्रस्य प्रस्रवणेषु वृत्रहन् परि स्तोतार आसते ॥ १४ ॥

O dispeller of intellectual darkness, we blessed with children and free from nescience and violence sit in communoin of yours like the waters in the streams of clear place.

स्वरन्ति त्वा सुते नरो वसो निरेक उक्थिनः ।
कदा सुतं तृषाण ओक आ गम इन्द्र स्वब्दीव वंसगः॥ १५॥

O All-abiding God, the men adoring you call you in a lovely place in this created world. When will you, like thirsty one come to devotee (sutam) in his home as the thundering cloud which gives of enjoyment and support.

कण्वेभिर्धृष्णवा धृषद् वाजं दर्षि सहस्रिणम् ।
पिशङ्गरूपं मघवन् विचर्षणे मक्षू गोमन्तमीमहे ॥ १६ ॥

O All-beholding, All-conquering Almighty God you, defeating the tendencies of ignorance by the learned men, give thousand-fold powers. We ask you always for yellow-metaled wealth enriched with cows.

सू० ५८ ॥ ऋषिः—१, २ नृमेधः; ३, ४ भरद्वाजः ॥ देवता—१, २ इन्द्रः; ३, ४ सूर्यः ॥ छन्दः—बार्हत; प्रगाथः (विषमा-बृहती + समा-सतोबृहती) ॥

HYMN 58

Seer—1, 2 Nrimedhah; 3-4 Bharadvajah. Subject-matter-1, 2 Indrah; 3, 4 Suryah. Metre-Barhatah Pragathah (Vishama Brihati Soma satobrihati).

श्रायन्तइव सूर्यं विश्वेदिन्द्रस्य भक्षत ।
वसूनि जाते जनमान ओजसा प्रति भागं न दीधिम ॥ १ ॥

O men, you like the rays which rest in sun enjoy all the wealth of Almighty God. We in the world created or to be created, obtatin the things with our perseverance like an assigned share.

अनर्शरातिं वसुदामुप स्तुहि भद्रा इन्द्रस्य रातयः ।
सो अस्य कामं विधतो न रोषति
मनो दानाय चोदयन् ॥ २ ॥

O people, you pray God who is munificent and whose power of giving gift is free from all blames. The gifts of Almighty God are auspicious. He does not ever bear any displeasure upon the desire of his devotee. He infuses in him the spirit of munificence.

बण्महाँ असि सूर्य बडादित्य महाँ असि ।
महस्ते सतो महिमा पनस्यतेऽद्धा देव महाँ असि ॥ ३ ॥

This sun is grand and this shining one is truly grand. Its grandeur is admired by all and verily this wonderful sun is great.

बट् सूर्य श्रवसा महाँ असि सत्रा देव महाँ असि ।
मह्ना देवानामसुर्यः पुरोहितो विभु ज्योतिरदाभ्यम् ॥ ४ ॥

This sun is great through its prominence. This illuminating sun is ever-more great. By greatness this is the vital celestial body and pre-existent among celestial bodies (planets etc.) It is the light pervasive and inviolable.

सू०, ५९ ॥ ऋषिः—१, २ मेध्यातिथिः; ३, ४ वसिष्ठः ॥ देवता—इन्द्रः
छन्दः—बार्हतः प्रगाथः (विषमा- बृहती + समा-सतोबृहती) ॥

HYMN 59

Seer—1, 2 Medhyatithih; 3, 4 Vasisthah. Subject-

matter-Indrah. Metre-Barhatah Pragathah (Vishama Brihati Soma Satobrihati).

उद्दु त्ये मधुमत्तमा गिर स्तोमास ईरते ।
सत्राजितो धनसा अक्षितोतयो वाजयन्तो रथाइव ॥ १ ॥

These sweetest praisworthy songs of ours ascend to Him (God) like ever-conquering chariot, which gains wealth and give unfailing protection.

कण्वाइव भृगवः सूर्याइव विश्वमिद्धीतमानशुः ।
इन्द्रं स्तोमेभिर्महयन्त आयवः प्रियमेधासो अस्वरन् ॥ २ ॥

Like most wise ones, like ones who have burnt their evils in the fire of knowledge and like luminous suns the men for whom the wisdom is dear, may attain the knowledge of entire world present in concentration and worshipping Almighty God with prayers praises glorify Him.

उदिन्न्वस्य रिच्यतेऽशो धनं न जिग्युषः ।
य इन्द्रो हरिवान्न दभन्ति तं रिपो दक्षं
दधाति सोमिनि ॥ ३ ॥

Like the wealth of the victorious man the all-pervading power of this Almighty God surely crosses over all. To Him Almighty who is the lord of humanity the evils and violence can not subdue. He gives strength to him who is compitent in Yoga.

मन्त्रमखर्वं सुधितं सुपेशसं दधात यज्ञियेष्वा ।
पूर्वीश्चन प्रसितयस्तरन्ति तं य इन्द्रे कर्मणा भुवत् ॥ ४ ॥

O men of wisdom and action, you, in the matter of righteous dealings keep yourself possessed of well-construed, perfect brilliant thought. All the mundane and material bondages keep them away from him who rests in Almighty God with good acts.

सू०६० ॥ ऋषिः—१-३ सुतकक्षः सुकक्षो वा; ४-६ मधुच्छन्दाः ॥ देवता —इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 60

Seer-1-3 So tkakshah Sukakshova; 4-6 Madhuchchandah. Subject-matter-Indrah. Metre-Gayatri.

एवा ह्यसि वीरयुरेवा शूर उत स्थिरः ।
एवा ते राध्यं मनः ॥ १ ॥

Thus you are the friend of heroes. O king, you are bold and strong too. Thus, your mind is praiseworthy.

एवा रातिस्तुवीमघ विश्वेभिर्धायि धातृभिः ।
अधा चिदिन्द्र मे सचा ॥ २ ॥

O wealthiest king, so you have the offerings that have been paid by the men, so, O mighty King, please dwel even with me.

मो षु ब्रह्मेव तन्द्रयुर्भुवो वाजानां पते ।
मत्स्वा सुतस्य गोमतः ॥ ३ ॥

O King, O Lord of grain and riches, you like the chief priest of Yajna, never be indolent (in your work) You remain satisfied of the attainments blessed with cows.

एवा ह्यस्य सूनृता विरप्शी गोमती मही ।
पक्वा शाखा न दाशुषे ॥ ४ ॥

So also is his copious voice which is great and rich in cattle like the ripe branch to the man of munificene.

एवा हि ते विभूतय ऊतय इन्द्र मावते ।
सद्यश्चित् सन्ति दाशुषे ॥ ५ ॥

For so, O mighty ruler, are your mighty powers and succours at once, for the man of munificence like me.

एवा ह्यस्य काम्या स्तोम उक्थं च शंस्या ।
इन्द्राय सोमपीतये ॥ ६ ॥

So are the favourable set of praise, admiration and laudable words (in store) fort the mighty ruler who is protector of the kingdom.

सू० ६१ ॥ ऋषिः—गोषूक्त्यश्वसूक्तिनौ ॥ देवता—इन्द्रः ॥ छन्दः—उष्णिक् ॥

HYMN 61

Seer—Gosuktyashvasuktinau. Subject-matter-Indrah. Metre-Ushnik.

तं ते मदं गृणीमसि वृषणं पृत्सु सासहिम् ।
उ लोककृत्नुमद्रिवो हरिश्रियम् ॥ १ ॥

O Lord of clouds, we pay all homage to your that activating power which is very strong, victorious in the battles of world, which creates the worlds and gives radiance in men.

येन ज्योतींष्यायवे मनवे च विवेदिथ ।
मन्दानो अस्य बर्हिषो वि राजसि ॥ २ ॥

You, O Lord, wherewith give lights to man and leraned man and always blessed with your blessedness you shine in the heart of all.

तदद्या चित्त उक्थिनोऽनु ष्टुवन्ति पूर्वथा ।
वृषपत्नीरपो जया दिवेदिवे ॥ ३ ॥

O Lord, even this day like of the old one the devotees admire that power of yours. You have under your control every day the waters which produce the raining clouds.

तम्वभि प्र गायत पुरुहूतं पुरुष्टुतम् ।
इन्द्रं गीर्भिस्तविषमा विवासत ॥ ४ ॥

O men, you sing the praise of Almighty God who is called by all and is praised by all and with voices of admiration and supplication serve him who is the great powerful.

यस्य द्विबर्हसो बृहत् सहो दाधार रोदसी ।
गिरीँरज्राँ अपः स्वर्वृषत्वना ॥ ५ ॥

He is that who holds two-fold powers (the creative and destructive), whose mighty energy supports the heaven and earth, moving clouds, raining waters and the firmament.

स राजसि पुरुष्टुतँ एको वृत्राणि जिघ्नसे ।
इन्द्र जैत्रा श्रवस्या च यन्तवे ॥ ६ ॥

Such a one alone are you, O Almighty Lord, you praised by many shine and smite the clouds causing drought and are able to give the winnig power and fame.

सू० ६२ ।। ऋषिः—१-४ सोभरिः; ५-७ नृमेधः; ८-१० गोषूक्त्यश्वसूक्तिनौ देवता—इन्द्रः ।। छन्दः—१-४ काकुभः प्रगाथः (विषमा-ककुप् × समा-सतोबृहती); ५-१० उष्णिक् ।।

HYMN 62

Seer—1-4 Sobharih; 5-7 Nrimedhah; 8-10 Gosuktyashvasuktinau. Subject-matter-Indrah Metre-1-4 Kakubhah Pragathah (Vishama Kakup sama satobrihati); 5-10 Ushnik.

वयमु त्वामपूर्व्य स्थूरं न कच्चिद् भरन्तोऽवस्यवः ।
वाजे चित्रं हवामहे ॥ १ ॥

O peerless Almighty God, we desiring succour, praising you wonderful one call you In our performance of intellectual feats. In this world nothing seems to be unchangeable.

उप त्वा कर्मन्नूतये स नो युवोग्रश्चक्राम यो धृषत् ।
त्वामिद्ध्यवितारं ववृमहे सखाय इन्द्र सानसिम् ॥ २ ॥

O Almighty God, we, in performance of good acts approach you. You, in fact, are He who is ever-young vigorous and bold and who has spreaded His power through. We, your friends, therefore, have chosen only you, giver of riches, as our guardian.

यो नं इदमिदं पुरा प्र वस्यं आनिनाय तमु व स्तुषे ।
सखाय इन्द्रमूतये ॥ ३ ॥

O friend, we for your guard praise that Almighty God who first gives us and that thing of our benefit.

हर्यश्वं सत्पतिं चर्षणीसहं स हि ष्मा यो अमन्दत ।
आ तु नः स वयति गव्यमश्व्यं स्तोतृभ्यो
मघवा शतम् ॥ ४ ॥

I glorify the characteristics of Almighty God who possesses the all-consuming fire, who is the guardian of pious men and who has under his control all the humanity. He is He who always remains in blessedness. The bounteous one bestows on us, the worshippers hundred wealth enriched with cows and steeds.

इन्द्राय साम गायत विप्राय बृहते बृहत् ।
धर्मकृते विपश्चिते पनस्यवे ॥ ५ ॥

O men, you sing the Brihat Soman in honour of Almighty God who is wise great, supporter of the world, the knower of all and to whom all praises are due.

त्वमिन्द्राभिभूरसि त्वं सूर्यमरोचयः ।
विश्वकर्मा विश्वदेवो महाँ असि ॥ ६ ॥

O Almighty God, you are preeminent and you illuminate the sun. You are the creator of all and great mysterious Divinity of all wondrous powers.

विभ्राजं ज्योतिषा स्वरगच्छो रोचनं दिवः ।
देवास्त इन्द्र सख्याय येमिरे ॥ ७ ॥

O Almighty, you illumining through your radiance the luminous heaven pervade the space. All the learned men and luminous powers employ great effort to achieve your friendliness.

तम्वभि प्र गायत पुरुहूतं पुरुष्टुतम् ।
इन्द्रं गीर्भिस्तविषमा विवासत ॥ ८ ॥

O men, you sing the praise of Almighty God who is called by all and is praised by all and with voices of admiration and supplication serve him who is the great powerful one.

यस्य द्विवर्हसो बृहत् सहो दाधार रोदसी ।
गिरींरज्राँ अपः स्वर्वृषत्वना ॥ ९ ॥

He is that who holds two-fold powers (the creative and destructive) whose mighty energy supports heaven and earth, moving clouds, raining water and firmament.

स राजसि पुरुष्टुतँ एको वृत्राणि जिघ्नसे ।
इन्द्र जैत्रा श्रवस्या च यन्तवे ॥ १० ॥

Such a one alone are you, O Almighty Lord, you praised by many shine and smite the clouds causing drought and are able to give wining power and fame.

सू० ६३ ॥ ऋषिः—१-२, ३ (पूर्वार्धस्य) भुवनः साधनो वा; ३ (उत्तरार्धस्य) भरद्वाजः; ४-६ गोतमः; ७-९ [पर्वतः] ॥ देवता—इन्द्रः छन्दः—[१-३] त्रिष्टुप्; ४-९ उष्णिक् ॥

HYMN 63

Seer—1-2, 3 (of first part) Bhuvanah. Sadhanova; 3 (of the last part) Bharadvajah; 4-6 Gotamah; 7-9 (Parvatah) Subject-matter-Indrah. Metre-1-3 Tristup; 4-9 Ushnik.

इमा नु कं भुवना सीषधामेन्द्रश्च विश्वे च देवाः ।
यज्ञं च नस्तन्वं च प्रजां चादित्यैरिन्द्रः
सह चीक्लृपाति ॥ १ ॥

Let these created objects, *Indra*, mighty ruler and all men of enlightenments bring happiness all over the world. May *Indra*, the Almighty God togethr with learned persons make our body and offsprings strong and efficient.

आदित्यैरिन्द्रः सगणो मरुद्भिरस्माकं भूत्वविता तनूनाम् ।
हत्वाय देवा असुरान् यदायन् देवा
देवत्वमभिरक्षमाणाः ॥ २ ॥

May Almighty God with twelve Adityas (months of year) and fourty nine Maruts with their respective groups be the saviour of our bodies. Because, the learned men smiting wickeds and guarding the people attain the excellence of *Deva*, the learned ones.

प्रत्यञ्चमर्कमनयञ्छचीभिरादित् स्वधामिषिरां पर्यपश्यन् ।
अया वाजं देवहितं सनेम मदेम
शतहिमाः सुवीराः ॥ ३ ॥

These learned men through their wisdom and powers bring straight the act of righteousness and realize All-impelleing *Svadham*, the self-existent God. In this way may we living hundred autumns and blessed with heroes disseminate the knowledge benefitting the learned men and enjoy happiness.

य एक इद् विदयते वसु मर्ताय दाशुषे ।
ईशानो अप्रतिष्कुत इन्द्रो अङ्ग ॥ ४ ॥

He one and only one who gives wealth to munificent man. O man, this Almighty God is the ruler of the power resistless.

कदा मर्तमराधसं पदा क्षुम्पमिव स्फुरत् ।
कदा नः शुश्रवद् गिर इन्द्रो अङ्ग ॥ ५ ॥

O friend, when Almighty God does trample down the man giving no gift like the mushroom and when he does hear of our prayers? (Always).

यश्चिद्धि त्वा बहुभ्य आ सुतावाँ आविवासति ।
उग्रं तत् पत्यते शव इन्द्रो अङ्ग ॥ ६ ॥

O men, he who alone having prosperity serves you for many others, therewith becoming *Indra*, the master over organs by grace of Almighty one gains tremendous might.

य इन्द्र सोमपातमो मदः शविष्ठ चेतति ।
येना हंसि न्यत्त्रिणं तमीमहे ॥ ७ ॥

O most vigorous Divinity, we pray you for gaining that bliss and power of yours where by you smite the greed (which devours all) and which is most protective force guarding the universe and making all alert.

येना दशग्वमध्रिगुं वेपयन्तं स्वर्णरम् ।
येना समुद्रमाविथा तमीमहे ॥ ८ ॥

O Lord, we ask you for that power through which you protect the man going freely in all directions, the man having surpassing movement, the man who makes the foe-men tremble and who is the disseminator of light (knowledgg) and the luminous space.

येन सिन्धुं महीरपो रथाँइव प्रचोदयः ।
पन्थामृतस्य यातवे तमीमहे ॥ ९ ॥

O Almighty God, we pray for that power through which you move the great waters like chariots to ocean for treading the path of law eternal.

सू० ६४ ।। ऋषि:—१-३ नृमेध:; ४-६ विश्वमना: ।। देवता—इन्द्र: ।।
छन्द:—उष्णिक् ।।

HYMN 64

Seer—1-3 Nrimedhah; 4-6 Vishvamanah. Subject-matter-Indra. Metre-Ushnik.

एन्द्र नो गधि प्रियः सत्राजिदगोह्यः ।
गिरिर्न विश्वतस्पृथुः पतिर्दिवः ॥ १ ॥

O Almighty God, you are dear, always conquering and

unconeealable. You are spreading on all sides like mountain and the Lord of heaven.

अभि हि सत्य सोमपा उभे बभूथ रोदसी ।
इन्द्रासि सुन्वतो वृधः पतिर्दिवः ॥ २ ॥

O Almighty God, O truthful, you as the protector of universe control over heaven and earth both. You are the strengthener of him who offers libation in the Yajna and the Lord of the heaven.

त्वं हि शश्वतीनामिन्द्र दर्ता पुरामसि ।
हन्ता दस्योर्मनोर्वृधः पतिर्दिवः ॥ ३ ॥

O Almighty God, are really the annihilator of the worlds having permanency in existence. You are the smiter of clouds and are the Lord of heaven.

एदु मध्वो मदिन्तरं सिञ्च वाध्वर्यो अन्धसः ।
एवा हि वीर स्तवते सदावृधः ॥ ४ ॥

O Adhvaryu priest, you moisten the Yajna fire with hilarious sweet cerial preparations as in this way you praise a ever prospering God.

इन्द्र स्थातर्हरीणां नकिष्टे पूर्व्यस्तुतिम् ।
उदानंश शवसा न भन्दना ॥ ५ ॥

O supporter of moving worlds and creature none either by his power or by his goodness can attain your pre-eminence.

तं वो वाजानां पतिमहूमहि श्रवस्यवः ।
अप्रायुभिर्यज्ञेभिर्वावृधेन्यम् ॥ ६ ॥

O men, we, the desirers of fame and strength remember, with respect Almighty God who is the absolute master of your wealth and who is strengthener of all through the Yajnas held and performed in continuity.

सू०६५ ॥ ऋषिः—१-३ विश्वमनाः ॥ देवता—इन्द्रः ॥ छन्दः—उष्णिक्

HYMN 65

Seer—1-3-Vishvamanah. Subject-matter-Indrah. Metre -Ushnik.

एतो न्विन्द्रं स्तवाम सखाय स्तोम्यं नरम् ।
कृष्टीर्यो विश्वा अभ्यस्त्येक इत् ॥ १ ॥

O friends come here, we invoke adorable all-leading God who along has his control over all the world mankind.

अगोरुधाय गविषे द्युक्षाय दस्म्यं वचः ।
घृतात् स्वादीयो मधुनश्च वोचत ॥ २ ॥

O men, you speak wondrous speech sweeter than butter and sweeter than honey for Almighty God who favours devotees, who is all-luminous and who does not hinder the diffusion of knowledge,

यस्यामितानि वीर्या३ न राधः पर्येतवे ।
ज्योतिर्न विश्वमभ्यस्ति दक्षिणा ॥ ३ ॥

(Almighty is He) whose powers are immeasurable, where bounty never may be surpassed whose generosity like light is over all.

सू०६६ ॥ ऋषिः—१-३ विश्वमनाः ॥ देवता—इन्द्रः ॥ छन्दः—उष्णिक्

HYMN 66

Seer-1-3 Vishvamanah. Subject-matter-Indrah. Metre-Ushnik.

स्तुहीन्द्रं व्यश्ववदनूर्मिं वाजिनं यमम् ।
अर्यो गयं मंहमानं वि दाशुषे ॥ १ ॥

O man, you like the man who has control on his organs (Vyashva) pray Almighty God who is unfluctuating strong controller of the world. Praise Him who being the master of all gives excellent wealth for man giving gift.

एवा नूनमुपं स्तुहि वैयंश्व दशमं नवंम् ।
सुविद्वांसं चर्कृत्यं चरणीनाम् ॥ २ ॥

O controller of organs and carnal huntings you invoke God Almighty alone who is self-refulgent (Dashruvah) adorable, all-knowledge and inpelling of all the moving forces.

वेत्था हि निर्ऋतीनां वज्रहस्त परिवृजंम् ।
अहंरहः शुन्ध्युः परिपदामिव ॥ ३ ॥

O Almighty God, you hold thunder-bolt in your moving cloud (Hasta), you like him who avoids the destructive forces, secure from the calamities evry day.

सू० ६७ ॥ ऋषिः—१-३ परुच्छेपः; ४-७ गृत्समदः ॥ देवता—१ [, ६] इन्द्रः; २ [, ४] मरुतः; ३ [, ५] अग्निः; [७ द्रविणोदाः] ॥ छन्दः —१-३ अत्यष्टिः; ४-७ जगती ॥

HYMN 67

Seer—1-3 Paruchchhepah: 4-7 Gritsamadah. Subject-matter-1 (6) Indrah; 2(4) Marutah; 3(,5) Agnih; (7 Dravinodah) Metre-1-3 Atyashtih; 4-7 Jagati.

वनोति हि सुन्वन् क्षयं परीणसः
सुन्वानो हि ष्मा यजत्यव द्विषो देवानामव द्विषः ।
सुन्वान इत् सिषासति सहस्रा वाज्यवृतः ।
सुन्वानायेन्द्रो ददात्याभुवं रयिं ददात्याभुवम् ॥ १ ॥

The man pouring liblations in Yajna-fire finds abode of wealth; he offering oblations brings in to compromise the enemies wisdom and wise, yea, wisdom and wise; he giving gift and being powerful and unchecked striues to win thousand fold riches; Almighty God gives the man giving gift long lasting wealth Yea, the wealth which lasts long.

मो षु वो अस्मदभि तानि पौंस्या सना भूवन् द्युम्नानि मोत जारिषुरस्मत् पुरोत जारिषुः।
यद् वश्चित्रं युगेयुगे नव्यं घोषादमर्त्यम् ।
अस्मासु तन्मरुतो यच्च दुष्टरं दिधृता यच्च दुष्टरम् ॥ २ ॥

O men of merits and actoins, may your those endavours and deeds which are for us grow ever from strenghth to strength; may not your splendid glories fall in to decay and never before time these may go in to decay; you give us what ever of yours is declared wonderous, new in all ages and surpassing the man and whatever is unattainable by ordinary man and is even difficult to win.

अग्निं होतारं मन्ये दास्वन्तं वसुं सूनुं सहसो जातवेदसं विप्रं न जातवेदसम् ।
य ऊर्ध्वया स्वध्वरो देवो देवाच्या कृपा ।
घृतस्य विभ्राष्टिमनु वष्टि शोचिषाजुह्वानस्य सर्पिषः ॥ ३ ॥

I shink of the properties of fire that is consumer of oblations, giver of light, heat etc., abiding in all, impeller of strength and is present in the created things and even like man knowing every thing it is living in the object created and succeeding to be created. It is that which with the lofty power of reaching all the wondrous forces becoming in violable likes the flame caused by ghee and with the inflaming splendour the ghee of the man who offers the oblation,

यज्ञैः संमिश्लाः पृषतीभिर्ऋष्टिभिर्यामञ्छुभ्रासो अञ्जिषु प्रिया उत । आसद्या बर्हिर्भरतस्य सूनवः पोत्रादा सोमं पिबता दिवो नरः ॥ ४ ॥

The off-shoots of fire (Bhartasy Sunavah) which transmit the light (Divah Varah) united with water, light, moistures and

disturbances (Rshti) and bearing splendour favourable effects abiding in the atmosphere drink the liquid of herb from the priest called Potra.

आ वक्षि देवाँ इह विप्र यक्षि चोशन् होतर्नि षदा योनिषु त्रिषु । प्रति वीहि प्रस्थितं सोम्यं मधु पिबाग्नीध्रात् तव भागस्य तृप्णुहि ॥ ५ ॥

Let this all-consuming fire (Vipra) bring all the wondrous forces here in the Yajna; let it burning the oblations offered give to Yajna-devas; let in make the substance of oblotion available in three places-earth, firmament and heaven; let it drink the sweet oblation mixed with *Soma* juice and let it fil it self with its assigned portion from *Agnidhra* priest.

एष स्य ते तन्वो नृम्णवर्धनः सह ओजः प्रदिवि बाह्वोर्हितः । तुभ्यं सुतो मघवन् तुभ्यमाभृतस्त्वमस्य ब्राह्मणादा तृपत् पिब ॥ ६ ॥

O Maghavan (the performer of Yajna), this is invigorating power of your body which gaining splendour in the realm of knowledge and action has been placed in your arms. O Yajmana, this juice is pressed for you and is placed for you. You drink it from the chief priest (Brahman) be satisfied.

यमु पूर्वमहुवे तमिदं हुवे सेदु हव्यो ददिर्यो नाम पत्यते अध्वर्युभिः प्रस्थितं सोम्यं मधु पोत्रात् सोमं द्रविणोदः पिब ऋतुभिः ॥ ७ ॥

Let this fire for which the precious oblations are offered (Dravinodas), which I accept before and I accept even now, be the consumer of oblations in our Yajnas. This is that which bears the name-*Dadih*, the giver. Let this fire drink sweet oblations of herbacious plants offered by Adhvaryus and drink juice of *Soma* from Potra-priest according to seasons.

सू० ६८ ॥ ऋषिः—मधुच्छन्दाः ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 68

Seer-Madhuchchandah. Subject-matter-Indrah. Metre -Gayatri.

सुरूपकृत्नुमूतये सुदुघामिव गोदुहे ।
जुहूमसि द्यविद्यवि ॥ १ ॥

Every day we call the king who is the doer fair deeds to give us assistance as men praise a good cow to be given to him who milks it.

उप नः सवना गहि सोमस्य सोमपाः पिब ।
गोदा इद् रेवतो मदः ॥ २ ॥

O King, you come to our Yajnas and prayers held, you are the drinker of Juices of friuts, plants etc. so you drink it. The pleasure of the rich one is the giver of cow land etc.

अथा ते अन्तमानां विद्याम सुमतीनाम् ।
मा नो अति ख्य आ गहि ॥ ३ ॥

We know of the learned men who are in close contact. You do not neglect us and come to us.

परेहि विग्रमस्तृतमिन्द्रं पृच्छा विपश्चितम् ।
यस्ते सखिभ्य आ वरम् ॥ ४ ॥

O man desirous of knowledge, you approach and ask the learned man who is prudent unconquerable discriminate and who is the great friend of your friends.

उत ब्रुवन्तु नो निदो निरन्यतश्चिदारत ।
दधाना इन्द्र इद् दुवः ॥ ५ ॥

Let the men having staunch faith to serve the ruler tell the men mocking us--you depart to another place.

उत नः सुभगाँ अरिर्वोचेयुर्दस्म कृष्टयः ।
स्यामेदिन्द्रस्य शर्मणि ॥ ६ ॥

O wonderous one, let foemen and people call us well-prospered. We should remain in the shelter of the ruler.

एमाशुमाशवे भर यज्ञश्रियं नृमादनम् ।
पतयन्मन्दयत्सखम् ॥ ७ ॥

O learned one, you bestow upon the man of sharp genius the vast riches which strengthens the beauty of yajna, prospers the people, creates the proprietorship and gives joy to friends.

अस्य पीत्वा शतक्रतो घनो वृत्राणामभवः ।
प्रावो वाजेषु वाजिनम् ॥ ८ ॥

O man of hundred powers, you drinking this good juice become the killer of wickeds and protect the man of venture and vigour in the battles.

तं त्वा वाजेषु वाजिनं वाजयामः शतक्रतो ।
धनानामिन्द्र सातये ॥ ९ ॥

O learned one, for the enjoyment of riches we come near you, the mighty one in battles.

यो रायो३वनिर्महान्त्सुपारः सुन्वतः सखा ।
तस्मा इन्द्राय गायत ॥ १० ॥

O people, you sing the praise of that learned men who is the preserver of all wealths, great, prompt and friend of the man of constructive activities.

आ त्वेता नि षीदतेन्द्रमभि प्र गायत ।
सखाय स्तोमवाहसः ॥ ११ ॥

O Ye friends bring with you the praise-songs, come, sit and sing the praise of learned man.

पुरूतमं पुरूणामीशानं वार्याणाम् ।
इन्द्रं सोमे सचा सुते ॥ १२ ॥

O friends, you, when the juice Soma is prepared, get together and enjoy the company of the learned man, who has plenty among the plentiful ones and the master of meritorious qualitics.

सू० ६९ ॥ ऋषिः—मधुच्छन्दाः ॥ देवता—१-११ इन्द्रः; १२ मरुतः ॥ छन्दः—गायत्री ॥

HYMN 69

Seer-Madhuchchhandah. Subject-matter-1-11 Indrah; 12 Marutah. Metre-Gayatri.

स घा नो योग आ भुवत् स राये स पुरंध्याम् ।
गमद् वाजेभिरा स नः ॥ १ ॥

May that Divinity be our helper in attainment of Yoga; may He be for our gain of spiritual prosperity, may he stand by us in our achievement of descrimiation, may he come to us with all sorts of knowledge.

यस्य संस्थे न वृण्वते हरी समत्सु शत्रवः ।
तस्मा इन्द्राय गायत ॥ २ ॥

O People, you eulogize that Divinity in whose cosmic order arranged sun and moon can not be challenged even by our enemies.

सुतपाव्ने सुता इमे शुचयो यन्ति वीतये ।
सोमासो दध्याशिरः ॥ ३ ॥

These pious Yagis possessing exceptioual sight and trained in method of mysticism attain Divinity who is the presrver of the created world for high accomplishment.

त्वं सुतस्य पीतये सद्यो वृद्धो अजायथाः ।
इन्द्र ज्यैष्ठ्याय सुक्रतो ॥ ४ ॥

O Almighty Divinity, you are possessor of nice omniscience. You mature in strength even now manifest your preeminence for guarding the cosmic creation.

आ त्वा विशन्त्वाशवः सोमास इन्द्र गिर्वणः ।
शं ते सन्तु प्रचेतसे ॥ ५ ॥

O dorable Divinity, may the men of sharp intellect enter in to you and may they be favourable devotee of you, All-knowledge.

त्वां स्तोमा अवीवृधन् त्वामुक्था शतक्रतो ।
त्वां वर्धन्तु नो गिरः ॥ ६ ॥

O Lord of hundred powers, the set of prayers propagate your glory, praises glorify your merits and may our speeches duly praise you.

अक्षितोतिः सनेदिमं वाजमिन्द्रः सहस्रिणम् ।
यस्मिन् विश्वानि पौंस्या ॥ ७ ॥

May Almighty Divinity whose succour is inexhaustible bestow us this thousand-fold possession in which all manly powers abide.

मा नो मर्ता अभि द्रुहन् तनूनामिन्द्र गिर्वणः ।
ईशानो यवया वधम् ॥ ८ ॥

O Almighty Divinity, may not mortal being bear malignancy against our bodies. O adorable God, keep slaughter away from us as you are capable to do so.

युञ्जन्ति ब्रध्नमरुषं चरन्तं परि तस्थुषः ।
रोचन्ते रोचना दिवि ॥ ९ ॥

The people co-operate the great brilliant king administering the subject and land concerned with his territory. Like the stars shining in the sky they shine with splendour.

युञ्जन्त्यस्य काम्या हरी विपक्षसा रथे ।
शोणा धृष्णू नृवाहसा ॥ १० ॥

People yoke in this chariot of him the two horses which are dear to him bold, brownishyellow remaining on two sides and carrying the man on their backs.

केतुं कृण्वन्नकेतवे पेशो मर्या अपेशसे ।
समुषद्भिरजायथाः ॥ ११ ॥

O men, you imparting knowledge to him who is deprived of it and providing with wealth the man who has no wealth, emerge strong with shining zeal.

आदह स्वधामनु पुनर्गर्भत्वमेरिरे ।
दधाना नाम यज्ञियम् ॥ १२ ॥

Maruts, the souls, in accordance with *Svadha*, the fruit of previous action possessing mundane desire (NAM) again come in life (birth) through mothers' womb.

सू०७० ॥ ऋषिः—मधुच्छन्दाः ॥ देवता—१, २ इन्द्रमरुतः; ३-५ मरुतः; ६-२० इन्द्रमरुतः (?; इन्द्रः) ॥ छन्दः—गायत्री ॥

HYMN 70

Seer-Madhuchchhndah. Subject-matter-1, 2 Indrah-marutah; 3-5 Marutah; 6-20 Indra-marutah (?) Indrah. Metre-Gayatri.

वीळु चिदारुजत्नुभिर्गुहा चिदिन्द्र वह्निभिः ।
अविन्द उस्रिया अनु ॥ १ ॥

Indra, the sun through its power and by the dint of fires breaking down tears the cloud and restore the rays hidden in the space.

देवयन्तो यथा मतिमच्छा विदद्वसुं गिरः ।
महामनूषत श्रुतम् ॥ २ ॥

As the men of learning desiring to become men of wisdom and merit attain Divinity who is the object of premeditation, known to all, great and abode of all and praise Him so the wise men know and describe the sun.

इन्द्रेण सं हि दृक्षसे संजग्मानो अबिभ्युषा ।
मन्दू समानवर्चसा ॥ ३ ॥

These Marut (airs) without any hindrance, possessing the splenbour alike, co-operating each other and moving together are seen with Indra, the sun.

अनवद्यैरभिद्युभिर्मखः सहस्वदर्चति ।
गणैरिन्द्रस्य काम्यैः ॥ ४ ॥

The powerful and perfectly performed Yajna through the airs (Maruts) which are blameless, splendid, lustrous and well-in-groups strengthen the sun.

अतः परिज्मन्ना गहि दिवो वा रोचनादधि ।
समस्मिन्नृञ्जते गिरः ॥ ५ ॥

this sun from the space or from the luminous heavenly region spreads itself encompassing the earth, the praises are meaningful in it.

इतो वा सातिमीमहे दिवो वा पार्थिवादधि ।
इन्द्रं महो वा रजसः ॥ ६ ॥

We desire to get from this sun the gift and advantage of its own from heaven, from the terrestrial region and from the spacious firmament.

इन्द्रमिद् गाथिनो बृहदिन्द्रमर्केभिरर्किणः ।
इन्द्रं वाणीरनूषत ॥ ७ ॥

The men describing the function end advantagse of sun highly praise it, the men who are compitent with the knowl edge of solar system maginify the glory of this sun and the voice so fall persons admire the sun·

इन्द्र इद्धर्योः सचा संमिश्ल आ वचोयुजा ।
इन्द्रो वज्री हिरण्ययः ॥ ८ ॥

verily the sun co-ordinates the two powers-evaporation and moistening which are working on toghter and are connected with thundering. This sun is resplendent and the holder of thunderbolt in the cloud.

इन्द्रो दीर्घाय चक्षस आ सूर्यं रोहयद् दिवि ।
वि गोभिरद्रिमैरयत ॥ ९ ॥

Indra, the Almighty God has raised the sun high in heaven for the sake of making people see a far. He moves the cloud with Maruts, which cause motion.

इन्द्र वाजेषु नोऽव सहस्रप्रधनेषु च ।
उग्र उग्राभिरूतिभिः ॥ १० ॥

Let this powerful sun become the source of our protection in the battles which are many-pronged with powerful guarding means and methods.

इन्द्रं वयं महाधन इन्द्रमर्भे हवामहे ।
युजं वृत्रेषु वज्रिणम् ॥ ११ ॥

We invoke Almighty God as our helper in great battles and in small one I also invoke Indra, the Almighty God. He is the holder of thunderbolt upon the clouds.

स नो वृषन्नमुं चरुं सत्रादावन्नपा वृधि ।
अस्मभ्यमप्रतिष्कुतः ॥ १२ ॥

O Almighty God, you are irresistible, you pour down happiness and you are always bounteous. For our well being you unclose the cloud or moving wealth.

तुञ्जेतुञ्जे य उत्तरे स्तोमा इन्द्रस्य वज्रिणः ।
न विन्धे अस्य सुष्टुतिम् ॥ १३ ॥

The most-deserving praises acorded to the giver on each gift-giving occason are also due to the All powerful God. I do not find suitable praise to admire Him (i. e. He is beyond my praise).

वृषा यूथेव वंसगः कृष्टीरियर्त्योजसा ।
ईशानो अप्रतिष्कुतः ॥ १४ ॥

The Almighty God who is irresistible and all controlling drives, all the creatures with His power like a bull strong in body and limbs.

य एकश्चर्षणीनां वसूनामिरज्यति ।
इन्द्रः पञ्च क्षितीनाम् ॥ १५ ॥

He who alone controls the living beings and abiding objects, is the Alimity God of men classified in five categories.

इन्द्रं वो विश्वतस्परि हवामहे जनेभ्यः ।
अस्माकमस्तु केवलः ॥ १६ ॥

O people, we invoke Almighty who is over and above all the living and non-living creation and who is only protector of you and of us.

एन्द्र सानसिं रयिं सजित्वानं सदासहम् ।
वर्षिष्ठमूतये भर ॥ १७ ॥

O Almighty God, please bring us the wealth which gives delight, which is the source of victory, ever-conquering and excellent for our safety.

नि येन मुष्टिहत्यया नि वृत्रा रुणधामहै ।
त्वोतासो न्यर्वता ॥ १८ ॥

Helped and kept secured by you we attain that wealth blessed with hourse by which we could repel our foe.men in hand to hand battle.

इन्द्र त्वोतास आ वयं वज्रं घना ददीमहि ।
जयेम सं युधि स्पृधः ॥ १९ ॥

O Almighty Divinity, we assisted and guarded by you may hold bolt and fatal weapons and conquer our foes in battle.

वयं शूरेभिरस्तृभिरिन्द्र त्वया युजा वयम् ।
सासह्याम पृतन्यतः ॥ २० ॥

O Almighty God, we, with your assistance and with the missille-darting heroes conquer our enemies.

सू० ७१ ॥ ऋषिः—मधुच्छन्दाः ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 71

Seer—Madhuchchhandah. Subject-matter—Indrah. Metre-Gayatri.

महाँ इन्द्रः परश्च नु महित्वमस्तु वज्रिणे ।
द्यौर्न प्रथिना शवः ॥ १ ॥

Almighty God is supreme and excellent. The greatncss of his who is the holdcr of thunder-bolt, is as wide as the space with its extension. His power is strong.

समोहे वा य आशत नरस्तोकस्य सनितौ ।
विप्रासो वा धियायवः ॥ २ ॥

O Almighty God, the men who engage themselves in battle, the men who are busy in winning children and the learned men who desire to increase their intellects—pray you.

यः कुक्षिः सोमपातमः समुद्रइव पिन्वते ।
उर्वीरापो न काकुदः ॥ ३ ॥

Almighty God who is the most protective force of guarding the universe, is pervading all the regions like vast space. He contains whole universe within Him. He pours happiness like the wide streams of water.

एवा ह्यस्य सूनृता विरप्शी गोमती मही ।
पुक्वा शाखा न दाशुषे ॥ ४ ॥

So also is His speech (Vedic speech) abounding in many informations, great and rich in cattle like the ripe branch to the man of munificence.

एवा हि ते विभूतय ऊतय इन्द्र मावते ।
सद्यश्चित् सन्ति दाशुषे ॥ ५ ॥

For so, O mighty God, are your mighty powers and succours, at once, for the man of munificence like me.

एवा ह्यस्य काम्या स्तोम उक्थं च शंस्या ।
इन्द्राय सोमपीतये ॥ ६ ॥

So are the favourable set of praise admiration and laudable words (in store) for the Almighty God who is the guardian of the universe.

इन्द्रेहि मत्स्यन्धसो विश्वेभिः सोमपर्वभिः ।
महाँ अभिष्टिरोजसा ॥ ७ ॥

O Almighty God, you come to us, you with all the parts of this cosmic order gladen the world and you are great and storng with power.

एमेनं सृजता सुते मन्दिमिन्द्राय मन्दिने ।
चक्रिं विश्वानि चक्रये ॥ ८ ॥

O learned men, you in this world surrender this soul which is the abode of pleasure and endavour to Almighty God who is all-bliss and omnific (Vishvanichakraye).

मत्स्वा सुशिप्र मन्दिभि स्तोमेभिर्विश्वचर्षणे ।
सचैषु सवनेष्वा ॥ ९ ॥

O All-beholding, O omniscient Divinity, you please, with all the groups of this created world full of pleasantness gladen us who are engaged in the performance of these Yajnas.

असृग्रमिन्द्र ते गिरः प्रति त्वामुदहासत ।
अजोषा वृषभं पतिम् ॥ १० ॥

O Almighty Divinity, I apply these Vedic speeches in your praise and prayers which are imparallel. These go towards you who is the master of all and very strong.

सं चोदय चित्रमर्वाग् राध इन्द्र वरेण्यम् ।
असदित् ते विभु प्रभु ॥ ११ ॥

O Almighty God, you send to us the bounty which is manifold and worthy of our wishes for supreme power is of yours only.

अस्मान्त्सु तत्र चोदयेन्द्र राये रभस्वतः ।
तुविद्युम्न यशस्वतः ॥ १२ ॥

O All-power Divinity, you emulously stimulate us, the industrious and glorious in that of appropriate position for the attainment of prosperity.

सं गोमदिन्द्र वाजवदस्मे पृथु श्रवो बृहत् ।
विश्वायुर्धेह्यक्षितम् ॥ १३ ॥

O Almighty God, please grant us that conspecuity which is lofty, wealthy in cattle and in strength, lasting life-long and inexhaustible.

अस्मे धेहि श्रवो बृहद् द्युम्नं सहस्रसातमम् ।
इन्द्र ता रथिनीरिषः ॥ १४ ॥

O Almighty God, grant us high fame, grant us riches of thousand advantages and grant us these armies which are equipped with chariots.

वसोरिन्द्रं वसुपतिं गीर्भिर्गृणन्तं ऋग्मियम् ।
होम गन्तारमूतये ॥ १५ ॥

For protection of this world, the grand abode of all (Vasoh) we praying Him with Vedic verses call Almighty God who is the Lord of riches and all the (Vasus), who is praiseworthy and All-moving and All-knowledge.

सुतेसुते न्योकसे बृहद् बृहत एदरिः ।
इन्द्राय शूषमर्चति ॥ १६ ॥

Even the great wealth-possessor praises the power of Almighty God who is dwelling in all the created object and is great.

सू० ७२ ॥ ऋषिः—परुच्छेपः ॥ देवता—इन्द्रः ॥ छन्दः—अत्यष्टिः ॥

HYMN 72.

Seer—Paruchchhepah. Subject-matter-Indrah. Metre-Atyastih.

विश्वेषु हि त्वा सवनेषु तुञ्जते समानमेकं वृषमण्यवः
पृथक् स्वः सनिष्यवः पृथक् ।
तं त्वा नावं न पर्षणिं शूषस्य धुरि धीमहि ।
इन्द्रं न यज्ञैश्चितयन्त आयवः स्तोमेभिरिन्द्रमायवः ॥ १ ॥

O Almighty God, men with heroec spirit, seeking light separately, desiring to win the light apart, in all the Yajnas urge you. We, the men and the men of all walk of life thinking of Almighty God like the mighty ruler with Yajnas and praising songs place that of you, O All protecting Lord on the top of the power like the boat which makes the people crossover water.

वि त्वा ततस्रे मिथुना अवस्यवो व्रजस्य साता गव्यस्य निःसृजः
सक्षन्त इन्द्र निःसृजः ।

यद् गव्यन्ता द्वा जना स्वर्यन्ता समूहसि ।
आविष्करिक्रद् वृषणं सचाभुवं वज्रमिन्द्र सचाभुवम् ॥ २ ॥

O Almighty God, the couples of men and women, desirous of your succour, giving gifts daily and producing wealth in all times, in the attainment of the herd and stal of cows spread your praise. O Lord, when you bring two men seeking pleasure and desiring knowledge face to face, you manifest the thunder-bolt which is strong and ever-accomplanying you and connected togeather with cloud.

उतो नो अस्या उषसो जुषेत ह्यर्कस्य बोधि हविषो हवीमभिः स्वर्षाता हवीमभिः ।
यदिन्द्र हन्तवे मृधो वृषा वज्रिञ्चिकेतसि ।
आ मे अस्य वेधसो नवीयसो मन्म श्रुधि नवीयसः ॥ ३ ॥

Also, the mystiecs take benefit of this dawn and through the adorations know the praiseworthy God as he may attain happines by prayers and meditations. O holder of thunder-bolt, when strong you think of dispelling the ignorance passions etc. you hear of the prayer of me who is a new sage and really a new sage.

सू० ७३ ॥ ऋषिः—१-३ वसिष्ठः; ४-६ वसुक्रः ॥ देवता—इन्द्रः ॥
छन्दः—१-३ विराडनुष्टुप्; ४, ५ जगती; ६ अभिसारिणी त्रिष्टुप् ॥

HYMN 73.

Seer—1-3 Vasisthah; 4-6 Vasukrah. Subject-matter-Indrah. Metre-1-3 Viradanustup; 4-5 Jagati, 6 Abhisarini Tristup.

तुभ्येदिमा सवना शूर विश्वा तुभ्यं ब्रह्माणि वर्धना कृणोमि ।
त्वं नृभिर्हव्यो विश्वधासि ॥ १ ॥

O bold one, all these Yajnas and their offerings are meant for you only. I offer the prayers strengthening your glory (in devotees) for you. You are invocable by people and are the supporter of the world.

नू चिन्नु ते मन्यमानस्य दस्मोदश्नुवन्ति महिमानमुग्र ।
न वीर्यमिन्द्र ते न राधः ॥ २ ॥

O Almighty vigorous Divinity, you are wondrous. Never do men attain the greatness of you, the praise worthy one. They can neither attain your heroic power nor your bounty.

प्र वो महे महिवृधे भरध्वं प्रचेतसे प्र सुमतिं कृणुध्वम् ।
विशः पूर्वीः प्र चरा चर्षणिप्राः ॥ ३ ॥

O Ye men, you for yourselves develop and cherish a nice understanding in the belief of Divinity who is great, all-intelligence and the strengthening force for great powers. O proctor of mainkind, you pervade all the subjects obounding in perfection.

यदा वज्रं हिरण्यमिदथा रथं हरी यमस्य वहतो वि सूरिभिः
आ तिष्ठति मघवा सनश्रुत इन्द्रो वाजस्य
दीर्घश्रवसस्पतिः ॥ ४ ॥

The Almighty God who is master of riches, who is always known and who is the Lord of the power of heigh fame pervades and controls the year (Vajra) which is splendid and the chariot of this time which the sun and moon with the moving night, days and months carry on.

सो चिन्नु वृष्टिर्यूथ्या३ स्वा सचाँ इन्द्रः
श्मश्रूणि हरिताभि प्रुष्णुते । अव वेति सुक्षयं सुते
मधूदिद्धूनोति वातो यथा वनम् ॥ ५ ॥

As a man gets his beard so the same Divinity like the rain moisten his wonderful groups of the worldly objects with the cooperation of cloud. He alone knows all the good localities of the universe and also knows whatever all this exist (Madhu) in this created world. He makes all this tremble as the gust of wind disturbs the wood.

यो वाचा विवाचो मृध्रवाचः पुरू सहस्राशिवा जघान ।
तत्तदिदस्य पौंस्यं गृणीमसि पितेव
यस्तविषीं वावृधे शवः ॥ ६ ॥

We laud and praise all these deeds of Almighty Divinity who like father strengthen our power and vigour, who through thunder of cloud destroys many thousand of warms and germs of disease whose cry is meaninglass who cry violently.

सू० ७४ ॥ ऋषिः—शुनःशेपः ॥ देवता—इन्द्रः ॥ छन्दः—पङ्क्तिः ॥

HYMN 74

Seer—Shunahshepah. Subject-matter-Indrah.Metre-Panktih.

यच्चिद्धि सत्य सोमपा अनाशस्ता इव स्मसि ।
आ तू न इन्द्र शंसय गोष्वश्वेषु शुभ्रिषु
सहस्रेषु तुवीमघ ॥ १ ॥

O mighty ruler, you are truthful and the guardian of subject (Somapa). If we be hopeless now or at any occasion in any venture of ours do you O Wealthy one, give us hope of beauteous horses and cows in thousands.

शिप्रिन् वाजानां पते शचीवस्तव दंसना ।
आ तू न इन्द्र शंसय गोष्वश्वेषु शुभ्रिषु
सहस्रेषु तुवीमघ ॥ २ ॥

O Lord of wealth, O master of powers, O possessor of beautiful chine. Your deeds are full of wonders. Do...... thousands.

नि ष्वापया मिथूदृशा सस्तामबुध्यमाने ।
आ तू न इन्द्र शंसय गोष्वश्वेषु शुभ्रिषु
सहस्रेषु तुवीमघ ॥ ३ ॥

O mighty ruler, you full thousand those pairs who look on each other with passions asleep to wake no more. Do...in thousands.

ससन्तु त्या अरातयो बोधन्तु शूर रातयः ।
आ तू न इन्द्र शंसय गोष्वश्वेषु शुभ्रिषु
सहस्रेषु तुवीमघ ॥ ४ ॥

O bold one, let these hostile men sleep and the men gentle and generous wake. Do......in thousand.

समिन्द्र गर्दभं मृण नुवन्तं पापयामुया ।
आ तू न इन्द्र शंसय गोष्वश्वेषु शुभ्रिषु
सहस्रेषु तुवीमघ ॥ ५ ॥

O mighty ruler, you destroy the ass-like man who brays to you in discordent tones. Do......in thousands.

पताति कुण्डृणाच्या दूरं वातो वनादधि ।
आ तू न इन्द्र शंसय गोष्वश्वेषु शुभ्रिषु
सहस्रेषु तुवीमघ ॥ ६ ॥

Let the man vomiting flames at each step be far away from us like the fire-provoking circling tempest is kept far distant from the forest. Do......in thousands.

सर्वं परिक्रोशं जहि जम्भया कृकदाश्वम् ।
आ तू न इन्द्र शंसय गोष्वश्वेषु शुभ्रिषु
सहस्रेषु तुवीमघ ॥ ७ ॥

O mighty ruler, you stay reviler and destroy him who injures us clandistinely. Do you, O wealthy one give us hope of beauteous horses and cows in thousands.

सू० ७५ ॥ ऋषिः—परुच्छेपः ॥ देवता—इन्द्रः ॥ छन्दः—अत्यष्टिः ॥

HYMN 75

Seer—Paruchchhepah. Subject-matter-Indrah. Metre-Atyastih.

वि त्वा ततस्रे मिथुना अवस्यवो व्रजस्य साता गव्यस्य निःसृजः
सक्षन्त इन्द्र निःसृजः ।
यद् गव्यन्ता द्वा जना स्व१र्यन्ता समूहसि ।
आविष्करिक्रद् वृषणं सचाभुवं वज्रमिन्द्र सचाभुवम् ॥ १ ॥

O Almighty God, the couples of men and women desirous your succour, giving gifts daily and produeing wealth in all times, in the attainment of the herd and stal of cows spread your praise. O Lord, when you bring two men seeking pleasure and desiring knowledge face to face, you manifest the thunder-bolt whieh is strong and ever-accompanying you and connected togcther with cloud.

विदुष्टे अस्य वीर्य॑स्य पूरवः पुरो यदिन्द्र शारदीरवातिरः
सासहानो अवातिरः ।
शासस्तमिन्द्र मर्त्यमयज्युं शवसस्पते ।
महीममुष्णाः पृथिवीमिमा अपो मन्दसान इमा अपः ॥ २ ॥

O Almighty Divinity, pcople know of this power of yours through which you conquering break the bodies which are calculated by the measurement of autumns and you really break the worldly forests which are subjected to years passing through autumns. O Lord of power punish the man who does not peeform Yajnas and is deprived of good acts and understanding. O Divine Spirit, you with spirit of delight take in to your fold (in dissolution) this grand earth and waters, may even these subjects and worlds.

आदित् ते अस्य वीर्य॑स्य चर्किरन्मदेषु वृषन्नुशिजो यदाविथ
सखीयतो यदाविथ ।
चकर्थ कारमेभ्यः पृतनासु प्रवन्तवे ।
ते अन्यामन्यां नद्यं सनिष्णत श्रवस्यन्तः सनिष्णत ॥ ३ ॥

For so, O strong one, the men frequently know of this power of yours where by you protect the men of enlightenment

and men desirous to gain your communion at the time of prayers and righteous performences. For these men amongst other people (Pritanah). You have made conveying means to serve them and the men desiring glory adopt one after another way of devotion to you.

सू० ७६ ॥ ऋषिः—वसुक्रः ॥ देवता—इन्द्रः ॥ छन्दः—त्रिष्टुप् ॥

HYMN 76

Seer—Vasukrah. Subject—matter—Indrah. Metre-Tristup.

वने न वायो न्यधायि चाकञ्छुचिर्वां स्तोमो भुरणावजीगः ।
यस्येदिन्द्रः पुरुदिनेषु होता नृणां नर्यो
नृतमः क्षपावान् ॥ १ ॥

O man and woman, as the young bird rejoicing sits on the tree so the clear laudation reacnes to you both, O supporters, this is that glory the holder and possessor of which is Almighty God in large number of days. He is the great leader of all the leading forces and well-wisher of men and the master of nights.

प्र ते अस्या उषसः प्रापरस्या नृतौ स्याम नृतमस्य नृणाम् ।
अनु त्रिशोकः शतमावहन्नॄन् कुत्सेन रथो
यो असत् ससवान् ॥ २ ॥

O Almighty God, may we at the dance of this present dawn and the suceeding one be the devotee of that of you who is the supreme leader of all the leading forces. The cosmic cycle which bears three resplendent powers—fire, sun and electricity and which being in the service of creatures exists may maintain the hundreds of leading men accompanied by the sage, the seer of the Vedic verses.

कस्ते मद इन्द्र रन्त्यो भूद् दुरो गिरो अभ्युग्रो वि धाव ।
कद् वाहो अर्वागुप मा मनीषा आ त्वा शक्यामुपमं
राधो अन्नैः ॥ ३ ॥

O Almighty God, what is your most gladdening blessedness. O victorious one, you like the entrances give the Vedic speeches. When like a stream you will be the object of our realization ? When the intuition wiil dawn to us ? When in your communion I will enjoy the spiritual wealth with other supporting means, the corn, grain etc.

कदु द्युम्नमिन्द्र त्वावतो नॄन् कया धिया करसे कन्न आगन् ।
मित्रो न सत्य उरुगाय भृत्या अन्ने समस्य
यदसन्मनीषाः ॥ ४ ॥

O Almighty God, when will you give your splendour (to us). by what procedure and act you make the men desirous of you or like you ? When will you come to us ? You are as true as sun and you are highly praised, When your wisdom tend towards the material cause (Anna) of the collective cosmic order you work out with the protective forces.

प्रेरय सूरो अर्थं न पारं ये अस्य कामं जनिधा इव ग्मन्
गिरश्च ये ते तुविजात पूर्वीर्नर
इन्द्र प्रतिशिक्षन्त्यन्नैः ॥ ५ ॥

O powerful Divinity, you like sun speed up towards their final goal the people who like bride gromms have attain the the desired end of this world and those persons who impart the knowledge of your Vedic speech full of all perfections through the medium of enjoyable means.

मात्रे नु ते सुमिते इन्द्र पूर्वी द्यौर्मज्मना पृथिवी काव्येन ।
वराय ते घृतवन्तः सुतासः स्वाद्मन् भवन्तु
पीतये मधूनि ॥ ६ ॥

O Almighty God, your two measures are well-known. The wide heaven is measured with your majesty and the earth with your wisdom. The created thinge possessing light, the palatable things and that sweet ones are for the protection of excellent you.

आ मध्वो अस्मा असिचन्नमंत्रमिन्द्राय पूर्णं स हि सत्यराधाः ।
स वावृधे वरिमन्ना पृथिव्या अभि क्रत्वा
नर्यः पौंस्यैश्च ॥ ७ ॥

The learned men pours (to fill to the brim) the vessel of honey for this individual spirit (Indra) as he (this spirit) is the worshipper of truth and he is the well-wisher of men. This individual spirit through its wisdom, persiverance increases its power beyond the expanse of earth.

व्यानळिन्द्रः पृतनाः स्वोजा आस्मै यतन्ते सख्याय पूर्वीः ।
आ स्मा रथं न पृतनासु तिष्ठ यं भद्रया
सुमत्या चोदयासे ॥ ८ ॥

Self-refulgent God is pervading the humankind. For His friendliness all the human subjects strive. O Lord, now, may always you have seat in this cycle of cosmos which you carry towards its purpose by your auspicious wisdom.

सू० ७७ ॥ ऋषिः—वामदेवः ॥ देवता—इन्द्रः ॥ छन्दः—त्रिष्टुप् ॥

HYMN 77

Seer— Vamdevah. Subject-matter-Indrah. Metre-Tristup.

आ सत्यो यातु मघवाँ ऋजीषी द्रवन्त्वस्य हरय उप नः ।
तस्मा इदन्धः सुषुमा सुदक्षमिहाभिपित्वं
करते गृणानः ॥ १ ॥

Let the righteous, simple-natured and Yajna-perfarming teacher come to us. Let the men of this teacher run towards us. We prepare nourisning and strength giving food for him. He preaching us establish a close contacd with us.

अव स्य शूराध्वनो नान्तेऽस्मिन् नो अद्य सवने मन्दध्यै ।
शंसात्युक्थमुशनेव वेधाश्चिकितुषे असुर्याय मन्म ॥ २ ॥

O teacher, you are hold enough. You, in this nearest Yajna place, do not hinder our entries for taking pleasure. In this Yajna the chief priest like the learned man pronounces the Mantra of praise for the All-knowledge God who is the well-wisher of living creatures.

कविर्न निण्यं विदथानि साधन् वृषा यत् सेकं
विपिपानो अर्चात् । दिव इत्था जीजनत्
सप्त कारूनह्ना चिच्चक्रुर्वयुना गृणन्तः ॥ ३ ॥

When the soul strong enough accomplishing its diseriminating powers and drinking of the hidden pour of spiritual knowledge invokes the Almighty Divinity makes the seven vital breaths thus active from the light and grace of God and giving the clue of various knowledge these seven illuminate everything like day-night

स्व१र्यद् वेदि सुदृशीकमर्कैर्महि ज्योती रुरुचुर्यद्ध वस्तोः ।
अन्धा तमांसि दुधिता विचक्षे नृभ्यश्चकार
नृतमो अभिष्टौ ॥ ४ ॥

Through that light which has been known as the great wonderful refulgent splendour, by which the learned men shine like day the men of excellence for the sake of beholding of the people dispels away blinding darkness of ignorance.

ववक्ष इन्द्रो अमितमृजीष्यु१भे आ पप्रौ रोदसी महित्वा ।
अतश्चिदस्य महिमा वि रेच्यभि यो विश्वा
भुवना बभूव ॥ ५ ॥

The All-impelling God spreads immensely. He with his pervasiveness has filled the twain of haven and earth. His majestic power extends even beyond. He is He who exceeds all the worlds in greatness.

विश्वानि शक्रो नर्याणि विद्वानपो रिरेच सखिभिर्निकामैः ।
अश्मानं चिद् ये बिभिदुर्वचोभिर्व्रजं
गोमन्तमुशिजो वि वव्रुः ॥ ६ ॥

The learned and powerful preceptor with the friends of decided ends spreads all the actions of human well-being. The most enlightened ones who through their speeches have broken the rocky impact of ignorance have found and opened the path of Vedic knowledge.

अपो वृत्रं वव्रिवांसं पराहन् प्रावत् ते वज्रं पृथिवी सचेताः ।
प्रार्णांसि समुद्रियाण्यैनोः पतिर्भवञ्छवसा शूर धृष्णो ॥ ७ ॥

O daring bold one, you are watchful and aware. You smite the cloud obstructing waters. This earth obeys your ruling command. You becoming the lord of the world send forth the waters of the ocan with your power.

अपो यदद्रिं पुरुहूत दर्दराविर्भुवत् सरमा पूर्व्यं ते ।
स नो नेता वाजमा दर्षि भूरिं गोत्रा
रुजन्नङ्गिरोभिर्गृणानः ॥ ८ ॥

O Almighty God, you are invoked by many. When you cleave the waters from cloud the power of sun (Sarma) makes your eternal power manifested. You as our leader breaking the clouds and being praised by men of austerity grace us with vigour.

सू० ७८ ॥ ऋषिः—शंयुः ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ।

HYMN 78

Seer—Shanyuh. Subject—matter—Indrah. Metre-Gayatri.

तद् वो गाय सुते सचा पुरुहूताय सत्वने ।
शं यद् गवे न शाकिने ॥ १ ॥

O people, for your sake you sing together in the praise of Almighty God who is powerful, bold and invoked by many, that praise whieh now, may always be auspicious for the earth.

न घा वसुर्नि यमते दानं वाजस्य गोमतः ।
यत् सीमुप श्रवद् गिरः ॥ २ ॥

He, all-abiding one does not with holds his bounty of power and wealth blessed with cattle when he hears of our invocations.

कुवित्सस्य प्र हि व्रजं गोमन्तं दस्युहा गमत् ।
शचीभिरप नो वरत् ॥ ३ ॥

Almighty God, the smiter of clouds opens for the man of various riches the stall of cows and for us throws open the entrance of blessedness with his omniscience and powers.

सू० ७९ ॥ ऋषिः—१ (पूर्वार्धस्य) शक्तिः; १ (उत्तरार्धस्य)२ वसिष्ठः (शाटचायनके); १-२ वसिष्ठः (ताण्डके) ॥ देवता—इन्द्रः ॥ छन्दः—बार्हतः प्रगाथः (बृहती+सतोबृहती) ॥

HYMN 79

Seer—1 Shaktih (of first part); 1 Vasisthah (of second part); 2 Vasistha (Shatyayanake); 1-2 Vasistha (Tandke) Subjeet-matter-Indrah. Metre-Barhatah Pragathah (Brihati Satobrihati).

इन्द्र क्रतुं न आ भर पिता पुत्रेभ्यो यथा ।
शिक्षा णो अस्मिन् पुरुहूत यामनि
जीवा ज्योतिरशीमहि ॥ १ ॥

O Almighty God, please give us wisdom as father gives wisdom to his sons (and daughters). O much invoked Lord, guide us in our struggle or path. May we living enjoy the light.

मा नो अज्ञाता वृजना दुराध्यो३ माशिवासो अव क्रमुः ।
त्वया वयं प्रवतः शश्वतीरपोऽति शूर तरामसि ॥ २ ॥

O bold one grant us that no powerful enemy unknown, malevolent, unhollowed tread us to the ground. May we engaged in affort cross over all the acts and their consequences running on from the time long in duration-with your assistance.

सू० ८० ॥ ऋषिः—शंयुः ॥ देवता—इन्द्रः ॥ छन्दः—बार्हतः प्रगाथः

(बृहती × सतोबृहती) ॥

HYMN 80

Seer—Shanyuh. Subject—matter—Indrah. Metre-Barhatah Pragathah (Brihati & Satobrihati).

इन्द्र ज्येष्ठं न आ भरँ ओजिष्ठं पपुरि श्रवः ।
येनेमे चित्र वज्रहस्त रोदसी ओभे सुशिप्र प्राः ॥ १ ॥

O Mighty King, O fair chinned one, O holder of thunder-like weapon. O wondrous one you grant me that name and fame which is enriching, mightiest and excellent and wherewith you fill this earth and heaven.

त्वामुग्रमवसे चर्षणीसहं राजन् देवेषु हूमहे ।
विश्वा सु नो विथुरा पिब्दना वसोऽमित्रान्
सुषहान् कृधि ॥ २ ॥

O Ruling one, we among the learned men call for succour to you mighty and ruler of the men. O giver of room to all you turn our troubles to pieces and make our foe-men easy to win.

सू० ८१ ॥ ऋषिः—पुरुहन्मा ॥ देवता—इन्द्रः ॥ छन्दः—बार्हतः

प्रगाथः (बृहती × सतोबृहती) ॥

HYMN 81

Seer—Puruhanma. Subject—matter-Indrah. Metre-Barhatah Pragathah (Brihatih Satobrihati).

यद् द्याव इन्द्र ते शतं शतं भूमीरुत स्युः ।
न त्वा वज्रिन्त्सहस्रं सूर्या अनु
न जातमष्ट रोदसी ॥ १ ॥

O Almighty Divinity, you are the holder of thunder bold, had there been a hundred heavens and hundred earths and even thousand suns, the whole created world and also the inherent power of electricity (Rodasi) they all would not have matched you in your grandeur.

आ पप्राथ महिना वृष्ण्या वृषन् विश्वा शविष्ठ शवसा ।
अस्माँ अव मघवन् गोमति व्रजे वज्रिञ्चित्राभिरूतिभिः ॥ २ ॥

O giver of happiness, O Powerfully strong one, O worshippable one, you have expanded all the activities of bravity. O Lord, you guard us in attaining the stall of cows or in treading the path of learned devotees through your wondrous protective powers.

सू० ८२ ॥ ऋषिः—वसिष्ठः ,। देवता—इन्द्रः ॥ छन्दः—बार्हतः प्रगाथः (बृहती × सतोबृहती) ॥

HYMN 82

Seer—Vasisthah. Subject—matter-Indrah. Metre-Barhatah Pragathah (Brihati Satobrihati)

यदिन्द्र यावतस्त्वमेतावदहमीशीय ।
स्तोतारमिद् दिधिषेय रदावसो
न पापत्वाय रासीय ॥ १ ॥

O bounteous Almighty God, had I been the lord of abundant riches as you possess as your own I would have supported the devotee and would not have abondoned to him who does sins.

शिक्षेयमिन्महयते दिवेदिवे राय आ कुहचिद्विदे ।
नहि त्वदन्यन्मघवन् न आप्यं
वस्यो अस्ति पिता चन ॥ २ ॥

Says Almighty-each day I enrich the man who prays, in whatsover place he may be. The devotee says—O worishipable one, there can be no better kinship than that of yours There can be none else but you as my father.

सू० ८३ ।। ऋषिः—शंयुः ॥ देवता—इन्द्रः ॥ छन्दः—बार्हतः प्रगाथः (बृहती × सतोबृहती) ॥

HYMN 83

Seer—Shanyuh. Subject-matter-Indrah. Metre-Barhatah Pragathah (Brihati sato-brihati).

इन्द्र त्रिधातु शरणं त्रिवरूथं स्वस्तिमत् ।
छर्दिर्यच्छ मघवद्भ्यश्च मह्यं च यावया दिद्युमेभ्यः ॥ १ ॥

O Almighty God, you have given me and the men of riches that comfortable home, the body which possesses three supporting parts head, middle part and legs, which has three powers—the mental, intellectual and corporeal. O Lord of all Yajnas you unite me and these men with light and knowledge.

ये गव्यता मनसा शत्रुमादभुरभिप्रघ्नन्ति धृष्णुया ।
अध स्मा नो मघवन्निन्द्र गिर्वणस्तनूपा अन्तमो भव ॥ २ ॥

O Almighty God, O worshipable Lord, Praiseworthy one even in spite of the men who smite the foes with the mind intending land and cows and who kill the enemies with surprassing power, you are the guardian of my body and you become my nearest one.

सू० ८४ ।। ऋषिः—मधुछन्दाः ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 84

Seer—Madhuchchhandah. Subject-matter—Indrah· Metre—Gayatri.

इन्द्रा याहि चित्रभानो सुता इमे त्वायवः ।
अण्वीभिस्तना पूतासः ॥ १ ॥

O Almighty God, you are wonderfully refulgent. These your sons and daughters (the men and woman of the world) pure and clean in deed, wisdom and word with rare qualities always are desiours to attain you. You come to them.

इन्द्रा याहि धियेषितो विप्रजूतः सुतावतः ।
उप ब्रह्माणि वाघतः ॥ २ ॥

O Almighty God, you urged by devotees and known by learned accept the prayers of the priests of Yajna who perform the Yajna and press the Soma for that.

इन्द्रा याहि तूतुजान उप ब्रह्माणि हरिवः ।
सुते दधिष्व नश्चनः ॥ ३ ॥

O Almighty Divinity, O Lord of men and luminous bodies, You speed up the working forces. You accept our prayers and give us grain etc. in this world.

सू० ८५ ॥ ऋषिः—१, २ प्रगाथः; ३, ४ मेध्यातिथिः ॥ देवता—इन्द्रः
छन्दः—बार्हतः प्रगाथः (बृहती × सतोबृहती) ॥

HYMN 85

Seer—1, 2 Pragathah; 3,4 Medhyatithih. Subject-matter- Indrah. Metre-Barhatah Pragathah (Brithati Satobrihati).

मा चिदन्यद् वि शंसत सखायो मा रिषण्यत ।
इन्द्रमित् स्तोता वृषणं सचा सुते मुहुरुक्था च शंसत ॥ १ ॥

O Ye friends, you do not do the prayer of others except the prayer of Almighty God and do not suffer from pains. in this world you all united together praise Almighty God alone who is the bestower of happiness and pray Him again and again.

अवक्रक्षिणं वृषभं यथाजुरं गां न चर्षणीसहम् ।
विद्वेषणं संवननोऽभयंकरं मंहिष्ठमुभयाविनम् ॥ २ ॥

You pray Him who controls all and attracts towards Him, who is always young like a bull, who like sun is chastiser of those men who do bad actions, who is opposed to evils, who is worshipable, who is the embodiment of punishment and mercy, who is excellent and the protector of friend and foe and animate and inanimate world.

यच्चिद्धि त्वा जना इमे नाना हवन्त ऊतये ।
अस्माकं ब्रह्मेदमिन्द्र भूतु तेऽहा विश्वा च वर्धनम् ॥ ३ ॥

O Almighty God, though these men for their pro ection pray you in various ways yet our this prayer may be always and all the days the disseminater of your glory.

वि तर्तूर्यन्ते मघवन् विपश्चितोऽर्यो विपो जनानाम् ।
उप क्रमस्व पुरुरूपमा भर वाजं नेदिष्ठमूतये ॥ ४ ॥

O Almighty God, the men for wisdom, men of industry and the man of initiative among people cross over the worldy miseries. O Divine Power, you come near me for my security and give me the vigour of various mode and form.

सू० ८६ ॥ ऋषिः—विश्वामित्रः ॥ देवता—इन्द्रः ॥ छन्दः—त्रिष्टुप् ॥

HYMN 86

Seer—Vishvamitrah. Subject-matter-Indrah. Metre-Tristup.

ब्रह्मणा ते ब्रह्मयुजा युनज्मि हरी सखाया सधमाद आशू ।
स्थिरं रथं सुखमिन्द्राधितिष्ठन् प्रजानन् विद्वाँ
उप याहि सोमम् ॥ १ ॥

I, the mystic in the state of communion with God unite with God your mind and intellect (Hari) which are friend, swift and yocked with knowledge. O Indra, the master of body and limbs, you mounting this comfortable firm chariot of

body and knowing all its aspect as celebrated one in knowledge you attain God, who is the creator of all.

सू० ८७ ॥ ऋषिः—वसिष्ठः ॥ देवता—१-६ इन्द्रः; ७ इन्द्राबृहस्पती ॥
छन्दः—त्रिष्टुप् ॥

HYMN 87

Seer—Vasisthah. Subject-matter 1-6 Indrah; 7 Indra-Brishapati. Metre-Tristup.

अध्वर्यवोऽरुणं दुग्धमंशुं जुहोतन वृषभाय क्षितीनाम् ।
गौराद् वेदीयाँ अवपानमिन्द्रो विश्वाहेद्याति
सुतसोममिच्छन् ॥ १ ॥

O Ye priests you offer the milked out available share of juice to the strongest one of the subjects. The mighty ruler who knows every thing more then the doer at every day desiring the Soma, pressing man comes to him.

यद् दधिषे प्रदिवि चार्वन्नं दिवेदिवे पीतिमिदस्य वक्षि ।
उत हृदोत मनसा जुषाण उशन्निन्द्र प्रस्थितान्
पाहि सोमान् ॥ २ ॥

O mighty ruler, you praise every day that eatable which you have taken at the time past and you in heart and spirit taking into use the offered Soma-juices and liking again preserve them.

जज्ञानः सोमं सहसे पपाथ प्र ते माता महिमानमुवाच
एन्द्र पप्राथोर्व१न्तरिक्षं युधा देवेभ्यो वरिवश्चकर्थ ॥ ३ ॥

O ruler, you assuming your emergence have drunk the Soma-juice for gaining vigour and strength. Your mother says of your promising greatness. O mighty one, you by your activity and venture (Yudha) have filled up the vast sky and have attained valuable wealth for the learned men.

यद् योधया महतो मन्यमानान् साक्षाम तान् बाहुभिः
शाशदानान् । यद्वा नृभिर्वृत इन्द्राभियुध्यायस्तं
त्वयाजिं सौश्रवसं जयेम ॥ ४ ॥

O mighty king, if you make us fight the sharp-natured men arrogating them of their greatness we will subdue them with our arms. If you surrounded by men fight the battle we will conquer the glorious fray with you.

प्रेन्द्रस्य वोचं प्रथमा कृतानि प्र नूतना मघवा या चकार
यदेददेवीरसहिष्ट माया अथाभवत् केवलः
सोमो अस्य ॥ ५ ॥

I admire the previous done deed of mighty ruler and their recent ventures accomplished by him. when he furstrates the deeitful tricks All-creating God becomes his lonly helper.

तवेद विश्वमभितः पशव्यं१ यत् पश्यसि चक्षसा सूर्यस्य ।
गवामसि गोपतिरेक इन्द्र भक्षीमहि
ते प्रयतस्य वस्वः ॥ ६ ॥

O mighty ruler, this is this world of flocks herds which you behold around through the eye of sun. You are the only Lord of cattle and may we enjoy the wealth which you give.

बृहस्पते युवमिन्द्रश्च वस्वो दिव्यस्येशाथे उत पार्थिवस्य ।
धत्तं रयिं स्तुवते कीरये चिद् यूयं पात
स्वस्तिभिः सदा नः ॥ ७ ॥

O learned men and O mighty ruler, you both have under your possession the wealth in the earth and heaven. You give the riches to worshipping learned devotee of God. You both protect us ever with the means of pleasure and comfort.

सू० ८८ ॥ ऋषिः—वामदेवः ॥ देवता—बृहस्पतिः ॥ छन्दः—त्रिष्टुप् ॥

HYMN 88

Seer—Vamdevah, Subject-matter-Brihaspatih. Metre-Tristup.

यस्तस्तम्भ सहसा वि ज्मो अन्तान् बृहस्पतिस्त्रिषधस्थो रवेण।
तं प्रत्नास ऋषयो दीध्यानाः पुरो विप्रा
दधिरे मन्द्रजिह्वम् ॥ १ ॥

The seers possessing maturity in understanding, illuminating, others with knowledge, celebrated with acumen set in front, that fire which has beautiful tongues of flame and which abiding in three localities (the earth, firmament and heaven) as *Brihaspati*, the preserver of sun through the thundering props, the ends of the earth with its powers.

धुनेतयः सुप्रकेतं मदन्तो बृहस्पते अभि ये नस्ततस्रे ।
पृषन्तं सृप्रमदब्धमूर्वं बृहस्पते रक्षतादस्य योनिम् ॥ २ ॥

This Brihaspati (the fire) is the preserver of the sun's heat, light and magnetic power (Brihaspati). The forces which strengnening the shining flame of this fire expand it for our use are the stimulators of speed. Let this fire preserve its propelling cause which causes moistening which is pervasive indestrictible and inviolable.

बृहस्पते या परमा परावदत आ त ऋतस्पृशो नि षेदुः ।
तुभ्यं खाता अवता अद्रिदुग्धा मध्व
श्चोतन्त्यभितो विरप्शम् ॥ ३ ॥

Whatever are the powers of this fire at remotest distance touching the law eternal occupy their respective places properly. The wells dug out and filled by clouds pour the pool of water from all sides.

बृहस्पतिः प्रथमं जायमानो महो ज्योतिषः परमे व्योमन् ।
सप्तास्यस्तुविजातो रवेण वि सप्तरश्मिरधमत् तमांसि ॥ ४ ॥

This fire emerging first in the vast space from the tremendous cosmic rays with the noise of thunder becoming more speedier and having seven tongues of flame and possessing seven rays (in form of sun) dispels the darkness.

स सुष्टुभा स ऋक्वता गणेन वलं रुरोज फलिगं रवेण।
बृहस्पतिरुस्रिया हव्यसूदः कनिक्रदद्
वावशतीरुदाजत् ॥ ५ ॥

This Brihaspati (fire) with the help of the luminous swift group of airs and the thundering voice of lightning cleaves the darkening cloud. The fire which accepts the offered libations, thunders out gives rise to shining lightening rays.

एवा पित्रे विश्वदेवाय वृष्णे यज्ञैर्विधेम नमसा हविर्भिः ।
बृहस्पते सुप्रजा वीरवन्तो वयं स्याम पतयो रयीणाम् ॥ ६ ॥

For so, let us serve this fire which is the wondrous power of the world, which is the preserver of us and which is strongest one with Yajna, obloation and cerial preparation. May we having offspring, good family and heroes be lord of riches.

सू० ८९ ॥ ऋषिः—कृष्णः ॥ दवता—इन्द्रः ॥ छन्दः—त्रिष्टुप् ॥

HYMN 89

Seer—Krishnah. Subiect-matter-Indrah. Metre-Tristup.

अस्तेव सु प्रतरं लायमस्यन् भूषन्निव प्र भरा स्तोममस्मै ।
वाचा विप्रास्तरत वाचमर्यो नि रामय जरितः
सोम इन्द्रम् ॥ १ ॥

O praising man, you offer the mighty ruler your laudation with suitable adornment in the way as an archer shoots his arrow afar. You overpower the voice of wickeds with your voice and make the mighty king rest beside the Soma-juice.

दोहेन गामुप शिक्षा सखायं प्र बोधय जरितर्जारमिन्द्रम् ।
कोशं न पूर्णं वसुना न्यृष्टमा च्यावय
मघदेयाय शूरम् ॥ २ ॥

O praising man, you draw the mighty ruler, your friend to you like a cow at the time of milking, you make this praiseworthy one alert in his duties and you make this bold one haste to give us the riches even as a vessal filled with treasure to the brina.

किमङ्ग त्वा मघवन् भोजमाहुः शिशीहि मा शिशयं त्वा शृणोमि
अप्नस्वती मम धीरस्तु शक्र वसुविदं
भगमिन्द्रा भरा नः ॥ ३ ॥

O powerful ruling king, why do people call you the guardian ? I hear of you to be swift and quick so you quicken me. Let my intellegence be active and bring us the luck that possesses great wealth.

त्वां जना ममसत्येष्विन्द्र संतस्थाना वि ह्वयन्ते समीके ।
अत्रा युजं कृणुते यो हविष्मान्नासुन्वता
सख्यं वष्टि शूरः ॥ ४ ॥

O mighty ruler, the people standing in battle invoke you in their fray wherein both the parties claim to be right. He who brings gift makes him comrade as the bold one does not make friend the man who does not press Soma-juice for Yajna.

धनं न स्पन्द्रं बहुलं यो अस्मै तीव्रान्त्सोमाँ आसुनोति प्रयस्वान्
तस्मै शत्रून्त्सुतुकान् प्रातरह्नो नि स्वष्ट्रान्
युवति हन्ति वृत्रम् ॥ ५ ॥

For the sake of him who, the master of corn and grain, like the movable property presses the strong Soma-juices for this

ruler, he bold one throws out, early in the morning his well-weaponed foes and kills the tyrant.

यस्मिन् वयं दधिमा शंसमिन्द्रे यः शिश्राय मघवा काममस्मे । आराच्चित् सन् भयतामस्य शत्रुर्न्यस्मै द्युम्ना जन्या नमन्ताम् ॥ ६ ॥

Let the foemen even afar tremble and must bow all the human glories before this mighty ruler into whom we offer our praises and who strong one accommodates our wishes.

आराच्छत्रुमप बाधस्व दूरमुग्रो यः शम्बः पुरुहूत तेन । अस्मे धेहि यवमद् गोमदिन्द्र कृधी धियं जरित्रे वाजरत्नाम् ॥ ७ ॥

O admired by many, O mighty ruler, you with that of your fierce bolt drive to a distance the foe-men from afar. You give us wealth in corn and cattle and make your admirers praise to gain strength and riches in previous metals.

प्र यमन्तर्वृषसवासो अग्मन् तीव्राः सोमा बहुलान्तास इन्द्रम् । नाह दामानं मघवा नि यंसन् नि सुन्वते वहति भूरि वामम् ॥ ८ ॥

The wealthy bold king to whose heart strong Some-juice (the juice of the herbs of Soma-group) giving strength to strong ones and accompanied with thick resideue go, does not restrict his bounty to giver of these juices and he gives much wealth to Soma-presser.

उत प्रहामतिदीवा जयति कृतमिव श्वघ्नी वि चिनोति काले यो देवकामो न धनं रुणद्धि समित् तं रायः सृजति स्वधाभिः ॥ ९ ॥

At proper time he (the giver of Soma-preparation) wins advantage as a gambler piles his gains. The ruler gives

riches blessed with corns to him who desirous of serving learned men and performing Yajnas does restrict his money.

गोभिष्टरेमामतिं दुरेवां यवेन वा क्षुधं पुरुहूत विश्वे ।
वयं राजसु प्रथमा धनान्यरिष्टासो वृजनीभिर्जयेम ॥ १० ॥

May we overcome all trouble-some indigence or ignorance with cows or with vedic speeches, may we over-come hunger with corn and may we first in rank allied with princes acquire possessions with our own exertion.

बृहस्पतिर्नः परि पातु पश्चादुतोत्तरस्मादधरादघायोः ।
इन्द्रः पुरस्तादुत मध्यतो नः सखा सखिभ्यो
वरिवः कृणोतु ॥ ११ ॥

May Brihaspati, the Lord of Vedic speeches protect us from behind, from above and from below region from wicked, may mighty ruler guard us from front side and from the centre and may he like friend to friends vouch-safe accommodation and freedom.

सू० ९० ॥ ऋषिः—भरद्वाजः ॥ देवता—बृहस्पतिः ॥ छन्दः—त्रिष्टुप् ॥

HYMN 90

Seer—Bharadvajah. Subject-matter-Brihaspatih. Metre Tristup.

यो अद्रिभित् प्रथमजा ऋतावा बृहस्पतिराङ्गिरसो हविष्मान् ।
द्विबर्हज्मा प्राघर्मसत् पिता न आ रोदसी
वृषभो रोरवीति ॥ १ ॥

Brihaspatih, the fire of the cloud which is the breaker of cluds, which is the first created object and bearer of water, which is the product of cosmic flames and possessor of libations in Yajna, which moves in two ways (shining and thundering) which possesses enormous heat and is our protector and which is pourer of rain and which roars loudly in heaven and earth.

जनाय चिद् य ईवंत उ लोकं बृहस्पतिर्देवहूतौ चकार ।
घ्नन् वृत्राणि वि पुरो दर्दरीति जयञ्छत्रूँरमित्रान्
पृत्सु साहन् ॥ २ ॥

This fire which makes room for the man of activity in the Yajna performed for the *Yajnadevas* smiting the clouds, breaks their grouping forts, and quelling the residues in battles conquer the foe-like clouds.

बृहस्पतिः समजयद् वसूनि महो व्रजान् गोमतो देव एषः
अपः सिषासन्त्स्व१रप्रतीतो बृहस्पतिर्हन्त्यमित्रमर्कैः ॥ ३ ॥

This wonderous fire conquer wealth and great stalls of cattles (causing rains) and it unchecked pouring pleasant rainy waters dispels by its ihunder-bold the cloud which is unfavourable to people.

सू० ९१ ॥ ऋषिः—अयास्यः ॥ देवता—बृहस्पतिः ॥ छन्दः—त्रिष्टुप् ॥

HYMN 91

Seer—Ayasyah. Subject-matter-Brihaspatih-Metre-Tristup.

इमां धियं सप्तशीर्ष्णीं पिता न ऋतप्रजातां बृहतीमविन्दत् ।
तुरीयं स्विज्जनयद् विश्वजन्योऽयास्य
उक्थमिन्द्राय शंसन् ॥ १ ॥

The performer of Yajna desiring the well-being of world and firm in his intention says :—

I firm in intention and desirous of universal well-being offering the adoration to Almighty God preach my fourth generation this vedie knowledge and speech which contains seven metres, is comprehensive, is produced by God and has been received by my grand-father and father.

ऋतं शंसन्त ऋजु दीध्याना दिवस्पुत्रासो असुरस्य वीराः ।

विप्रं पदमङ्गिरसो दधाना यज्ञस्य धामं प्रथमं मंनन्त ॥ २ ॥

The men of austerity and compitent in the sience and procedures of Yajna praising the truth, adopting the easy way of life, possessing dexterity and bold in performing the Yajna and occupying the rank of most wise one give first place to practice of Yajna.

हंसैरिव सखिभिर्वावदद्भिरश्मन्मयानि नहना व्यस्यन् ।
बृहस्पतिरभिकनिक्रदद् गा उत प्रास्तौदुच्च विद्वाँ अंगायत् ॥ ३ ॥

The master of vedic speech and knowledge with the friend devotees of prayer like swans loosening the rocky hinderances pronounces the vedic verses, proposes the singing of saman and sings.

अवो द्वाभ्यां पर एकया गा गुहा तिष्ठन्तीरनृतस्य सेतौ ।
बृहस्पतिस्तमसि ज्योतिरिच्छन्नुदुस्रा आकर्वि हि तिस्र आवः ॥ ४ ॥

The master of vedic knowledge and speech makes apparent the kind of speeches (known as para, pashyanti and Madhyama) wnich rest hidden in the races of heart, below the mouth and throat and away from the waiste in the bond of the darkness of ignorance. He desiring to create light in the darkness spread the beams of light and manifests these three.

विभिद्या पुरं शयथेमपाचीं निस्त्रीणि साकमुदधेरकृन्तत् ।
बृहस्पतिरुषसं सूर्यं गामर्कं विवेद स्तनयन्निव द्यौः ॥ ५ ॥

Brihaspatih, the fire cleaving the plentiful waters tending below, together with cloud makes apparent the trio of dawn, sun and sun-beams. This thundering finds the lightning luminous like day.

इन्द्रो वलं रक्षितारं दुघानां करेणेव वि चकर्ता रवेण ।
स्वेदाञ्जिभिराशिरमिच्छमानोऽरोदयत्
पणिमा गा अमुष्णात ॥ ६ ॥

This air cleaves the darkness of cloud (Vala) which keeps concealed water-milking ray through roar like hands and liking the cooperation with the moistening *Maruts*, the forces of air destroys the cloud and steals away the sun-beams resting hidden.

स ईं सत्येभिः सखिभिः शुचद्भिर्गोधायसं वि धनसैरदर्दः ।
ब्रह्मणस्पतिर्वृषभिर्वराहैर्घर्मस्वेदेभिर्द्रविणं व्यानट् ॥ ७ ॥

This air together with the true, luminous and wealth-giving *Maruts* cleaves this darkness of cloud which conceals the rays of sun. The air which is the protector of corn with the clouds tending towards rainfall and sending out the drops, brings wealth to people.

ते सत्येन मनसा गोपतिं गा इयानास इषणयन्त धीभिः ।
बृहस्पतिर्मिथोअवद्यपेभिरुदुस्रिया असृजत स्वयुग्भिः ॥ ८ ॥

These *Maruts* (the atmosperic winds) restoring the rays of sun with true force and tend to make the sun restored of rays. The sun through the cooperating Maruts protecting each other from odstructive clouds restore out the rays of it the sun.

तं वर्धयन्तो मतिभिः शिवाभिः सिंहमिव नानदतं सधस्थे ।
बृहस्पतिं वृषणं शूरसातौ भरेभरे अनु
मदेम जिष्णुम् ॥ ९ ॥

Let us make, this air entirely filled up through our benevolent deeds in the Yajnas performed by heroes. This air roars in atmospheric region like a lion and is over-powering and pourer of the rains.

यदा वाजमसनद् विश्वरूपमा द्यामरुक्षदुत्तराणि सद्म ।
बृहस्पतिं वृषणं वर्धयन्तो नाना सन्तो
बिभ्रतो ज्योतिरासा ॥ १० ॥

The sun-beams containing splendour, scattering themeselvs in all directions, strengthen the sun when this (sun) gives various wealths of grain, rises high in heaven and mounts over the regions of north direction (i. e when the sun enters in the north solstice).

सत्यामाशिषं कृणुता वयोधै कीरिं चिद्ध्यवथ स्वेभिरेवैः ।
पश्चा मृधो अप भवन्तु विश्वास्तद् रोदसी
शृणुतं विश्वमिन्वे ॥ ११ ॥

O men of wisdom, for the attainment of grains you fulfil your blessings and protect the devotee of prayers with your knowledge and activities. May all the evils, thereafter, be away from us. O teacher and preacher, you both hear of our calls as you love all.

इन्द्रो मह्ना महतो अर्णवस्य वि मूर्धानमभिनदर्बुदस्य ।
अहन्नहिमरिणात् सप्त सिन्धून् देवैर्द्यावापृथिवी
प्रावतं नः ॥ १२ ॥

The sun with its power cleaves assunder the head (top) of the cloud retaining waters, smites the cloud and sets the flood of waters flow. May the earth and heaven become the sources of our protection with their wonderful operations.

सू० ९२ ॥ ऋषिः—१-१२ प्रियमेधः; १६-२१ पुरुहन्मा ॥ देवता—इन्द्रः
छन्दः—१-३ गायत्री, [४-७, ९-१२ अनुष्टुप्; ८, १३ पङ्क्तिः; १४, १५ बृहती]; १६-२१ बार्हतः प्रगाथः (समा-बृहती + विषमा-सतोबृहती)

HYMN 92

Seer—1-12 Priyamedhah; 13-21 Puruhanma. Subject-matter-Indrah. Metre-1-3 Gayatri, 4-7, 9-12 anustup; 8-13

Panktih; 14-15 Brihati 16-21 Barhatah Pragathah (Sama-brihati Vishama-Satobrihati)

अभि प्र गोपतिं गिरेन्द्रमर्च यथा विदे ।
सूनुं सत्यस्य सत्पतिम् ॥ १ ॥

O Man, you, for knowing every thing exactly and accurately adore with vedic verses the Almighty God who is the lord of earth and sun, who is protector of righteous men and who is the initiator of truth.

आ हरयः ससृज्रिरेऽरुषीरधि बर्हिषि ।
यत्राभि संनवामहे ॥ २ ॥

The men in the Yajna (Varhisi) have enkindled the fire abaze where we adore and pray.

इन्द्राय गाव आशिरं दुदुह्रे वज्रिणे मधु ।
यत् सीमुपह्वरे विदत् ॥ ३ ॥

The Devotees (Gavah) for attaining the Almighty God who holds thunder-bolt milk out favourable knowledge (Madhu) when He finds these devotees in His nearest position.

उद् यद् ब्रध्नस्य विष्टपं गृहमिन्द्रश्च गन्वहि ।
मध्वः पीत्वा सचेवहि त्रिः सप्त सख्युः पदे ॥ ४ ॥

I, the disciple and *Indra*, the preceptor when reaeh vast refuge (Griha) of great controlling God drinking the knowledge of twenty one elements of rare body (Sukshma sharira) unite us with the knowledge and happiness of God who is our friend.

अर्चत प्रार्चत प्रियमेधासो अर्चत ।
अर्चन्तु पुत्रका उत पुरं न धृष्ण्वर्चत ॥ ५ ॥

O performers and lovers of Yajna and intellect, You sing song of Almighty God like the fort free from fears, praise

Him, adore Him and invoke Him. Let the children supplicate Him.

अर्व स्वराति गर्गरो गोधा परि सनिष्वणत् ।
पिङ्गा परि चनिष्कददिन्द्राय ब्रह्मोद्यतम् ॥ ६ ॥

Let there be hymn upraised in praise of Almighty God, Let the violin (viol) sound loudly, let the lute send out its voice with might and let the string of bow shrill His song loudly.

आ यत् पतन्त्येन्यः सुदुघा अनपस्फुरः ।
अपस्फुरं गृभायत सोममिन्द्राय पातवे ॥ ७ ॥

When the powers of firm intelligence which milk out all the desired ends and which possess all good activities, arrive at or develop grasp all-pervaing All-creating God for the guard and guidance of soul.

अपादिन्द्रो अपादग्निर्विश्वे देवा अमत्सत ।
वरुण इदिह क्षयत् तमापो अभ्यनूषत वत्सं संशिश्वरीरिव ॥ ८ ॥

The mighty sun drinks the waters of this world, also the fire drinks the libations of Yajna and all the cosmic forces fiil them with worldy glamour. In all these activities verily Divine power becomes capable and responsible. The subjects of the world worship Him like the cows to their calf.

सुदेवो असि वरुण यस्य ते सप्त सिन्धवः ।
अनुक्षरन्ति काकुदं सूर्म्यं सुषिरामिव ॥ ९ ॥

O Divinity, you are the glorious divine power of that of you the seven cases of grammatical operation like one flood of steams flow to the throat of living human-beings.

यो व्यतीँरफाणयत् सुयुक्ताँ उप दाशुषे ।
तक्वो नेता तदिद् वपुरुपमा यो अमुच्यत ॥ १० ॥

That All-pervading He (God) who creates the moving and well—arranged worldly objects for the enjoyment of the soul (Dashushe), who relieves from all pains the man who is in His close contact and who is sower of seed in matter, is our leader.

अतीदु शक्र ओहत इन्द्रो विश्वा अति द्विषः ।
भिनत् कनीन ओदनं पच्यमानं परो गिरा ॥ ११ ॥

The mighty powerful Divinity destroys all the obstructive forces at the shining sun cleaves through the cloud smiten by the thundering-bolt.

अर्भको न कुमारकोऽधि तिष्ठन्नवं रथम् ।
स पक्षन्महिषं मृगं पित्रे मात्रे विभुक्रतुम् ॥ १२ ॥

As a young child mounts his newly faishioned car so the Almighty God for the sun and for the earth (pitre matre) holds the vast cloud of which serves multtifarious purposes.

आ तू सुशिप्र दंपते रथं तिष्ठा हिरण्ययम् ।
अध द्युक्षं सचेवहि सहस्रपादमरुषं
स्वस्तिगामनेहसम् ॥ १३ ॥

O Lord of home. O possessor of beautiful chins you have mountedon the car of body endowed with all the luminous organs. Let you and all of us attain the self—refulgent Divinity who has thousands of movements, who is all-bliss, free from evils and luminous among all luminaries.

तं घेमित्था नमस्विन उप स्वराजमासते ।
अर्थं चिदस्य सुधितं यदेतव आवर्तयन्ति दावने ॥ १४ ॥

The men devoting them in obeisance of Almighty Divinity for arriving at the destined aim of His attainment and surrendering their spirits in Him repeat their efforts too and thus enjoy the communion with Him.

अनु प्रत्नस्यौकसः प्रियमेधास एषाम् ।
पूर्वामनु प्रयतिं वृक्तबर्हिषो हितप्रयस आशत ॥ १५ ॥

The men for whomthe wisdom and Yajna are dear and who have left the intent and practice of violence and are engaged in doing good among these people, folllowing (command) cf the eternal abode of people, the All-abiding God act according to previous course of perseverance.

यो राजा चर्षणीनां याता रथेभिरध्रिगुः ।
विश्वासां तरुता पृतनानां ज्येष्ठो यो वृत्रहा गृणे ॥ १६ ॥

I praise the Almighty God who is the paramount lord of peoples who is the uninterrupted moving force with His wonderful worlds, who is pre-eminent and queller of all the calamities and slayer of vritra, the cloud.

इन्द्रं तं शुम्भ पुरुहन्मन्नवसे यस्य द्विता विधर्तरि ।
हस्ताय वज्रः प्रति धायि दर्शतो महो दिवे न सूर्यः ॥ १७ ॥

O man of ignorance-quelling quality, you for aid describe the qualities of that strong God whose two fold action, the mercy and dispensing of justice are manifest on the learned one, whose shining bolt is held by Him for the resistence (Hastaya) of obstructive forces as the sun is held for the light.

नकिष्टं कर्मणा नशद् यश्चकार सदावृधम् ।
इन्द्रं न यज्ञैर्विश्वगूर्तमृभ्वसमधृष्टं धृष्णवोजसम् ॥ १८ ॥

None through act and through good Yajna-performances deprived of knowledge attains that Almighty Divinity who works and strengthens the world, who is praised by all, resistless, daring and bold in might.

अषाळ्हमुग्रं पृतनासु सासहिं यस्मिन् महीरुरुज्रयः ।
सं धेनवो जायमाने अनोनवुर्द्यावः
क्षामो अनोनवुः ॥ १९ ॥

The vedic hymn adore Him and also the earth and heaven bow to Him on whose manifestation the grand celestial and terrestrial bodies, bear motion, who is the potent conqueror and invincible in war.

यद् द्याव इन्द्र ते शतं शतं भूमीरुत स्युः ।
न त्वा वज्रिन्त्सहस्रं सूर्या अनु न जातमष्ट रोदसी ॥ २० ॥

O Almighty Divinity, you are the holder of thunder-bolt. Had these been a hundred heavens and a hundred earths and even thousand suns, the whole created world and also the inherent power of electricity (Rodsi) would not have matched you in your grandeur.

आ पप्राथ महिना वृष्ण्या वृषन् विश्वा शविष्ठ शवसा ।
अस्माँ अव मघवन् गोमति
व्रजे वज्रिञ्चित्राभिरूतिभिः ॥ २१ ॥

O giver of happiness, O powerfully strong one, O worshipable one, you have expaneded all the activities of bravity. O Lord, you guard us in attaining the stall of cows or in treading the path of learned devotees through your wondrous protective powers.

सू० ९३ ॥ ऋषिः—१-३ प्रगाथः ४-८ देवजामयः ॥ देवता—इन्द्रः ॥
छन्दः—गायत्री ॥

HYMN 93

Seer—1-3 Pragathah, 4-8 Devajamayah. Subject. matter-Indrah. Metre-Gayatri.

उत् त्वा मन्दन्तु स्तोमाः कृणुष्व राधो अद्रिवः ।
अव ब्रह्मद्विषो जहि ॥ १ ॥

O holder of thunder, may our hymns or set of praises give great delight. You display your bounty. You drive off them who are opponent of prayer and knowledge.

पदा पणीँरराधसो नि बाधस्व महाँ असि ।
नहि त्वा कश्चन प्रति ॥ २ ॥

O Almighty God, you are mighty. There is none to equal you, You abstruct the fowl play of the parsimonious men the unrighteous ones by your word (Pada), the vedic knowledge.

त्वमीशिषे सुतानामिन्द्र त्वमसुतानाम् ।
त्वं राजा जनानाम् ॥ ३ ॥

O Almighty God, you are the Sovereign of the people and rules over those things which are produced and also the things which are not produced or created but eternal.

ईङ्खयन्तीरपस्युव इन्द्रं जातमुपासते ।
भेजानासः सुवीर्यम् ॥ ४ ॥

The subjects (of the world) acquiring knowledge, desiring to perform good acts and attaining the excellent power have communion with Almighty God who is manifest in the world.

त्वमिन्द्र बलादधि सहसो जात ओजसः ।
त्वं वृषन् वृषेदसि ॥ ५ ॥

O Almighty God, you are mighty one are strong one You are evinced and manifest from your strength, victory and power.

त्वमिन्द्रासि वृत्रहा व्यन्तरिक्षमतिरः ।
उद् द्यामस्तभ्ना ओजसा ॥ ६ ॥

O Almighty God you are the dispeller of darkness (ignorance), you have spreaded the firmament and you have uphold the heaven with you might.

त्वमिन्द्र सजोषसमर्कं बिभर्षि बाह्वोः ।
वज्रं शिशान ओजसा ॥ ७ ॥

O Almighty Divinity, you whetting the thunder-bold with might and you hold the lightning that properly suits to you,.

त्वमिन्द्राभिभूरसि विश्वा जातान्योजसा ।
स विश्वा भुव आभवः ॥ ८ ॥

O Almighty God, you are preeminent over all creatures by your strength and vigour. You pervade all that exists.

सू० ९४ ॥ ऋषिः—कृष्णः ॥ देवता—इन्द्रः ॥ छन्दः—१-३, १०, ११ त्रिष्टुप्; ४-९ जगती ॥

HYMN 94

Seer—Krishnah. Subject-matter-Indrah. Metre-1-3, 10, 11 Tristup ; 4-9 Jagati.

आ यात्विन्द्रः स्वपतिर्मदाय यो धर्मणा तूतुजानस्तुविष्मान् ।
प्रत्वक्षाणो अति विश्वा सहांस्यपारेण महता वृष्ण्येन ॥ १ ॥

Let the sovereigh King who is strong active by righteous acts, who is over-powerer of all the conquering forces with his great vigorous unlimited power come to us for our pleasure.

सुष्ठामा रथः सुयमा हरी ते मिम्यक्ष वज्रो नृपते गभस्तौ ।
शीभं राजन्त्सुपथा याह्यर्वाङ् वर्धाम ते पपुषो वृष्ण्यानि ॥ २ ॥

O mighty ruler, your chariat is firm-seated, your horses are submissive and easily managed and your hands hold the weapon firmly grasped. O King, you are the ruler of people, you come quickly before us and we will increase your protective power.

एन्द्रवाहो नृपतिं वज्रबाहुमुग्रमुग्रासस्तविषास एनम् ।
प्रत्वक्षसं वृषभं सत्यशुष्ममेमस्मत्रा सधमादो वहन्तु ॥ ३ ॥

Let the bearers of king who are strong enough, active and co-participants in enjoyment, bring amongst us this king who is the sovereign of men, holder of thunder like weapon, mighty, bigorous, possessor of conquering might and endowed with real vigour.

एवा पतिं द्रोणसाचं सचेतसमूर्ज स्कम्भं धरुण आ वृषायसे ।
ओजः कृष्व सं गृभाय त्वे अप्यसो यथा
केनिपानामिनो वृधे ॥ ४ ॥

O ruler, thus, you work like a bold one in support of the man who is supporter, full of knowledge and piller of the vigour. You prepare your energies and collect that vigour in you and like the master you stand for the progress of wise men.

गमन्नस्मे वसून्या हि शंसिषं स्वाशिषं भरमा याहि सोमिनः ।
त्वमीशिषे सास्मिन्ना सत्सि बर्हिष्यनाधृष्या
तव पात्राणि धर्मणा ॥ ५ ॥

May the valuable wealth, so will I pray, come to us. You come to the Yajna of the men performing Yajnas, you are the ruler of people, you sit on this grass-seat and your protective powers are violable according to the command of religious law.

पृथक् प्रायन् प्रथमा देवहूतयोऽकृण्वत श्रवस्यानि दुष्टरा ।
न ये शेकुर्यज्ञियां नावमारुहमीर्मैव
ते न्यविशन्त केपयः ॥ ६ ॥

The most prominent devotees of Divine adorations advance onward in various walk of life and they perform the deeds of tremendous difficulties and consequences. They who could not succed to ascend the ship of righteous deed, intent and purpose, sink down in desolation trembling with alarm

एवैवापागपरे सन्तु दूढ्योऽश्वा येषां दुर्युज आयुयुज्रे ।
इत्था ये प्रागुपरे सन्ति दावने पुरूणि
यत्र वयुनानि भोजना ॥ ७ ॥

In this way others who are evil-minded be left desolated. They whose incontrollable organs have come to control be placed in good position and they who are to surrender them in resignation of worldly attachments in which are performed man good deeds and are possessed of many supporting means enjoy great delight in the world.

गिरीँरज्रान् रेजमानाँ अधारयद् द्यौः क्रन्ददन्तरिक्षाणि कोपयत्
समीचीने धिषणे वि ष्कभायति वृष्णः
पीत्वा मद उक्थानि शंसति ॥ ८ ॥

Almighty self-refulgent Divinity (Dyauh) supports the quickly moving clouds, He illuminates the luminaries the celestial space, He holds firm the twain of earth and sun connected with each other and He guarding the strong forces preaches (reveals) the vedic speech enjoying His blessedness.

इमं बिभर्मि सुकृतं ते अङ्कुशं येनारुजासि मघवञ्छफारुजः
अस्मिन्त्सु ते सवने अस्त्वोक्यं सुत इष्टौ
मघवन् बोध्याभगः ॥ ९ ॥

O Almighty Divinity, I bear in to action your control that intiates in doing good undoing evils and through which you punish the men intending to trouble others. Under your this control there be my abode. O Bounteous Lord in the Yajna arranged you know our intentions.

गोभिष्टरेमामतिं दुरेवां यवेन क्षुधं पुरुहूत विश्वाम् ।
वयं राजभिः प्रथमा धनान्यस्माकेन
वृजनेना जयेम ॥ १० ॥

May we overcome all trouble-some indigence or ignorance with cows or with vedic speeches, may we overcome hunger with corn and may we, first in rank, allied with princes acquire possessions with our own exertions.

बृहस्पतिर्नः परि पातु पश्चादुतोत्तरस्मादधरादघायोः ।
इन्द्रः पुरस्तादुत मध्यतो नः सखा सखिभ्यो
वरिवः कृणोतु ॥ ११ ॥

May Brihaspati, the Lord of vedic speeches protect us from behind, from above and from below region from wicked may mighty ruler guard us from front side and from the centre and may like friend to friends he vouchsafe accomodation and freedom.

सू० ९५ ॥ ऋषिः—१ गृत्समदः; २-४ सुदाः ॥ देवता—इन्द्रः ॥ छन्दः —१ अष्टिः; २-४ शक्वरी ॥

HYMN 95

Seer—1 Gritsamadah ; 2-4 Sudah. Subject-matter Indrah. Metre-1 Ashtih ; 2-4 Shakvari.

त्रिकद्रुकेषु महिषो यवाशिरं तुविशुष्मस्तृपत् सोममपिबद्
विष्णुना सुतं यथावशत् ।
स ईं ममाद महि कर्म कर्तवे महामुरुं सैनं सश्चद् देवो
देवं सत्यमिन्द्रं सत्य इन्दुः ॥ १ ॥

The man of sharp understanding power who is great in attainments being satisfied in his three kinds of progresses (the physical, social and spiritual) drinks the Soma-juice mixed with barley pressed by a man of comprehensive knowledge (Vishnu) and as he desires this Soma-juice gladen the great man of long standing to perform the great deed and that man pious, truthful and possessor of wondrous powers attains the unity with this Almighty God who Himself is truthful.

प्रो ष्वस्मै पुरोरथमिन्द्राय शूषमर्चत ।
अभीके चिदु लोककृत् संगे समत्सु वृत्रहास्माकं बोधि
चोदिता नभन्तामन्यकेषां ज्याका अधि धन्वसु ॥ २ ॥

O people, you appreciate the power of this mighty ruler which makes the strength of foe-men vanish and set the chariot in the foremost place. He gives us room and encourages us in closest place, in get together and in the battles. He has been known as the dispeller of foe men. Let the weak bow-strings of wicked break upon the bow.

त्वं सिन्धूँरवासृजोऽधराचो अहन्नहिम् ।
अशत्रुरिन्द्र जज्ञिषे विश्वं पुष्यसि वार्यं तं त्वा परि ष्वजामहे
नभन्तामन्यकेषां ज्याका अधि धन्वसु ॥ ३ ॥

O mighty ruler, you have made the stream flow down, you have destroyed the mortifying trouble, you have become foeless, yau presrve the grain produced in water and we embrace that of you. Let the weak bow strings of wicked break upon bow.

वि षु विश्वा अरातयोऽर्यो नशन्त नो धियः ।
अस्तासि शत्रवे वधं यो न इन्द्र जिघांसति या ते रातिर्ददिर्वसु
नभन्तामन्यकेषां ज्याका अधि धन्वसु ॥ ४ ॥

Let all our miseries and bad designs be destroyed, you, O mighty ruler, chast bolt upon that foe who desires to kill us and your generous bounty gives us wealth. Let the weak bow-strings of wicked break upon bow.

सू० ९६ ॥ ऋषिः—१-१० पूरणः; ६-९ ब्रह्मा च, भृग्वङ्गिराश्च, १० ब्रह्मा च; ११-१६ रक्षोहाः; १७-२३ ब्रह्मा; २४ प्रचेताः ॥ देवता—१-५ इन्द्रः; ६-१०, १७-२३ यक्ष्मनाशनम्, ११-१५ गर्भदोषनाशनम्; २४ दुःष्वप्न- नाशनम् ॥ छन्दः—१-८ त्रिष्टुप्; ९ शक्वरीगर्भा जगती; १०-१८ अनुष्टुप्; १९ ककुम्मत्यनुष्टुप्; २० चतुष्पदा भुरिगुष्णिक्; २१

उपरिष्टाद् विराड् बृहती; २२ उष्णिग्गर्भा निचृदनुष्टुप् २३ पथ्यापङ्क्तिः; [२४ अनुष्टुप्] ॥

HYMN 96

Seer—1-10 Puranah ; 6-9 Brahma cha ; Bhriguangirasacha ; 10 Brahmacha ; 11-16 Rakshohah ; 17-23 Brahma ; 24 Prachetah Subject-matter-1-5-Indrah ; 6-10, 17-23 Yakshmanashanam 11-17 Garbha-doshanashanam : 24 Duhsvappnanashanam. Metre-1-8 Tristup ; 9 Shakvarigarbha Jagati ; 10-18 Anustup ; 19 Kakumnmatyanustup ; 20 Chatuspada Bhurigushnik ; 21 Uparistad Virad Bribati ; 22 Ushniggarbha Nichridanustup ; 23 Pathyapanktih ; 24 Anustup.

तीव्रस्याभिवयसो अस्य पाहि सर्वरथा वि हरी इह मुञ्च ।
इन्द्र मा त्वा यजमानासो अन्ये नि रीरमन्
तुभ्यमिमे सुतासः ॥ १ ॥

O mighty ruler, you drink this strong draught of this cerial preparation, unyoke your horses which may carry all the chariots, let not other *Yajmanas* slay you, as for you here are juices of Soma kept ready.

तुभ्यं सुतास्तुभ्यमु सोत्वासस्त्वां गिरः श्वात्र्या आ ह्वयन्ति ।
इन्द्रेदमद्य सवनं जुषाणो विश्वस्य विद्वाँ
इह पाहि सोमम् ॥ २ ॥

O mighty ruler, juices of herbs effused are yours and yours are also the juices to be pressed, our resonant praise songs invite you, O mighty one pleased with this Yajna and knowing all of the worldly affairs come hither and guard the kingdom (Soma).

य उशता मनसा सोममस्मै सर्वहृदा देवकामः सुनोति ।
न गा इन्द्रस्तस्य परा ददाति
प्रशस्तमिच्चारुमस्मै कृणोति ॥ ३ ॥

The mighty ruler does not crushes out the voices of the man who desiring to be *Deva*, the wonderful one effuses soma-juice with devoted mind and yearning heart for this king and he treats him (the presser of soma) well.

अनुस्पष्टो भवत्येषो अस्य यो अस्मै रेवान् न सुनोति सोमम् ।
निररत्नौ मघवा तं दधाति ब्रह्मद्विषो
हन्त्यनानुदिष्टः ॥ ४ ॥

The mighty ruler becomes clearly favourable to this man who like a rich man prasses soma juice for him. He supports the man (pressor of juice) in his bended arms and slays him who stands against God and knowledge-

अश्वायन्तो गव्यन्तो वाजयन्तो हवामहे त्वोपगन्तवा उ ।
आभूषन्तस्ते सुमतौ नवायां वयमिन्द्र
त्वा शुनं हुवेम ॥ ५ ॥

O mighty ruler, we desiring horses, desiring land, desiring grain call on you to come to us. O strong one, may we occopying proper place in your good intention easly call on you.

मुञ्चामि त्वा हविषा जीवनाय कमज्ञातयक्ष्मादुत राजयक्ष्मात् ।
ग्राहिर्जग्राह यद्येतदेनं तस्या इन्द्राग्नी
प्र मुमुक्तमेनम् ॥ ६ ॥

O man, I, the physician set you free by this medicinal oblatory preparation from the unknown decline and from consumption for your life. Let the electricity and fire free him from rehenumatic affection if it has grasped this man.

यदि क्षितायुर्यदि वा परेतो यदि मृत्योरन्तिकं नीत एव ।
तमा हरामि निर्ऋतेरुपस्थादस्पार्शमेनं शतशारदाय ॥ ७ ॥

Be his days ended, be he in a serious condition and be he brought to death already I, the physician bring him out of the lap of destruction and save him to live a life lasting a hundred autumns.

सहस्राक्षेण शतवीर्येण शतायुषा हविषाहार्षमेनम् ।
इन्द्रो यथैनं शरदो नयात्यति विश्वस्य
दुरितस्य पारम् ॥ ८ ॥

I have restored him to health with the medicine named shatavirya which has hundred-powered potency, thousand-powered potency and has the power to make one lead the life of hundred years. Let the mighty physician lead him safe for a hundred autumns and to the farther shore of disease and pains

शतं जीव शरदो वर्धमानः शतं हेमन्ताञ्छतमु वसन्तान् ।
शतं त इन्द्रो अग्निः सविता बृहस्पतिः
शतायुषा हविषाहार्षमेनम् ॥ ९ ॥

O man, you increasing your strength live a hundred autumns live through a hundred springs and a hundred winters. Let elctricity, fire, sun and air through the medicine lasting hundred years' life restore him for hundred autumns.

आहार्षमविदं त्वा पुनरागाः पुनर्णवः ।
सर्वाङ्ग सर्वं ते चक्षुः सर्वमायुश्च तेऽविदम् ॥ १० ॥

So I have found and rescued you O man and you have now returned with renewed youth. O you fit in whole of your members I have restored for you the sight and all the life,

ब्रह्मणाग्निः संविदानो रक्षोहा बाधतामितः ।
अमीवा यस्ते गर्भं दुर्णामा योनिमाशये ॥ ११ ॥

Let the fire killing the germs attaining power with medicine (Brahmana) dispel the germ ef disease named as *Durnama* which rests in grasping womb.

यस्ते गर्भममीवा दुर्णामा योनिमाशये ।
अग्निष्टं ब्रह्मणा सह निष्क्रव्यादमनीनशत् ॥ १२ ॥

Let the fire with the aid of medicine and treatment destroy that flesh-eating germ which known as Durnama, bearing malignancy has found place in your grasping womb.

यस्ते हन्ति पतयन्तं निषत्स्नुं यः सरीसृपम् ।
जातं यस्ते जिघांसति तमितो नाशयामसि ॥ १३ ॥

O Woman, I the physician drive away from here that germ of disease which destroys the sinking semen-seed, the settled seed and the moving embryo and which kills the born babe.

यस्त ऊरू विहरत्यन्तरा दम्पती शये ।
योनिं यो अन्तरारेळ्हि तमितो नाशयामसि ॥ १४ ॥

I, the physician ex:erminate that germ of disease which divide your legs, which being a third lies between the married pair and which penetrates and licks your side.

यस्त्वा भ्राता पतिर्भूत्वा जारो भूत्वा निपद्यते ।
प्रजां यस्ते जिघांसति तमितो नाशयामसि ॥ १५ ॥

I, the physician exterminate from here that germ of disease which rests with you in borrowed form of brother, lover and husband and destroys your progeny.

यस्त्वा स्वप्नेन तमसा मोहयित्वा निपद्यते ।
प्रजां यस्ते जिघांसति तमितो नाशयामसि ॥ १६ ॥

I, the physician exterminate even that germ of disease whieh through darkness, or sleep deceive you, lies down by you and destroys your porgeny.

अक्षीभ्यां ते नासिकाभ्यां कर्णाभ्यां छुबुकादधि ।
यक्ष्मं शीर्षण्यं मस्तिष्काज्जिह्वाया वि वृहामि ते ॥ १७ ॥

O patient, I, the physician drive away disease from your eyes, from your nostrils; from your ears, from your chin, from your head and brain and tongue.

ग्रीवाभ्यस्त उष्णिहाभ्यः कीकसाभ्यो अनूक्यात् ।
यक्ष्मं दोषण्य१ंसाभ्यां बाहुभ्यां वि वृहामि ते ॥ १८ ॥

I drive away disease from your necktendons and neck, from the breast-bones and from the spine, from shoulders and from upper lower arms.

हृदयात् ते परि क्लोम्नो हलीक्ष्णात् पार्श्वाभ्याम् ।
यक्ष्मं मतस्नाभ्यां प्लीह्नो यक्नस्ते वि वृहामसि ॥ १९ ॥

I drive away disease from viscera and all within, from rectum, from the heart, from kidneys, liver and from spleen.

आन्त्रेभ्यस्ते गुदाभ्यो वनिष्ठोरुदरादधि ।
यक्ष्मं कुक्षिभ्यां प्लाशेर्नाभ्या वि वृहामि ते ॥ २० ॥

I drive away disease from intestines from rectum from bowls, from stomach from sides and side voids.

ऊरुभ्यां ते अष्ठीवद्भ्यां पार्ष्णिभ्यां प्रपदाभ्याम् ।
यक्ष्मं भसद्यं१ श्रोणिभ्यां भासदं भंससो
वि वृहामि ते ॥ २१ ॥

I drive away disease from thighs, from knee-caps, from heals and from the fore part of feet, from hips, from stomach and from groin.

अस्थिभ्यस्ते मज्जभ्यः स्नावभ्यो धमनिभ्यः ।
यक्ष्मं पाणिभ्यामङ्गुलिभ्यो नखेभ्यो वि वृहामि ते ॥ २२ ॥

I drive away disease from what is voided from within from fingers, from hair, from nails, from all your self and from top to toe, from bones, from marrouls, from nerves and from veins.

अङ्गेअङ्गे लोम्निलोम्नि यस्ते पर्वणिपर्वणि ।
यक्ष्मं त्वचस्यं१ ते वयं कश्यपस्य वीबर्हेण
विष्वञ्चं वि वृहामसि ॥ २३ ॥

I drive away disease from every member of the body, from every hair, from every joints and drive away infection from

skin and all disease through the endevour of the men possess ing the knowledge of rare things.

अपेहि मनसस्पतेऽप क्राम परश्चर ।
परो निर्ऋत्या आ चक्ष्व बहुधा जीवतो मनः ॥ २४ ॥

Let this dream having its impact on mind depart and vanquish away. Let destruction be seen away from us. The mind of living man has manifold activities.

सू० ९७ ॥ ऋषिः—कलिः ॥ देवता—इन्द्रः ॥ छन्दः—१; २ बार्हतः प्रगाथः (बृहती + सतोबृहती); ३ बृहती ॥

HYMN 97

Seer—Kalih. Subject-matter-Indrah. Metre—1-2 Barhatah Pragathah (Brihati Satobrihati); 3 Brihati.

वयमेनमिदा ह्योऽपीपेमेह वज्रिणम् ।
तस्मा उ अद्य समना सुतं भरा नूनं भूषत श्रुते ॥ १ ॥

We here verily yesterday let this brave man drink the soma-juice. So to day offer him eqipped with bolt the pressed juice for his strength, O man you adorn him with the knowledge of what is to hear.

वृकश्चिदस्य वारण उरामथिरा वयुनेषु भूषति ।
सेमं न स्तोमं जुजुषाण आ गहीन्द्र प्र चित्रया धिया ॥ २ ॥

Even the wolf, the savage beast that rends the sheep adhere to the path of his (the brave mans') decrees. So, O mighty ruler, you graciously accepting this our praise come to us with wondrous thought.

कद्रू न्वस्याकृतमिन्द्रस्यास्ति पौंस्यम् ।
केनो नु कं श्रोमतेन न शुश्रुवे जनुषः परि वृत्रहा ॥ ३ ॥

What are those manly deed of vigour and admiration that this mighty ruler has not done ? Who has not heard his glorious title as the Vritra-slayer from his inception ?

सू० ९८ ॥ ऋषिः—शंयुः ॥ देवता—इन्द्रः ॥ छन्दः—बार्हतः प्रगाथः (बृहती × सतोबृहती) ॥

HYMN 98

Seer—Shanyuh; Subject-matter-Indrah. Metre-Barhatah Pragathah (Brihati Satobrihati).

त्वामिद्धि हवामहे साता वाजस्य कारवः ।
त्वां वृत्रेष्विन्द्र सत्पतिं नरस्त्वां काष्ठास्वर्वतः ॥ १ ॥

O Almighty God, we the men of wisdom and action in attainment of wealth call you only. O protector of good men, people call you in the war and the men of horses in their races and travels call you,

स त्वं नश्चित्र वज्रहस्त धृष्णुया मह स्तवानो अद्रिवः ।
गामश्वं रथ्यमिन्द्र सं किर सत्रा वाजं न जिग्युषे ॥ २ ॥

O Wondrous one, O holder of thunder-bolt, O lord of cloud and mountains, O Almighty God, that you being adored by men give us the horses to pull chariot and kine as the victorious man is given grain and wealth.

सू० ९९ ॥ ऋषिः—मेध्यातिथिः ॥ देवता—इन्द्रः ॥ छन्दः—बार्हतः प्रगाथः (बृहती × सतोबृहती) ॥

HYMN 99

Seer—Medhyatithih. Subject-matter-Indrah. Metre-Barhatah Pragathah (Brihati-Satobrihati).

अभि त्वा पूर्वपीतय इन्द्र स्तोमेभिरायवः ।
समीचीनास ऋभवः समस्वरन् रुद्रा गृणन्त पूर्व्यम् ॥ १ ॥

O Almighty Divinity, the men in general and the men enlightened with understanding possessing all decencies laud you with vedic hymns for their full protection. O strong one, the men of knowledge and strict discipline of celebacy praise and pray you.

अस्येदिन्द्रो वावृधे वृष्ण्यं शवो मदे सुतस्य विष्णवि ।
अद्या तमस्य महिमानमायवोऽनु ष्टुवन्ति पूर्वथा ॥ २ ॥

The Almighty God increases the strength, power etc of this soul born in His all-pervading bliss. The living men today even as of previous sing the praise of that majestic Power of Him.

सू० १०० ॥ ऋषिः—नृमेधः ॥ देवता—इन्द्रः ॥ छन्दः—उष्णिक् ॥

HYMN 100

Seer—Nrimedhah. Subject--matter--Indrah--Metre-Ushnik.

अधा हीन्द्र गिर्वण उप त्वा कामान् महः ससृज्महे ।
उदेव यन्त उदभिः ॥ १ ॥

O Almighty God, we send our great wishes beforc you. O All-praised one, coming like floods followed by floods.

वार्ण त्वा यव्याभिर्वर्धन्ति शूर ब्रह्माणि ।
वावृध्वांसं चिदद्रिवो दिवेदिवे ॥ २ ॥

O mighty Lord, as the rivers swell the ocean so our prayers magnify the glory of yours who is grown in powers every day.

युञ्जन्ति हरी इषिरस्य गाथयोरौ रथ उरुयुगे ।
इन्द्रवाहा वचोयुजा ॥ ३ ॥

The natural forces with their praiseworthy functioning yoke the electricity and air (Hari) as carrier which are the bearers of powerful actions and disseminators of the words (sounds) with the chariot-linke world of this Divinity lasting for many ages.

सू० १०१ ॥ ऋषिः—मेध्यातिथिः ॥ देवता—अग्निः ॥ छन्दः—गायत्री

HYMN 101

Seer—Medhyatithih. Subject-matter-Agnih. Metre-Gayatri.

अग्निं दूतं वृणीमहे होतारं विश्ववेदसम् ।
अस्य यज्ञस्य सुक्रतुम् ॥ १ ॥

We choose to accept in our use this fire which gives motion, which heats the things, which is the means of attaining wealth and which accomplishes the task of this worldly affairs.

अग्निमग्निं हवीमभिः सदा हवन्त विश्पतिम् ।
हव्यवाहं पुरुप्रियम् ॥ २ ॥

O people, you ever take into use this refulgent and impellent fire with oblatory substanees. This is the protector of creatures, carrier of oblations and operator of many favourable performances.

अग्ने देवाँ इहा वह जज्ञानो वृक्तबर्हिषे ।
असि होता न ईड्यः ॥ ३ ॥

Let this fire bring the forces receipient of the oblatory substances and this is born for him who spreads the Yajna. This is giver as well as consumer of the world and deserves our praise.

सू० १०२ ।। ऋषिः—विश्वामित्रः ।। देवता—अग्निः ।। छन्दः—गायत्री

HYMN 102

Seer—Vishvamitrah. Subject-matter-Agnih. Metre-Gayatri.

ईडेन्यो नमस्यस्तिरस्तमांसि दर्शतः ।
समग्निरिध्यते वृषा ॥ १ ॥

This fire is the subject of studies, praiseworthy it is the means of wision, it is the source of rain and this fire dispels away the darkness. This is enkindled for Yajna.

वृषो अग्निः समिध्यतेऽश्वो न देववाहनः ।
तं हविष्मन्त ईडते ॥ २ ॥

Like a horse this powerful fire which is the carrier of natural forces is enkindled for Yajna. The men having oblations decribe the property of it.

वृषणं त्वा वयं वृषन् वृषणः समिधीमहि ।
अग्ने दीद्यतं बृहत् ॥ ३ ॥

We, the strong ones keep *Ablaze* this fire which is powrful and source of energy, great and refulgent.

सू०१०३ ॥ ऋषिः—१ सुदीतिपुरुमीढौ; २, ३ भर्गः ॥ देवता—अग्निः ॥

छन्दः—१, २ बृहती; ३ सतोबृहती ॥

HYMN 103

Seer—1. Sudite-purumidhau; 2, 3 Bhargah. Subject-matter-Agnih. Metre-1, 2 Brihati; 3 Satobrihati.

अग्निमीडिष्वावसे गाथाभिः शीरशोचिषम् ।
अग्निं राये पुरुमीळ्ह श्रुतं नरोऽग्निं सुदीतये छर्दिः ॥ १ ॥

O men of plentiful wealth, you for security with praises describe the powers of fire which has enhanced luminosity. You describe the qualities of fire for prosperity. O people, you take into use the fire known to all for illuminating the house.

अग्न आ याह्यग्निभिर्होतारं त्वा वृणीमहे ।
आ त्वामनक्तु प्रयता हविष्मती यजिष्ठं बर्हिरासदे ॥ २ ॥

We choose this fire as the source of integration and disintegration. Let it come to our uses with its heating and impe. llent forces. Let the populaes disciplined and possessing oblational substances for knowing it entirely take it in to use.

अच्छा हि त्वा सहसः सूनो अङ्गिरः स्रुचश्चरन्त्यध्वरे ।
ऊर्जो नपातं घृतकेशमीमहेऽग्निं यज्ञेषु पूर्व्यम् ॥ ३ ॥

In the grand performance of Yajnas the ladles (full of ghee) move frequently to offer oblations to this fire which is present in all the world and is the producer of flames. We praise in

our Yajnas this fire which is the maintainor of force, the centre of light and full of powers.

सू०१०४ ॥ ऋषिः—१, २ मेध्यातिथिः; ३, ४ नृमेधः ॥ देवता—इन्द्रः

छन्दः—बार्हतः प्रगाथः (विषमा- बृहती × समा-सतोबृहती ॥

HYMN 104

Seer—1, 2 Medhyatithih ; 3, 4 Nrimedhah. Subject-matter-Indrah. Metre-Barhatah Pragathah (Vishama Brihati Sama satobrihati).

इमा उ त्वा पुरूवसो गिरो वर्धन्तु या मम ।
पावकवर्णाः शुचयो विपश्चितोऽभि स्तोमैरनूषत ॥ १ ॥

O God, the possessor of plentiful wealth, these prayers which are mine may maginify your glory. The wise men pure and pious shining like flames pray you with the set of prayers.

अयं सहस्रमृषिभिः सहस्कृतः समुद्रइव पप्रथे ।
सत्यः सो अस्य महिमा गृणे शवो यज्ञेषु विप्रराज्ये ॥ २ ॥

This Almighty Divinity like the vast space with seers spreads the strengthening ones in thousand ways. His grandeur is true. I in the Yajna which is realm of enlightened persons praise his power.

आ नो विश्वासु हव्य इन्द्रः समत्सु भूषतु ।
उप ब्रह्माणि सवनानि वृत्रहा परमज्या ऋचीषमः ॥ ३ ॥

May Almignty God who is invoked in all the wars, who is dispeller of ignorance and destroyer of our internal enemies (aversion etc) and who deserves all praise adorn our Yajna and prayers.

त्वं दाता प्रथमो राधसामस्यसि सत्य ईशानकृत् ।
तुविद्युम्नस्य युज्या वृणीमहे पुत्रस्य शवसो महः ॥ ४ ॥

O Almighty Divinity, you are the first and best of all in sending bounteous gifts and you are true administrative power. We accept the alliance of the mighty son of strength which bears spreading fame.

सू० १०५ ॥ ऋषिः—१-३ नृमेधः; ४, ५ पुरुहन्मा ॥ देवता—इन्द्रः ॥ छन्दः—१, २, ४, ५ बार्हतः प्रगाथः(१, ४ बृहती, २, ५ सतोबृहती); ३ बृहती ॥

HYMN 105

Seer-1-3 Nrimedhah ; 4-5 Puruhanma. Subject-matter-Indrah. Metre-1, 2, 4, 5 Barhatah Pragathah (1, 4 Brihati, 2, 5 Satobrihati) ; 3 Brihati.

त्वमिन्द्र प्रतूर्तिष्वभि विश्वा असि स्पृधः ।
अशस्तिहा जनिता विश्वतूरसि त्वं तूर्य तरुष्यतः ॥ १ ॥

O mighty ruler, you in battles are the subduer of all hostile encountering bands. You are the father of the subject. You all-conquering cancelling the curse are the victor of the vanquisher.

अनु ते शुष्मं तुरयन्तमीयतुः क्षोणी शिशुं न मातरा ।
विश्वास्ते स्पृधः श्नथयन्त मन्यवे वृत्रं यदिन्द्र तूर्वसि ॥ २ ॥

O mighty ruler, the heaven and the earth cling close to your victorious might as father and mother to their child. When you attack the powerful enemy (vritra) all the hostile rivals shrink and faint at your wrath.

इत ऊती वो अजरं प्रहेतारमप्रहितम् ।
आशुं जेतारं हेतारं रथीतममतूर्तं तुग्र्यावृधम् ॥ ३ ॥

O people, you for your security go to the mighty ruler who is mature in age and thought, who attacks and whom none may attack, who is inciter, swift, victorious, best of charioteers and Vanquished strengthener of the man who rends the enemies.

यो राजा चर्षणीनां याता रथेभिरध्रिगुः ।
विश्वासां तरुता पृतनानां ज्येष्ठो यो वृत्रहा गृणे ॥ ४ ॥

I praise the Almighty God who is the paramount lord of people, who is uninterrupted moving force with His

wounderful words, who is pre-emient and quell of all the calamities and slaver of vritra, the cloud.

इन्द्र त शुम्भ पुरुहन्मन्नवसे यस्य द्विता विधर्तरि ।

हस्ताय वज्रः प्रति धायि दर्शतो महो दिवे न सूर्यः ॥ ५ ॥

O man of ignorance-quelling quality, you for aid described the qualities of that strong God whose two-fold action, the mercy and dispensing of justice are amnifest on the learned one, whose shining bolt is held by Him for the resistence of obstructive forces as the sun is held for the light.

सू०१०६ ॥ ऋषिः—गोषूक्त्यश्वसूक्तिनौ ॥ देवता—इन्द्रः ॥ छन्दः—उष्णिक् ॥

HYMN 106

Seer-Gosuktyashvasuktinau. Subjcct-matter-Indrah. Metre-Ushnik.

तव त्यदिन्द्रियं बृहत् तव शुष्ममुत क्रतुम् ।

वज्रं शिशाति धिषणा वरेण्यम् ॥ १ ॥

To that lofty energy of yours, your strength and your intelligence and your thunder-bolt for which we long your vedic speech and knowledge make keen.

तव द्यौरिन्द्र पौंस्यं पृथिवी वर्धति श्रवः ।

त्वामापः पर्वतासश्च हिन्विरे ॥ २ ॥

O Almighty God, the heaven and earth magnify your perseverance and fame. The waters and mountains please you.

त्वां विष्णुर्बृहन् क्षयो मित्रो गृणाति वरुणः ।

त्वां शर्धो मदत्यनु मारुतम् ॥ ३ ॥

O Almighty God, the great powerful sun, the air and water magnify your glory. The human strength follows your command.

सू० १०७ ॥ ऋषिः—१-३ वत्सः; ४-१२ बृहद्दिवोऽथर्वा; १३, १४ ब्रह्मा; १५ कुत्सः ॥ देवता—१-१२ इन्द्रः;१३-१५ सूर्यः ॥ छन्दः—१-३ गायत्री; ४-१२, १४, १५ त्रिष्टुप्; १३ आर्षी पङ्क्तिः ॥

HYMN 107

Seer—1-3 Vatsah ; 4-12 Brihaddivo Atharva ; 13, 14 Brahma ; 15 Kutsah. Subject matter-1-12 Indrah ;13-15 Suryah. Metre-1-3 Gayatri ; 4-12, 14, 15 Tristup ; 13 Arshi Panktih.

समस्य मन्यवे विशो विश्वा नमन्त कृष्टयः ।
समुद्रायेव सिन्धवः ॥ १ ॥

All the subjects and people bow down to His wrath as rivers bend them to sea.

ओजस्तदस्य तित्विष उभे यत् समवर्तयत् ।
इन्द्रश्चर्मेव रोदसी ॥ २ ॥

The power of Almighty God shines brightly when he brings together the heaven and earth (in their respective place) like a skin

वि चिद् वृत्रस्य दोधतो वज्रेण शतपर्वणा ।
शिरो बिभेद वृष्णिना ॥ ३ ॥

The Almighty God with his powerful thunder-bolt of hundred knots sever the head of fiercely moving water-restraining cloud.

तदिदास भुवनेषु ज्येष्ठं यतो जज्ञ उग्रस्त्वेषनृम्णः ।
सद्यो जज्ञानो नि रिणाति शत्रूननु
यदेनं मदन्ति विश्व ऊमाः ॥ ४ ॥

This Supreme Being along is pre-eminent power in all the worlds and from his efficiency springs up powerful sun with over-splendid valour. As soon as it comes into existence it overcome the forces working contrarily as all the protective forces co-operate it.

वावृधानः शवसा भूर्योजाः शत्रुर्दासाय भियसं दधाति ।
अव्यनच्च व्यनच्च सस्नि सं ते नवन्त
प्रभृता मदेषु ॥ ५ ॥

Ever being mature with his strength and possessing ample vigour the Almighty God as the smiter (shatru) of cloud strikes fear into *Dasa*, the cloud causing drought or famine. He contains in Him all that moves and that do not move. O Lord, all guarded and supported by you praise you at Yajnas

त्वे क्रतुमपि पृञ्चन्ति भूरि द्विर्यदेते त्रिर्भवन्त्यूमाः ।
स्वादोः स्वादीयः स्वादुना सृजा समदः
सु मधु मधुनाभि योधीः ॥ ६ ॥

O Almighty Divinity. All concentrate their mental vigour on you. These your protective forces multiply them twice and thrice. O Lord, you blend what is sweeter to sweet with greater sweetness and you bring to emancipated souls this happiness augmented with blessedness.

यदि चिन्नु त्वा धना जयन्तं रणेरणे अनुमदन्ति विप्राः ।
ओजीयः शुष्मिन्त्स्थिरमा तनुष्व मा त्वा दभन्
दुरेवासः कशोकाः ॥ ७ ॥

O Powerful, bold mighty God, in you, the winner of all the riches, these learned men are joyful on the occasions of festivity. You spread firmness in the world and the malignant and evil forces can never overpower you.

त्वया वयं शाशद्महे रणेषु प्रपश्यन्तो युधेन्यानि भूरि ।
चोदयामि त आयुधा वचोभिः सं ते शिशामि
ब्रह्मणा वयांसि ॥ ८ ॥

O Almighty God, we realising great fury of wars smite down the enemies in balles with you. Through your advice I impel my arms. I make my living swift and sharp with your knowledge.

नि तद् दधिषेऽवरे परे च यस्मिन्नाविथावसा दुरोणे ।
आ स्थापयत मातरं जिगत्नुमत इन्वत
कर्वराणि भूरि ॥ ९ ॥

O Almighty God, you in that house which is distant and which is near (i. e. the earth and heaven)guard with protection and grain. O men, you establish God who is the mother of all and the most victorious power in your heart and you through Him bring many deeds to completion.

स्तुष्व वर्ष्मन् पुरुवर्त्मानं समृभ्वाणमिनतममाप्त्यमाप्त्यानाम् ।
आ दर्शति शवसा भूर्योजाः प्र सक्षति
प्रतिमानं पृथिव्याः ॥ १० ॥

O man of spiritual attainment you pray Almighty God, who is attained by many ways, is most skilful, is supreme amongst superiors and is the wisest of all the wise ones. He most powerful through His power beholds every thing and makes the structure of earth.

इमा ब्रह्म बृहद्दिवः कृणवदिन्द्राय शूषमग्रियः स्वर्षाः ।
महो गोत्रस्य क्षयति स्वराजा तुरश्चिद्
विश्वमर्णवत् तपस्वान् ॥ ११ ॥

The man of broad brillience and vision, happy with blessdness of God and fore-most in all makes this prayer of Almighty God his own strength. That self-sovereign Divinity abides in the cloud and earth. It is only He who swift and strong pervades the universe.

एवा महान् बृहद्दिवो अथर्वावोचत् स्वां तन्व१मिन्द्रमेव ।
स्वसारौ मातरिभ्वरी अरिप्रे हिन्वन्ति चैने
शवसा वर्धयन्ति च ॥ १२ ॥

Thus, the great, highly enlightened man of firm attitude (Atharva) pronounces his comprehnsive prayer and praise to Almighty Divinity alone. In this way, the day and night like two sisters present on the earth and these perfect sun and earth with their power please Him and magnify His glory.

चित्रं देवानां केतुरनीकं ज्योतिष्मान् प्रदिशः सूर्य उद्यन् ।

दिवाकरोऽति द्युम्नैस्तमांसि विश्वातारीद्
दुरितानि शुक्रः ॥ १३ ॥

Bright, presence of luminous bodies, and the brillant herald of this sun mounting the celestial regions, makes the day, dispels ths darkness and shining in radiance passes over the places hard to traverse.

चित्रं देवानामुद्गादनीकं चक्षुर्मित्रस्य वरुणस्याग्नेः ।
आप्राद् द्यावापृथिवी अन्तरिक्षं सूर्य आत्मा
जगतस्तस्थुषश्च ॥ १४ ॥

This wondrous one amongest all the luminous bodies, the sun which is giver of life is the eye, the means of vision for air, water and fire. This sun fills the earth, firmament and heavenly region and is the Atma, the most impellent force of whatever moves and whatever does not move.

सूर्यो देवीमुषसं रोचमानां मर्यो न योषामभ्येति पश्चात् ।
यत्रा नरो देवयन्तो युगानि वितन्वते
प्रति भद्राय भद्रम् ॥ १५ ॥

As a man follows a maiden so this sun follows the refulgent dawn. In this, the pious men extend their ages towards benevolent God for gain of good fortune.

सू०१०८ ॥ ऋषिः—नृमेधः ॥ देवता—इन्द्रः ॥ छन्दः—१ गायत्री; २ ककुबुष्णिक्; ३ पुरउष्णिक् ॥

HYMN 108

Seer—Nrimedhah. Subject-matter-Indrah. Metre-1 Gayatri: 2 Kakubushnik: 3 Pura Ushnik.

त्वं न इन्द्रा भरँ ओजो नृम्णं शतक्रतो विचर्षणे ।
आ वीरं पृतनाषहम् ॥ १ ॥

O Almighty God, you please bring us vigour, riches and hero conquering the battle. O strong one, you are the

observer of all, and possessor of hundred of skills and acts.

त्वं हि नः पिता वसो त्वं माता शतक्रतो बभूविथ ।
अधा ते सुम्नमीमहे ॥ २ ॥

O possessor of hundred powers, O Almighty, O giver of room to all, you are our father and you are also our mother. We wish happiness from you.

त्वां शुष्मिन् पुरुहूत वाजयन्तमुप ब्रुवे शतक्रतो ।
स नो रास्व सुवीर्यम् ॥ ३ ॥

O All-praised, O Possessor of hundred powers, O mighty one. I praise you, the doer of powerful acts. So you grant us heroic might.

सू० १०९ ॥ ऋषिः—गोतमः ॥ देवता—इन्द्रः ॥ छन्दः—पङ्क्तिः ॥

HYMN 109

Seer—Gotamah. Subject-matter-Indrah. Metre-Gayatri.

स्वादोरित्था विषूवतो मध्वः पिबन्ति गौर्यः ।
या इन्द्रेण सयावरीर्वृष्णा मदन्ति शोभसे
वस्वीरनु स्वराज्यम् ॥ १ ॥

Like the shining rays of the grand sun which drink the water the people having their close contact with strong Almighty God and having spiritual wealth drink the pleasure of God. They for attaining grace and nicely become happy and delighted after attaining blessedness or self-freedom.

ता अस्य पृशनायुवः सोमं श्रीणन्ति पृश्नयः ।
प्रिया इन्द्रस्य धेनवो वज्रं हिन्वन्ति सायकं
वस्वीरनु स्वराज्यम् ॥ २ ॥

These people desiring close contact, having all inquisitiveness about *Indra*, the Almighty God bring into maturity *Soma*,

the knowledge like the loving cows. They having spiritual wealth aim their fatal delighted after attaining blessedness or self-freedom.

ता अस्य नमसा सहः सपर्यन्ति प्रचेतसः ।
व्रतान्यस्य सश्चिरे पुरूणि पूर्वचित्तये
वस्वीरनु स्वराज्यम् ॥ ३ ॥

These people conscious of all affairs with great obeisance praise the power of this Almighty Divinity. For attaining the perfect knowledge or the knowledge of previous existence follow His many laws and having spiritual wealth become happy and delighted after acquiring blessedness or self-free dom.

सू० ११० ॥ ऋषिः—श्रुतकक्षः सुकक्षो वा ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 110

Seer—Shrutkaksha Sukakshova, Subject-matter-Indrah. Metre-Gayatri.

इन्द्राय मद्वने सुतं परि ष्टोभन्तु नो गिरः ।
अर्कमर्चन्तु कारवः ॥ १ ॥

Let our voices praise the world (Sutam) of Almighty God All-bliss. May the devotees and priests praise the praise-worthy one.

यस्मिन् विश्वा अधि श्रियो रणन्ति सप्त संसदः ।
इन्द्रं सुते हवामहे ॥ २ ॥

In this created world we praise and pray Almighty God in whom all the decencies and seven groups of energy (the Maruts) rest and remain.

त्रिकद्रुकेषु चेतनं देवासो यज्ञमत्नत ।
तमिद् वर्धन्तु नो गिरः ॥ ३ ॥

The men of learuing and action spread the Yajna imparting awareness of duties in the three *Ashramas* and three *Savanas*. May our praises and voicee augment that Yajna.

सू० १११ ॥ ऋषिः—पर्वतः ॥ देवता—इन्द्रः ॥ छन्दः—उष्णिक् ॥

HYMN 111

Seer—Parvatah. Subject-matter-Indrah. Metre-Ushnik.

यत् सोमेमिन्द्र विष्णवि यद्वा घ त्रित आप्त्ये ।
यद्वा मरुत्सु मन्दसे समिन्दुभिः ॥ १ ॥

O Almighty God, you, with the rays brings to the people *Soma*, the sun which spreads in three localities (Trite) and is stationed in space (Aptye) and that which remains in Maruts, cosmic forces.

यद्वा शक्र परावति समुद्रे अधि मन्दसे ।
अस्माकमित् सुते रणा समिन्दुभिः ॥ २ ॥

O mighty one, you with rays bring to us the vital vigaur which remains in far distant atmospheric space and for our sake you roar (through thunder-bolt) in created world (Sute).

यद्वासि सुन्वतो वृधो यजमानस्य सत्पते ।
उक्थे वा यस्य रण्यसि समिन्दुभिः ॥ ३ ॥

That you are the strengthener of the *Yajmana* who performs Yajna. O Protector of the pious men, you through your powerful worlds preach in the prayer held by this Yajmana.

सू० ११२ ॥ ऋषिः—सुकक्षः ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 112

Seer-Sukakshan. Subject-metre. Indrah Metre-Gayatri.

यदद्य कच्च वृत्रहन्नुदगा अभि सूर्य ।
सर्वं तदिन्द्र ते वशे ॥ १ ॥

O dispeller of ignorance, O impeller of all, O mighty Divinity All that which you pervade and control at present is in your power.

यद्वा प्रवृद्ध सत्पते न मरा इति मन्यसे ।
उतो तत् सत्यमित् तव ॥ २ ॥

O Protector of all existences, as you think, I shall never die, O mighty one so this your thought is true indeeed.

ये सोमासः परावति ये अर्वावति सुन्विरे ।
सर्वांस्ताँ इन्द्र गच्छसि ॥ ३ ॥

O Almighty God. you know and pervade all those creations (Somasah) which are created far away and which are created nearer.

सू० ११३ ॥ ऋषिः—भर्गः ॥ देवता—इन्द्रः ॥ छन्दः—बार्हतः प्रगाथः (बृहती+सतोबृहती) ॥

HYMN 113

Seer—Bhargah. Subject-matter-Indrah. Metre-Barhtah Pragathah (Brihati Sato-brihati).

उभयं शृणवच्च न इन्द्रो अर्वागिदं वचः ।
सत्राच्या मघवा सोमपीतये धिया शविष्ठ आ गमत् ॥ १ ॥

Let the king directly hear this my voice of two kinds-that which is for and that which is against. The mightiest king with discriminating intelligence come to us to drink the juice of soma-herbs.

तं हि स्वराजं वृषभं तमोजसे धिषणे निष्टतक्षतुः ।
उतोपमानां प्रथमो नि षीदसि सोमकामं हि ते मनः ॥ २ ॥

The heaven and earth have faishioned for power to him who is strong and independent ruler. O king, you seats yourself first among your peers. Your soul longs juice of soma.

सू० ११४ ॥ ऋषिः—सौभरिः ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 114

Seer—Saubharih. Subject–matter–Indrah. Metre Gayatri.

अभ्रातृव्यो अना त्वमनापिरिन्द्र जनुषा सनादसि ।
युधेदापित्वमिच्छसे ॥ १ ॥

O Almighty God, you are rivalless and companionless from all times by your nature (janusha). By your pervasiveness and creation (Yudha) you desire comradeship.

नकी रेवन्तं सख्याय विन्दसे पीयन्ति ते सुराश्वः ।
यदा कृणोषि नदनुं समूहस्यादित् पितेव हूयसे ॥ २ ॥

O Almighty one, you never find the wealthy man to be your friend. Those man who are flown with wine scorn you. when you issue the thunder and make one think you are invoked as father.

सू० ११५ ॥ ऋषिः—वत्सः ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 115

Seer—Vatsah. Subject–matter–Indrah-Metre–Gayatri.

अहमिद्धि पितुष्परि मेधामृतस्य जग्रभ ।
अहं सूर्यइवाजनि ॥ १ ॥

I, the man of intuition have received deep knowledge of eternal law and now I have emerged like sun.

अहं प्रत्नेन मन्मना गिरः शुम्भामि कण्ववत् ।
येनेन्द्रः शुष्ममिद् दधे ॥ २ ॥

I like an intelligent (Kanva) adorn my voices of prayer with that ancient knowledge by which the Almighty God is endowed with strength.

ये त्वामिन्द्र न तुंष्टुवुर्ऋषयो ये चं तुष्टुवुः ।
ममेद् वर्धस्व सुष्टुतः ॥ ३ ॥

O Almighty God, you invoked lead to progress to me among those who do not praise you and these seers who do praise you.

सू० ११६ ॥ ऋषिः—मेध्यातिथिः ॥ देवता—इन्द्रः ॥ छन्दः—बृहती ॥

HYMN 116

Seer—Medhyatithih. Subject-Matter-Indrah. Metre-Brihati.

मा भूम निष्ट्याइवेन्द्र त्वदरणाइव ।
वनानि न प्रजहितान्यद्रिवो दुरोषासो अमन्महि ॥ १ ॥

O King, O holder of bolt, we may never be cast a side from you and never be strengers to you. We never be counted as rejected trees and we be treated as the men never to burn or die.

अमन्महीदनाशवोऽनुग्रासश्च वृत्रहन् ।
सुकृत् सु ते महता शूर राधसानु स्तोमं मुदीमहि ॥ २ ॥

O-slayer of enemies, we are thought to be indolent and unprepared for the fray. O heroe let us be glad again and again by your great bounty and praises,

सू० ११७ ॥ ऋषिः—वसिष्ठः ॥ देवता—इन्द्रः ॥ छन्दः—विराट् [त्रिपदा गायत्री] ॥

HYMN 117

Seer—Vasisthah. Subject-matter-Indrah. Metre-Virat (Tripada Gayatri),

पिबा सोममिन्द्र मन्दतु त्वा यं ते सुषाव हर्यश्वाद्रिः ।
सोतुर्बाहुभ्यां सुयतो नार्वा ॥ १ ॥

O lord of horse, O mighty ruler, you drink the herbacious juice and let it make you cheerful. This is that juice which has been pressed for you by the man who is as strong as rock and is like a trained horse and this has been produced with the hands of the man preparing it.

यस्ते मदो युज्यश्चारुरस्ति येन वृत्राणि हर्यश्व हंसि ।
त्वामिन्द्र प्रभूवसो ममत्तु ॥ २ ॥

O mighty ruler, O master of plentiful riches, let this juice suits to you which is nice and gladdening for you, and by which you kill the foes, make you cheerful.

बोधा सु मे मघवन् वाचमेमां यां ते वसिष्ठो
अर्चति प्रशस्तिम् । इमा ब्रह्म सधमादे जुषस्व ॥ ३ ॥

O wealthy one you, in my front know that my praise through which the man of self-control and austerity praises you. You accept these praises in the place where we get together.

सू० ११८ ॥ ऋषिः—१, २ भर्गः; ३, ४ मेध्यातिथिः ॥ देवता—इन्द्रः
छन्दः—बार्हतः प्रगाथः (विषमा-बृहती × समा-सतोबृहती) ॥

HYMN 118

Seer—1.2 Bharagh; 3,4 Medhyatithih. Subject-matter Indrah. Metre- Barhatah Pragathah (Vishma Brihati Samasatobrihati)

शग्ध्यू३ षु शचीपत इन्द्र विश्वाभिरूतिभिः ।
भगं न हि त्वा यशसं वसुविदमनु शूर चरामसि ॥ १ ॥

O protector of knowledge, O Almighty God, you grant me strength with all protective powers and we follow you who like a wealthy man is giver of riches.

पौरो अश्वस्य पुरुकृद् गवामस्युत्सो देव हिरण्ययः ।
नकिर्हि दानं परिमर्धिषत् त्वे यद्यद्यामि तदा भर ॥ २ ॥

O Divinity, you are the increaser of steeds, you are the multiplier of kine and you are refulgent and like the well. No, one may impair your gift, you bring me whatever I ask.

इन्द्रमिद् देवतातय इन्द्रं प्रयत्यध्वरे ।
इन्द्रं समीके वनिनो हवामह इन्द्रं धनस्य सातये ॥ ३ ॥

We, the devotees, call Almighty God in spreading the worship of God, we call Almighty God in Yajna proceeding, we call Almighty God in battle and we call Almighty God for gain of riches.

इन्द्रो मह्ना रोदसी पप्रथच्छव इन्द्रः सूर्यमरोचयत् ।
इन्द्रे ह विश्वा भुवनानि येमिर इन्द्रे सुवानास इन्दवः ॥ ४ ॥

Almighty God with his might has spread heaven and earth, the Almighty God has illuminated the sun. All the creation are safe in the Almighty God.

सू० ११९ ॥ ऋषिः—१ आयुः; २ श्रुष्टिगुः ॥ देवता—इन्द्रः ॥ छन्दः—बार्हतः प्रगाथः (बृहती+सतोबृहती) ॥

HYMN 119

Seer—1 Ayuh; 2 Astiguh. Subject-matter-Indrah. Metre—Barhath Pragathah (Brihati Sato brihti).

अस्तावि मन्म पूर्व्यं ब्रह्मेन्द्राय वोचत ।
पूर्वीर्ऋतस्य बृहतीरनूषत स्तोतुर्मेधा असृक्षत ॥ १ ॥

The perfect knowledge of God has been praised. O people, pronounce the Vedic hymn for attaining Almighty God. The devotees pour the perfect great voice of the truth and eternal law and these grant the worshipers many thoughts.

तुरण्यवो मधुमन्तं घृतश्चुतं विप्रासो अर्कमानृचुः ।
अस्मे रयिः पप्रथे वृष्ण्यं शवोऽस्मे सुवानास इन्दवः ॥ २ ॥

The men of great wisdom, swift and active worships, adorable God who possesses the knowledge of subjects as well as

objects, who pours light and who spreads unto us riches and mighty strength and all the created objects and prosperities are for us.

सू० १२० ।। ऋषिः—देवातिथिः ।। देवता—इन्द्रः ।। छन्दः—बार्हतः प्रगाथः (बृहती+सतोबृहती) ।।

HYMN 120

Seer—Devatithih. Subject-matter-Indrah. Metre-Barhatah Pragathah (Brihati satobrihati).

यदिन्द्र प्रागपागुदङ्न्यग्वा हूयसे नृभिः ।
सिमा पुरू नृषूतो अस्यानवेऽसि प्रशर्ध तुर्वशे ॥ १ ॥

O strong one, O mighty Lord, when you are invoked by men eastward, west ward and from north and south, you praised by men are for mankind and are for man swift in action.

यद्वा रुमे रुशमे श्यावके कृप इन्द्र मादयसे सचा ।
कण्वासस्त्वा ब्रह्मभि स्तोमवाहस इन्द्रा
यच्छन्त्या गहि ॥ २ ॥

O mighty Divinity, when you rejoice unto learned man unto the man smiting violence, unto man of great preseverance and unto man of capability, the learned men bringing all praises for you attract you with vedic hymns, You came.

सू० १२१ ।। ऋषिः—देवातिथिः ।। देवता—इन्द्रः ।। छन्दः—बार्हतः प्रगाथः (बृहती+सतोबृहती) ।।

HYMN 121

Seer—Devatithih. Subject-matter-Indrah—Metre Barhatah Pragathah (Brihati Satobrihati).

अभि त्वा शूर नोनुमोऽदुग्धाइव धेनवः ।
ईशानमस्य जगतः स्वर्दृशमीशानमिन्द्र तस्थुषः ॥ १ ॥

O heroe Divinity. we, like the cows unmilked praise you who is the administrator of this moving world, ruler of unmoving world and is the giver of happiness.

न त्वावाँ अन्यो दिव्यो न पार्थिवो न जातो न जनिष्यते ।
अश्वायन्तो मघवन्निन्द्र वाजिनो गव्यन्तस्त्वा हवामहे ॥ २ ॥

O Lord of wealth, like you or as a parellel to you none terr-istrial and celestial has emerged and even will emerge. O Almighty Divinity, we desiring land and possessing might call you.

सू० १२२ ॥ ऋषिः—शुनःशेपः ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 122

Seer—Shunahshepah. Subject-matter—Indrah. Metre-Gayatri.

रेवतीर्नः सधमाद इन्द्रे सन्तु तुविवाजाः ।
क्षुमन्तो याभिर्मदेम ॥ १ ॥

Let there, in the administration of the king and in the place of our gathering be wealth and great strength the subjects with whom we enjoy happiness.

आ घ त्वावान् त्मनाप्तः स्तोतृभ्यो धृष्णवियानः ।
ऋणोरक्षं न चक्र्योः ॥ २ ॥

O fearless king, you yourself, like you wise being invited come to your admirers as the axle moves in the wheels.

आ यद् दुवः शतक्रतवा कामं जरितॄणाम् ।
ऋणोरक्षं न शचीभिः ॥ ३ ॥

O possessor of hundred powers. You like an axle accept whatever is the service offered by admirers and with your power and wisdom fulfil the wish of them.

१२३ ।। ऋषिः—कुत्सः ।। देवता—सूर्यः ।। छन्दः—त्रिष्टुप् ।।

HYMN 123

Seer—Kutsah. Subject-matter—Suryah. Metre. Tristup.

तत् सूर्यस्य देवत्वं तन्महित्वं मध्या कर्तोर्विततं सं जभार ।
यदेदयुक्त हरितः सधस्थादाद्रात्री
वासस्तनुते सिमस्मै ॥ १ ॥

This is the mystry and grandeur and the vast operative force which the Supreme spirit has blinded togeather in the centre of the sun. When this sun unites its rays with one place (and separates from the other) the night spreads its garment of darkness for all

तन्मित्रस्य वरुणस्याभिचक्षे सूर्यो रूपं कृणुते द्योरुपस्थे ।
अनन्तमन्यद् रुशदस्य पाजः कृष्णमन्यद्धरितः
सं भरन्ति ॥ २ ॥

By that Infinite Suprime Spirit this sun in the lap of the sky for the appearance of night and day assumes this forms. The regions of the earth preserve two powers of this sun, one luminous and other dark some (Day and night).

सू०१२४ ।। ऋषिः—१-३ वामदेवः; [४-६ भुवनः] ।। देवता—इन्द्रः छन्दः—१, २ गायत्री; ३ पादनिचृद् गायत्री; [४-६ त्रिष्टुप्] ।।

HYMN 124

Seer—1-3 Vamdevah; (4-6 Bhuvanah) Subject-matter-Indrah. Metre—1,2 Gayatri 3 Padnichrid Gayatri; (4-6 Tristup).

कया नश्चित्र आ भुवदूती सदावृधः सखा ।
कया शचिष्ठया वृता ॥ १ ॥

O Wondrous and ever-mature Divinity, you with your blissful protection and with auspicious wisdon, or act or revelation of Vedic speech become my friend.

कस्त्वा सत्यो मदानां मंहिष्ठो मत्सदन्धसः ।
दृळ्हा चिदारुजे वसु ॥ २ ॥

My all-bliss God, true one who is the giver of all delights and most generous for the eternal wealth make you happy O man.

अभी षु णः सखीनामविता जरितॄणाम् ।
शतं भवास्यूतिभिः ॥ ३ ॥

O Mighty God, you become the protective of our devotees with your hundreds of protective means and power.

इमा नु कं भुवना सीषधामेन्द्रश्च विश्वे च देवाः ।
यज्ञं च नस्तन्वं च प्रजां चादित्यैरिन्द्रः
सह चीक्लृपाति ॥ ४ ॥

Let these created objects, Indra, the mighty ruler and all men of enlightenment bring happiness all over the world. May Indra, the Almighty God togeather with learned persons make our body and offspring strong and efficient.

आदित्यैरिन्द्रः सगणो मरुद्भिरस्माकं भूत्वविता तनूनाम् ।
हत्वाय देवा असुरान् यदायन् देवा
देवत्वमभिरक्षमाणाः ॥ ५ ॥

May Almighty God with twelve Adityas (months of year) and fourty nine Maruts with their respective groups be the saviour of our bodies. Because, the learned men smiting wickeds and guarding the prople attain the excellence of Deva, the learned once.

प्रत्यञ्चमर्कमनयञ्छचीभिरादित् स्वधामिषिरां पर्यपश्यन् ।
अया वाजं देवहितं सनेम मदेम शतहिमाः सुवीराः ॥ ६ ॥

These learned men through their wisdom and powers bring straight the act of righteousness and realize All impelling Svadham, the self-existent God. In this way may we living hundred autumns and blessed with heroes disseminate the knowledge benifitting the learned men and enjoy happiness.

सू० १२५ ॥ ऋषिः—सुकीर्त्तिः ॥ देवता—१–३, ६, ७ इन्द्रः; ४, ५ अश्विनौ ॥ छन्दः—१–३, ५–७, त्रिष्टुप्; ४ अनुष्टुप् ॥

HYMN 125

Seer—Sukirtih. Subject Matter-1-3, 6-7, Indrah; 4, 5 Ashvnau. Metre-1-3, 5-7, Tristup; 4 Anustup.

अपेन्द्र प्राचो मघवन्नमित्रानपापाचो अभिभूते नुदस्व ।
अपोदीचो अप शूराधराच उरौ यथा
तव शर्मन् मदेम ॥ १ ॥

O heroe, O mighty conqueror, O mighty ruler, drive away eastern enemies, western enemies, northern enemies and southern enemies. So that we may be joyful in your wide shelter.

कुविदङ्ग यवमन्तो यवं चिद् यथा दान्त्यनुपूर्वं वियूय ।
इहेहैषां कृणुहि भोजनानि ये बर्हिषो
नमोवृक्तिं न जग्मुः ॥ २ ॥

O King, As the men having their fields full of barley reap the ripe corn removing it in order to bring the good of those men who growing ever do no have the discipline of resignation.

नहि स्थूर्यृतुथा यातमस्ति नोत श्रवो विविदे संगमेषु ।

गव्यन्त इन्द्रं सख्याय विप्रा अश्वायन्तो
वृषणं वाजयन्तः ॥ ३ ॥

The work in lingering pendency does not become finished in its fixed season or time and for this reason the credit is not attained. The enlightened persons desiring herds of kine and horses remain strengthening the king for his friendship.

युवं सुराममश्विना नमुचावासुरे सचा ।
विपिपाना शुभस्पती इन्द्रं कर्मस्वावतम् ॥ ४ ॥

O preserver of good dealings, O King and prime-minister, You always protecting the people guard pleasant wealthy men engaged in the acts of that intelligent deal which is unabondanable.

पुत्रमिव पितरावश्विनोभेन्द्रावथुः काव्यैर्दंसनाभिः ।
यत् सुरामं व्यपिबः शचीभिः सरस्वती
त्वा मघवन्नभिष्णक् ॥ ५ ॥

O King, and premier, you both with intelligent acts and wonderful manners guard the kingdom O wealthy men, as you have drunk the gladdening juice of herbs with your power and wisdom, therefore, the scientific knowledge (Sarasvati) serves you.

इन्द्रः सुत्रामा स्ववाँ अवोभिः सुमृडीको भवतु विश्ववेदाः ।
बाधतां द्वेषो अभयं नः कृणोतु सुवीर्यस्य
पतयः स्याम ॥ ६ ॥

That King is good guardian, wealthy and mighty. Let him be the giver of happiness with his Protections. Let him dispel away enemies and make us free from fear. May we be master of heroe vigour.

स सुत्रामा स्ववाँ इन्द्रो अस्मदाराच्चिद् द्वेषः सनुतर्युयोतु ।
तस्य वयं सुमतौ यज्ञियस्यापि भद्रे सौमनसे स्याम ॥ ७ ॥

May this rich ruler as our good protector drive off and keep after all our foemen. May we ever remain in favour, good opinion and pleasure of this pious ruler.

सू० १२६ ॥ ऋषिः—वृषाकपिरिन्द्राणी च ॥ देवता—इन्द्रः ॥ छन्दः—पङ्क्तिः ॥

HYMN 126

Seer—Vrishakapirindrarnicha. Subject-matter-Indrah. Metre-Panktih.

वि हि सोतोरसृक्षत नेन्द्रं देवममंसत ।
यत्रामदद् वृषाकपिरर्यः पुष्टेषु मत्सखा
विश्वस्मादिन्द्र उत्तरः ॥ १ ॥

All the creatures are created by God Almighty, they do not know Him, He is He in whom the soul (Vrishakapih) enjoys blessedness and who is present in all the objects as their master. The Almighty God is rareast of all and superme over all.

परा हीन्द्र धावसि वृषाकपेरति व्यथिः ।
नो अह प्र विन्दस्यन्यत्र सोमपीतये
विश्वस्मादिन्द्र उत्तरः ॥ २ ॥

O Almighty God, you run after from the soul and it is a matter of great pain for the soul. O soul, you can not attain Him in physical objects and means for drinking His blessedness. Almighty God is rarest of all and superme over all.

किमयं त्वां वृषाकपिश्चकार हरितो मृगः ।
यस्मा इरस्यसीदु न्व१र्यो वा पुष्टिमद् वसु
विश्वस्मादिन्द्र उत्तरः ॥ ३ ॥

O Almighty Lord, what means and efforts towards your attainment keeping you as aim or target adopts this soul attracted to you and in quest of you, that you like a master give it the riches of strength and nourishment. The Almighty God is rarest of all and superme over all.

यमिमं त्वं वृषाकपिं प्रियमिन्द्राभिरक्षसि ।
श्वा न्वस्य जम्भिषदपि कर्णे
वराहयुर्विश्वस्मादिन्द्र उत्तरः ॥ ४ ॥

O Almighty God on the organs of this soul whom you guard on all sides, the greed like the dog running after pig has made impact. Almighty God is rarest of all and supreme over all.

प्रिया तष्टानि मे कपिर्व्यक्ता व्यदूदुषत् ।
शिरो न्वस्य राविषं न सुगं दुष्कृते भुवं
विश्वस्मादिन्द्र उत्तरः ॥ ५ ॥

This monky-like soul with its over-indulgence and attachment in enjoying the manifest objects made of matter spoils them and this matter or nature makes its head bow down. This matter does not become pleasant for the man doing evil deeds. The Almighty God is rarest of all and supreme over all.

न मत्स्त्री सुभसत्तरा न सुयाशुतरा भुवत् ।
न मत् प्रतिच्यवीयसी न सक्थ्युद्यमीयसी
विश्वस्मादिन्द्र उत्तरः ॥ ६ ॥

No dame else than this matter has greater charm and is eager to go in the arms of her husband. No one of dames but this matter goes to her lord so frequently and offers her to his embrace. The Almighty God is rarest of all and supreme over all.

उवे अम्ब सुलाभिके यथेवाङ्ग भविष्यति ।
भसन्मे अम्ब सक्थि मे शिरो मे वीवि हृष्यति
विश्वस्मादिन्द्र उत्तरः ॥ ७ ॥

This matter is the mother of mine, the soul as it is closely connected with Almighty God. My productive organ, my head like a birds grow in strength from it. Tne Almighty God is rerest of all and supreme over all.

किं सुबाहो स्वङ्गुरे पृथुष्टो पृथुजाघने ।
किं शूरपत्नि नस्त्वमभ्यमीषि वृषाकपिं
विश्वस्मादिन्द्र उत्तरः ॥ ८ ॥

Why this dame (the matter) having lovely hands and arms with broad hair-plats and ample hips and being the wife of heros pains this soul because this soul is closely attached with her. The Almighty God is rarest of all and is supreme ove1 all.

अवीरामिव मामयं शरारुरभि मन्यते ।
उताहमस्मि वीरिणीन्द्रपत्नी मरुत्सखा
विश्वस्मादिन्द्र उत्तरः ॥ ९ ॥

This noxious soul treats me (the matter) as barren while I am queen of Almighty Divinity and bearing heroes I am the friend of many emancipated soule. The Almighty God is rarest of all and supreme over all.

संहोत्रं स्म पुरा नारी समनं वाव गच्छति ।
वेधा ऋतस्य वीरिणीन्द्रपत्नी महीयते
विश्वस्मादिन्द्र उत्तरः ॥ १० ॥

In the primal state of the creation this dame (matter) conceives the seed from God and finds His close contact. This

matter as the material cause of the creation and producer of the worldly objects being the queen of Almighty Divinity attains importance. The Almighty God is rarest of all and supreme over all.

इन्द्राणीमासु नारिषु सुभगामहमश्रवम् ।
नह्यस्या अपरं चन जरमा मरते
पतिर्विश्वस्मादिन्द्र उत्तरः ॥ ११ ॥

I, the soul an engaged guest of this dame, the queen of God, (the material cause of the universe) treat her as most fortunate of all the damss, for never her lord (God) dies in length of time which makes everything worn and torn. This Almighty God is rarest of all and supreme over all.

नाहमिन्द्राणि रारण सख्युर्वृषाकपेर्ऋते ।
यस्येदमप्यं हविः प्रियं देवेषु गच्छति
विश्वस्मादिन्द्र उत्तरः ॥ १२ ॥

O Indrani (matter, the queen of God) I do not enjoy this world without soul which is a friend of mine and this world of whom is made of the material atoms. This world being lovely to souls becomes the object of the organs of soul and is perceived by them. The Almighty God is rarest of all and supreme over all.

वृषाकपायि रेवति सुपुत्र आदु सुस्नुषे ।
घसत् त इन्द्र उक्षणः प्रियं काचित्करं
हविर्विश्वस्मादिन्द्र उत्तरः ॥ १३ ॥

O Vrishkapayi (the dame-like matter) you give pleasure to souls and you bear all the effect-forms of the universe. This world of yours which is enjoyed by the souls is consumed (annihilated) by Almighty God. The Almighty God is rarest of all and supreme over all.

उक्ष्णो हि मे पञ्चदश साकं पचन्ति विंशतिम् ।
उताहमद्मि पीव इदुभा कुक्षी पृणन्ति
मे विश्वस्मादिन्द्र उत्तरः ॥ १४ ॥

I, the Almighty who is always strong and vigorous consume (at time of dissolution) all these bodies of creature the limb of which the ten vital breaths and five material elements (combined with energy) bring to maturity and strengthen these two sides. The Almighty God is rarest of all and suprem over all.

वृषभो न तिग्मशृङ्गोऽन्तर्यूथेषु रोरुवत् ।
मन्थस्त इन्द्र शं हृदे यं ते सुनोति
भावयुर्विश्वस्मादिन्द्र उत्तरः ॥ १५ ॥

As a bull of pointed horn loudly bellows in the herd so this soul roars in the groups of this body. O God Almighty, May he whom your devotee full of faith prepares to attain you, find the produced knowledge satisfactory to his heart. The Almighty God is rarest of all and suprem over all.

न सेशे यस्य रम्बतेऽन्तरा सक्थ्या३ कपृत् ।
सेदीशे यस्य रोमशं निषेदुषो विजृम्भते
विश्वस्मादिन्द्र उत्तरः ॥ १६ ॥

That man or soul whose genitive organ always hangs between the thighs of woman may not have control over his organs. Yes, he who observing the discipline of strict celibacy keeps his organ under control may gain control overall the organs. The Almighty God is rarest of all and supreme over all.

न सेशे यस्य रोमशं निषेदुषो विजृम्भते ।
सेदीशे यस्य रम्बतेऽन्तरा सक्थ्या३ कपृद्
विश्वस्मादिन्द्र उत्तरः ॥ १७ ॥

He whose organ even in dream and even before co-habition discharges genitive fluid may not be capable of having progeny. He whose long-shaped organ enters deep in the womb straight may be capable of having progeny. Almighty God is rarest of all and supreme over all.

अयमिन्द्र वृषाकपिः परस्वन्तं हतं विदत् ।
असिं सूनां नवं चरुमादेधस्यान आचितं
विश्वस्मादिन्द्र उत्तरः ॥ १८ ॥

O Almighty God, may this soul like a sword attain the descrimation quelling ignorance, the freedom from the habitual hunting of organs towards their objects and stimulance in conscience and then he may realise that the idea that God being within is afar, has come to an end. The Almighty God is rarest of all and supreme over all.

अयामेमि विचाकशद् विचिन्वन् दासमार्यम् ।
पिबामि पाकसुत्वनोऽभि धीरमचाकशं
विश्वस्मादिन्द्र उत्तरः ॥ १९ ॥

May I, the soul gaining knowledge and performing righteous deed attain per-eminent God who is giver of happiness and drinks the knowledge dawned. I also realise that Divinity who is firm. The Almighty God is rarest and supreme over all.

धन्व च यत् कृन्तत्रं च कति स्वित् ता वि योजना ।
नेदीयसो वृषाकपेऽस्तमेहि गृहाँ
उप विश्वस्मादिन्द्र उत्तरः ॥ २० ॥

O soul, all these bodies of yours are like deserts and forests. You come to the shelter of God who is nearest to all and attain the blessedness. At expiry of period you again assume these house-like bodies. The Almighty God is rarest of all and supreme over all.

पुनरेहि वृषाकपे सुविता कल्पयावहै ।
य एष स्वप्ननंशनोऽस्तमेषि पथा
पुनर्विश्वस्मादिन्द्र उत्तरः ॥ २१ ॥

O soul, you assume body again after death. I, the Almighty God and this matter, this body are for you. You treading the path free from sleep and ignorance come to my shelter. The Almighty God is rarest of all and supreme over all.

यदुदञ्चो वृषाकपे गृहमिन्द्राजगन्तन ।
क्व१स्य पुल्वघो मृगः कमगं जनयोपनो
विश्वस्मादिन्द्र उत्तरः ॥ २२ ॥

O Almighty God, you are the pourer of happiness. When the men rising to excellent state attain the stage of blessedness where their souls remain in bliss, (they freely remain every where). The Almighty God is rarest of all and supreme over all.

पर्शुर्ह नाम मानवी साकं ससूव विंशतिम् ।
भद्रं भल त्यस्या अभूद् यस्या उदरमामयद्
विश्वस्मादिन्द्र उत्तरः ॥ २३ ॥

O man, This matter known as *Parshu* which is producer of body makes twenty members of the body together. That mother who has not suffered from the pain of delivery of child, has prosperity and auspiciousness. The Almighty God is rarest of all and supreme over all.

॥ १२७ ॥

HYMN 127

इदं जना उप श्रुत नराशंस स्तविष्यते ।
षष्टिं सहस्रा नवतिं च कौरम आ रुशमेषु दद्महे ॥ १ ॥

O people, you hear this. The man whom people praise is here described. We find employed six thousand and ninety persons in the battles of armies slaying foemen O Kauram (he takes delight all over the globe).

उष्ट्रा यस्य प्रवाहणो वधूमन्तो द्विर्दश ।
वष्मा रथस्य नि जिहीडते दिव ईषमाणा उपस्पृशः ॥ २ ॥

The twenty camels with their females yoked and moving fast are the drawers of whose car and the tops of chariot make the sky bow down, so powerful is this king.

एष इषाय मामहे शतं निष्कान् दश स्रजः ।
त्रीणि शतान्यर्वतां सहस्रा दश गोनाम् ॥ ३ ॥

This king has given hundred gold coins, ten garlands, three hundred horses and ten thousand cows to this industrious man.

वच्यस्व रेभ वच्यस्व वृक्षे न पक्वे शकुनः ।
नष्टे जिह्वा चर्चरीति क्षुरो न भुरिजोरिव ॥ ४ ॥

O Ribha (the learned man) you prech and preeech like a bird on the tree of ripe fruits and let the organ of speech move like razor and the lips like scissirs blades.

प्र रेभासो मनीषा वृषा गावइवेरते ।
अमोतपुत्रका एषाममोत गाइवासते ॥ ५ ॥

The enlightened persons like strong bulls increase their praises. O man free from bondage, the children of these learned men now learn the vedic speeches.

प्र रेभ धीं भरस्व गोविदं वसुविदम् ।
देवत्रेमां वाचं श्रीणीहीषुर्नावीरस्तारम् ॥ ६ ॥

O learned one, you attain the knowledge which provides with wealth and gives cattle and address this prayer to God as an archer aims his shaft.

राज्ञो विश्वजनीनस्य यो देवोऽमर्त्यां अति ।
वैश्वानरस्य सुष्टुतिमा सुनोता परिक्षितः ॥ ७ ॥

O men, you sing the praise of Parikshita, the year (Samvatsara) which wonderous one overpowers all the mortals, which is radioent and benificial for all and which carries away all the universe in its flow.

परिच्छिन्नः क्षेममकरोत् तम आसनमाचरन् ।
कुलायन् कृण्वन् कौरव्यः पतिर्वदति जायया ॥ ८ ॥

The king who has dispelled the darkness mounting on the throne does give the peace and tranquility to people. This, the house-holding man (Kauravya Patih) putting his houses in order says to his wife.

कतरत् त आ हराणि दधि मन्थां परि श्रुतम् ।
जायाः पतिं वि पृच्छति राष्ट्रे राज्ञः परिक्षितः ॥ ९ ॥

In the realm of the luminous fire or year (Parikshit) the wife her husband as whatsoever curds, gruel of milk, or other milk preparation, or butter she should bring for him.

अभीवस्वः प्र जिहीते यवः पक्वः पथो बिलम् ।
जनः स भद्रमेधते राष्ट्रे राज्ञः परिक्षितः ॥ १० ॥

The ripe barley giving alround wealth goes from the path to corncleft. That man (who possesses this wealth) attains prosperity and pleasure in the domain of fire or year.

इन्द्रः कारुमबूबुधदुत्तिष्ठ वि चरा जनम् ।
ममेदुग्रस्य चर्कृधि सर्व इत् ते पृणादरिः ॥ ११ ॥

The mighty ruler wakes the man of industry and vigour and says, stand up, walk in people, and do labour for me. Let all the enemies also satisfy you.

इह गावः प्रजायध्वमिहाश्वा इह पूरुषाः ।
इहो सहस्रदक्षिणोऽपि पूषा नि षीदति ॥ १२ ॥

Let cows increase and multiply here, let here increase horses and let here the man as here occupies his seat the house-holding man (Pusha) who gives plentiful gifts.

नेमा इन्द्र गावो रिषन् मो आसां गोपती रिषत् ।
मासाममित्रयुर्जन इन्द्र मा स्तेन ईशत ॥ १३ ॥

O mighty ruler, let the cows remain here safe, let not the master of cows face ruins, and let not hostile-hearted on the robber have his rule and control over them.

उप नो न रमसि सूक्तेन वचसा वयं भद्रेण वचसा वयम् ।
वनादधिध्वनो गिरो न रिष्येम कदा चन ॥ १४ ॥

O King, now you give us delight with respect. We with hymns, with praising songs, and with auspicious prayers, free from troubles do not ever stop these rising voices of praise.

॥ १२८ ॥

HYMN 128

यः सभेयो विदथ्यः सुत्वा यज्वाथ पूरुषः ।
सूर्यं चामू रिशादसस्तद् देवाः प्रागकल्पयन् ॥ १ ॥

The men of wisdom make fore most in rank the man who is experienced in dealing with assembly and fit for assembly, who has constructive attitude, who performs yajna and is the destroyer of foemen.

यो जाम्या अप्रथयस्तद् यत् सखायं दुधूर्षति ।
ज्येष्ठो यदप्रचेतास्तदाहुरधरागिति ॥ २ ॥

The learned people say that down go must these men who defiles a sister, he who willingly harm a friend and he the fool who slights elders.

यद् भद्रस्य पुरुषस्य पुत्रो भवति दाधृषिः ।
तद् विप्रो अब्रवीदु तद् गन्धर्वः काम्यं वचः ॥ ३ ॥

Whenever the son of any good man becomes bold and spirited the wise house-holding man says pleasant word about and for him.

यश्चं पणि रघुंजिष्ठयो यश्चं देवाँ अदाशुरिः ।
धीराणां शश्वंतामहं तदंपागिति शुश्रुम ॥ ४ ॥

Are cast away by all the wise men he who bad in dealings and of lowest standard and the man possessing wealth and giving no gift and this I hear.

ये चं देवा अयंजन्ताथो ये चं परादृदिः ।
सूर्यो दिवंमिव गत्वायं मघवां नो वि रंप्शते ॥ ५ ॥

The strong and wealthy king like the sun rise up to heaven coming to us of those learned men who perform yajnas and who do not give any gift to enemies.

योऽनाक्ताक्षो अनभ्यक्तो अमणिवो अहिरण्यवः ।
अब्रह्मा ब्रह्मणः पुत्रस्तोता कल्पेषु संमिता ॥ ६ ॥

The son of the man who knows and practises the vedas and their teachings is *Abrahma* (the-Brahman or non-priesty) if he is with unanointed eyes and limbs is wearing no precious stone and is not refulgent with knowledge (Ahiranyayah) this is ordered in the rules.

य आक्ताक्षः सुभ्यक्तः सुमणिः सुहिरण्यवः ।
सुब्रह्मा ब्रह्मणः पुत्रस्तोता कल्पेषु संमिता ॥ ७ ॥

The son of the man who has masterly knowledge and practice of the vedas becomes *Brahma*, the good priest or Brahman if he is with well-a-nointed eyes and limbs, wearing gems and is refulgent with knowledge. These things are ordered in the rules.

अप्रपाणा चं वेशन्ता रेवाँ अप्रतिदिश्ययः ।
अयंभ्या कन्या कल्याणी तोता कल्पेषु संमिता ॥ ८ ॥

The pools which have no place for drinking, the wealthy man who gives no gift and the pretty girl who is not cohabitable are treated to be of equal rank and utility in the good dealings.

सुप्रपाणा च वेशन्ता रेवान्त्सुप्रतिदिश्ययः ।
सुयंभ्या कन्या कल्याणी तोता कल्पेषु संमिता ॥ ९ ॥

The pools with good drinking places, the wealthy man who gives all gifts and the pretty girl who is cohabtable are treated to be of equal rank and utility in the good dealings.

परिवृक्ता च महिषी स्वस्त्या च युधिंगमः ।
अनाशुरश्चायामी तोता कल्पेषु संमिता ॥ १० ॥

The favourite wife neglected the men who safely shuns the fight, a sluggish horse and a man out of control-are treated to be of equal rank and utility in the good dealings.

वावाता च महिषी स्वस्त्या च युधिंगमः ।
श्वाशुरश्चायामी तोता कल्पेषु संमिता ॥ ११ ॥

The favourite wife most dearly loved, the man who safely goes to war, the steed having good speed and the man under control are treated to be of equal rank and utility in good dealings.

यदिन्द्रादो दाशराज्ञे मानुषं वि गाहथाः ।
विरूपः सर्वस्मा आसीत् सह यक्षाय कल्पते ॥ १२ ॥

O learned man, since you plung in to the battle raised by ten king in a manner which for a mortal one is very diffiult and that act of yours is a guard for all, therefore, you are treated capable of performing good and eventful acts.

त्वं वृषाक्षुं मघवन्नम्रं मर्याकरो रविः
त्वं रौहिणं व्यास्यो वि वृत्रस्याभिनच्छिरः ॥ १३ ॥

O brave one, O man you strong and bold like sun make the man of skill to be of bending attitude, you drive away the man who like cloud spreads darkness (Rauhinam) and you rend the head of the wicked.

यः पर्वतान् व्यदधाद् यो अपो व्यगाहथाः ।
इन्द्रो यो वृत्रहान्महं तस्मादिन्द्र नमोऽस्तु ते ॥ १४ ॥

O Almighty God, you are great one who does separate the clouds and penetrates the waters and is the slayer of unraining clouds and therefore I pay my homage to you.

पृष्ठं धावन्तं हर्योरौच्चैःश्रवसमब्रुवन् ।
स्वस्त्यश्व जैत्रायेन्द्रमा वह सुस्रजम् ॥ १५ ॥

To the highly praised horse (auchaihstravasam) rapidly running between two other horses the skilled men say-O horse, you bear the mighty garlanded man freely and comfortably for celebrating victory.

ये त्वा श्वेता अजैश्रवसो हार्यो युञ्जन्ति दक्षिणम् ।
पूर्वा नमस्य देवानां बिभ्रदिन्द्र महीयते ॥ १६ ॥

O mighty man to you our admirations are due. Those who are the swift in deed and understanding, possessed of the fame undiminishing and are human seek close contact with you. The sound policy of keeping learned men is always accpeted and praised.

॥ १२९ ॥

HYMN 129

एता अश्वा आ प्लवन्ते ॥ १ ॥

These organs of man hunt their objects.

प्रतीपं प्राति सुत्वनम् ॥ २ ॥

They go against the soul, the master quite defferent from them.

तासामेका हरिक्निका ॥ ३ ॥

One of them like female is attracted towards shining objects.

हरिक्निके किमिच्छसि ॥ ४ ॥

What does organ attracted towards worldly lustres desire ?

साधुं पुत्रं हिरण्ययम् ॥ ५ ॥

The able son refulgent with enlightenment.

क्वाहतं परास्यः ॥ ६ ॥

Where do now you leave him ?

यत्रामूस्तिस्रः शिंशपाः ॥ ७ ॥

There where are three upbringing personalities-the father, mother and preceptor.

परि त्रयः ॥ ८ ॥

There are three pains-Adhyatmik, Adhibhautic and Adhaidivik.

पृदाकवः ॥ ९ ॥

These are like pythons.

शृङ्गं धमन्त आसते ॥ १० ॥

They sit sounding their fangs.

अयन्महा ते अर्वाहः ॥ ११ ॥

O woman, here has come your great educating man.

स इच्छकं सघाघते ॥ १२ ॥

He helps him who is desirous.

सघाघते गोमीद्या गोगतीरिति ॥ १३ ॥

The lady knowing vedic speeches helps the subjects treading on the earth.

पुमाँ कुस्ते निमिच्छसि ॥ १४ ॥

The man having perseverance walks in to unity.

पल्पं बद्ध वयो इति ॥ १५ ॥

O protector, O manager, this is life.

बद्धं वो अघा इति ॥ १६ ॥

O unrighteous people, He is to manage you.

अजागार केविका ॥ १७ ॥

The intelligence serving all rests always at vigil.

अश्वस्य वारो गोशपद्यके ॥ १८ ॥

The man mounting on horse has no use in the stall of cows.

श्येनीपती सा ॥ १९ ॥

That wisdom is protector of subjects.

अनामयोपजिह्विका ॥ २० ॥

That is free from diseases or defects and has the control over organ of voice.

॥ १३० ॥

HYMN 130

को अर्य बहुलिमा इषूनि ॥ १ ॥

Who does possess all the wished things?

को असिद्याः पयः ॥ २ ॥

Who does attain the corn of uncontiolled efforts ?

को अर्जुन्याः पयः ॥ ३ ॥

Who does attain the corn of shining effort?

कः काष्र्याः पयः ॥ ४ ॥

Who does find the corn of ploughing effort?

एतं पृच्छ कुहं पृच्छ ॥ ५ ॥

You ask the question and ask the man compitent.

कुहाकं पक्वकं पृच्छ ॥ ६ ॥

You ask your question to the man who is compitent and mature.

यवानो यतिस्वाभिः कुभिः ॥ ७ ॥

The man of industry is forward with the men who are shining with great effort.

अकुप्यन्तः कुपायकुः ॥ ८ ॥

The man without anger and arrogance becomes the guardian of earth.

आमणको मणत्सकः ॥ ९ ॥

The man who preaches becomes strong among wise men.

देव त्वप्रतिसूर्य ॥ १० ॥

O learned man, you shine like sun.

एनश्चिपङ्क्तिका हविः ॥ ११ ॥

Let the dealings be full of the spread of destroying evils.

प्रदुद्रुदो मघाप्रति ॥ १२ ॥

For attainment of wealth the effort be more swift

शृङ्ग उत्पन्न ॥ १३ ॥

The enemy is a born hostile.

मा त्वाभि सखा नो विदन् ॥ १४ ॥

Never do my friend have contact with you (enemy).

वशायाः पुत्रमा यन्ति ॥ १५ ॥

The people come to the son of genial and controlled woman.

इरावेदुमयं दत ॥ १६ ॥

O men, spread the knowledge enriched with informations of earth and land.

अथो इयन्नियन्निति ॥ १७ ॥

Let the child be progresive and active.

अथो इयन्निति ॥ १८ ॥

He be promising and proceeding onward.

अथो श्वा अस्थिरो भवन् ॥ १९ ॥

Or he be smart and active like dog.

उयं यकांशलोकका ॥ २० ॥

He be shower of that thing which causes troubles.

॥ १३१ ॥

HYMN 131

आमिनोनिति भद्यते ॥ १ ॥

These learned men have lifted the obstruction, it is very good.

तस्य अनु निर्भञ्जनम् ॥ २ ॥

Let there be always removal of obstacles.

वरुणो याति वस्वभिः ॥ ३ ॥

The man of virtues always moves with good things.

शतं वा भारती शवः ॥ ४ ॥

The hundred kinds of skill are strength.

शतमाश्वा हिरण्ययाः । शतं रथ्या हिरण्ययाः ।
शतं कुथा हिरण्ययाः । शतं निष्का हिरण्ययाः ॥ ५ ॥

A man should possess hundred brilliant horses, hundred golden chariots, hundred golden covers of elephant and hundred golden coins.

अहुल कुश वर्त्तक ॥ ६ ॥

O brilliant one, O destroyer of evils, O active one I praise you.

शफेनइव ओहते ॥ ७ ॥

This enemy is killed by hoof-like weapon.

आय वनेनती जनी ॥ ८ ॥

O woman, you come as benevolent mother.

वनिष्ठा नाव गृह्यन्ति ॥ ९ ॥

The men engaged in well-being of theirs do not be at rest.

इदं मह्यं मदूरिति ॥ १० ॥

This word is pleasant for me.

ते वृक्षाः सह तिष्ठति ॥ ११ ॥

These men of selected merits sit together.

पाकं बलिः ॥ १२ ॥

The man of guard give food to others.

शकं बलिः ॥ १३ ॥

A mighty king gives gift and sacrific.

अश्वत्थ खदिरो धवः ॥ १४ ॥

The man having well-established position in heroes be men of firm intention.

अरदुपरम ॥ १५ ॥

O man be free from violence.

शयो हतइव ॥ १६ ॥

The inactive enemy is like dead.

व्याप पूरुषः ॥ १७ ॥

God is All-pervading.

अदूहमित्यां पूषकम् ॥ १८ ॥

There should be efficiency in flovrished knowledge.

अत्यर्धर्च परस्वतः ॥ १९ ॥

O most praiseworthy one, you guard the man of guarding power.

॥ २० ॥

दौवे हस्तिनो दृती

There should be two hides of elephant.

॥ १३२ ॥

HYMN 132

॥ १ ॥

आदलाबुकमेककम्

This unsinking one is firmly established.

॥ २ ॥

अलाबुकं निखातकम्

That unsinking God is one and only one.

॥ ३ ॥

कर्करिको निखातकः

That all-creating God is firmly established.

॥ ४ ॥

तद् वात उन्मथायति

That God like wind shakes every thing.

॥ ५ ॥

कुलायं कृणवादिति

God makes the rehabilitating places, it is known.

॥ ६ ॥

उग्रं वनिषदाततम्

This man should attain All-pervading and strong one.

॥ ७ ॥

न वनिषदनाततम्

One should not attain whatever is not pervasive.

॥ ८ ॥

क एषां कर्करी लिखत्

Who among these men do play flute?

॥ ९ ॥

क एषां दुन्दुभिं हनत्

Who among them do beat drum?

यदीयं हनत् कथं हनत् ॥ १० ॥

If he beats it, how will he beat?

देवी हनत् कुहनत् ॥ ११ ॥

If a lady beat it, is a surprise.

पर्यागारं पुनःपुनः ॥ १२ ॥

Then she will beat it in every house again and again.

त्रीण्युष्ट्रस्य नामानि ॥ १३ ॥

There are three names of fire which possesses burning and heating power (Ushtra).

हिरण्य इत्येके अब्रवीत् ॥ १४ ॥

One is gold or shining sun, it is said by some ones.

द्वौ वा ये शिशवः ॥ १५ ॥

Two are the speedier ones-the fire and lighting.

नीलशिखण्डवाहनः ॥ १६ ॥

One, the fire is Nilshikhundbahanah, the bearer of black flames and smokes.

॥ १३२ ॥

HYMN 133

N.B. :—This hymn is a little enigmatic. But there seems no obscerity in it. Here it is apparent that a maiden has been addressed here. That is not maiden as generally it is thougot. The maiden is here the symbol of immaturity of knowledge. If for a time being it be accepted that here is same smell of sexuality even then there should not be any

hesitation in explaining it. If a virgin girl is married to a suitable man he can tell her any thing of sexual nature and that would not be treated obscene. That will be taken only as the science of sex.

विततौ किरणौ द्वौ तावा पिनष्टि पूरुषः ।
न वै कुमारि तत् तथा यथा कुमारि मन्यसे ॥ १ ॥

Two rays, the heaven and earth are spreaded by Divinity. The man, i.e. the soul touches them. O maidan, it is not so as you O maiden, fancy it.

मातुष्टे किरणौ द्वौ निवृत्तः पुरुषानृते ।
न वै कुमारि तत् तथा यथा कुमारि मन्यसे ॥ २ ॥

2. The manifestation of the two observer and the observable in this world have come materialized from the All-pervading God (Purusha) who is your creator. O maiden it is not so as you. O maiden, fancy.

निगृह्य कर्णकौ द्वौ निरायच्छसि मध्यमे ।
न वै कुमारि तत् तथा यथा कुमारि मन्यसे ॥ ३ ॥

O Divine Power, you are an intermediate agency (Madhyame). You keeping them under your control unite two *Karuakau,* the causes (soul and matter) together. O maiden ...fancy.

उत्तानायै शयानायै तिष्ठन्ती वाव गूहसि ।
न वै कुमारि तत् तथा यथा कुमारि मन्यसे ॥ ४ ॥

O Divine Power. You standing as an intermediate agency cover or restore the matter for both the stages—the heterogenous (Uttanayai) and homogenous (Shayanayai) O maiden-...fancy.

श्लक्ष्णायां श्लक्ष्णिकायां श्लक्ष्णमेवाव गूहसि ।
न वै कुमारि तत् तथा यथा कुमारि मन्यसे ॥ ५ ॥

As do the wife and husband, O Divine Power, You cover the subtle matter in the liminous subtle ones. O immature girl, it not so as you. O girl...fancy.

अवंश्लक्ष्णमिवं भ्रंशदन्तर्लोममति ह्रदे ।
न वैं कुमारि तत् तथा यथां कुमारि मन्यसे ॥ ६ ॥

As the dirty things are thrown in the pools having inside the hair. dirt etc so the grass-matter falls in the space which is full of hair-like rays. O immature maiden it is not so as you, O maiden······fancy.

Note:—Here I did not interpret the hymn in the contex of talk between an married lady and her husband at the time of consumation. That is too clear.

॥ १३४ ॥

HYMN 134

इहेत्थ प्रागपागुदगधराग्—अरालागुदभर्त्सथ ॥ १ ॥

Here, thuse in east, in west, in north and in south is present God who dispels away the tendency of violence.

इहेत्थ प्रागपागुदगधराग्—वत्साः पुरुषन्त आसते ॥ २ ॥

Here, thus in west and in south the children promising to be men are standing together.

इहेत्थ प्रागपागुदगधराग्—स्थालीपाको वि लीयते ॥ ३ ॥

Here, thus in east, in north and in south the cereal prepartion for Yajna is available or the world matured in time is to dissolve.

इहेत्थ प्रागपागुदगधराग्—स वैं पृथु लीयते ॥ ४ ॥

Here, thus in east, in west, in north and in south that food is availbale in plenty or the grass one is to embrace annihilation.

इहेत्थ प्रागपागुदगधराग्—आष्टं लाहणि लीशाथी ॥ ५ ॥

Here, thus in east, in west, in north and in south the initiative wisdom spreads multiplying.

इहेत्थ प्रागपागुदगधराग्—अक्ष्लिल्ली पुच्छिलीयते ॥ ६ ॥

Here, thus in east, in west, in north, in south the wisdom dealing with worldly affairs become free from hindrances.

॥ १३५ ॥

HYMN 135

भुगित्यभिगतः शलित्यपक्रान्तः फलित्यभिष्ठितः ।
दुन्दुभिमाहननाभ्यां जरितरोऽथामो दैव ॥ १ ॥

Bhug thus means that God is the protector and is before all; *Shal* thus means that God is impeller and He is over powering all; *Phal* thus means that God is dispenser of justice and he pervading all. O devotee. O man desirous of God, let us beat the drum with two beats.

कोशबिले रजनि ग्रन्थेर्धानमुपानहिं पादम् ।
उत्तमां जनिमां जन्यानुत्तमां जनीन् वर्त्मन्यात् ॥ २ ॥

As in the night there is cleft for keeping safe gold etc, as there is the tie for securing things, as there is shoe for safty of foot, so you O men attain in this world the beauty, excellent movement and created objects,

अलाबूनि पृषातकान्यश्वत्थपलाशम् ।
पिपीलिकावटश्वसो विद्युत्स्वापर्णशफो
गोशफो जरितरोऽथामो दैव ॥ ३ ॥

O devotee, O man desicrous of God, let us be upto attain the benifit of the trees:=Alabu, Prishatak, Ashvath, palasha, Pipilika, Vatashvasa, Yidyut, Svaparna shafah and Goshafah.

वी॒मे दे॒वा अंक्रंस॒ताध्वर्यो क्षि॒प्रं प्र॒चर॑ ।
सु॒स॒त्यमिद् गवामस्यासि॑ प्रखु॒दासि॑ ॥ ४ ॥

These enlightened men are rushing forward in their undertakings; O Adhvaryu priest, you swiftly glideon and become delighted. Let this word of devotees be as true as anything.

प॒त्नी यदृश्यते प॒त्नी यक्ष्यमाणा जरित॒रोऽथामों दै॒व ।
हो॒ता विष्टीमे॒न जरित॒रोऽथामों दै॒व ॥ ५ ॥

Where the wife is beheld respected there O devotee. O man desirous of God, we rise up in all aspects and spheres and you are the giver of gift with special generosity. O devotee, O man desirous of God, we rise up alround.

आदि॒त्या ह जरित॒रङ्गिरोभ्यो॒ दक्षिणाम॒नयंन् ।
तां ह॑ जरितः प्रत्यायंस्ताम॒ ह॑ जरितः प्रत्यायन् ॥ ६ ॥

The celibate men, O devotee have brough the bounty of Yajna for the priests and learned men engaged in yajnas, O devotee they have got that bountee and they have really got that bountee,, O devotee.

तां ह॑ जरितर्नः प्रत्यंगृभ्णंस्ताम॒ ह॑ जरितर्नः प्रत्यंगृभ्णः ।
अहानेतरसं न॒ वि चे॒तनानि य॒ज्ञानेतरसं
न॒ पु॒रोगवामः ॥ ७ ॥

O devotee, these learned men have accepted that bountee for us and You, O devotee, it is sure, you bring that. Let us, in foremost position, attain the brod-based activity, consciousness and the intents of Yajna.

उ॒त श्वेत॒ आशुपत्वा उ॒तो पद्याभि॒र्यविष्ठः ।
उ॒तेमाशु मानं पिपर्ति ॥ ८ ॥

O men, swift in action and understanding, the luminous and mighty sun with its courses and operations attains place under its purview swiftly.

आदित्या रुद्रा वसवस्त्वेनु त इदं राधः प्रति गृभ्णीह्यङ्गिरः
इदं राधो विभु प्रभु इदं राधो बृहत् पृथु ॥ ९ ॥

O man of wisdom and austerity, the men of high attainments know as *Adityas*, *Rudras* and *Vasus* adhere to you. You accept this liberal gift. This bountee is spreading, powerful and it is large and vast.

देवा ददत्वासुरं तद् वो अस्तु सुचेतनम् ।
युष्माँ अस्तु दिवेदिवे प्रत्येव गृभायत ॥ १० ॥

O men, let the learned men give you the vitality concerned with vilal breaths, let there be active consciousness you grasp it and may it be useful for you every day.

त्वमिन्द्र शर्मरिणा हव्यं पारावतेभ्यः ।
विप्राय स्तुवते वसुवनिं दुरश्रवसे वह ॥ ११ ॥

O mighty ruler, you vouchsafe shelter and food for the people living far and wide. You give the man of prayer and knowledge plentiful wealth to drive away disfame.

त्वमिन्द्र कपोताय च्छिन्नपक्षाय वञ्चते ।
श्यामाकं पक्वं पीलु च वारस्मा अकृणोर्बहुः ॥ १२ ॥

O mighty ruler, you give the trembling dove whose wings have been rent and torn the ripe corn of *Shyamaka* and Pilu fruit and water etc.

अरंगरो वावदीति त्रेधा बद्धो वरत्रया ।
इरामह प्रशंसत्यनिरामप सेधति ॥ १३ ॥

The perfectly wise man traped in thrice (in name, birth and locality, with the string of worldly bondage speaks frequently

—he commends the good corn and deprecates the grain of scorn.

॥ १३६ ॥

HYMN 136

यदस्या अंहुभेद्याः कृधु स्थूलमुपातसत् ।
मुष्काविदस्या एजतो गोशफे शकुलाविव ॥ १ ॥

When the king crushes the minor and maijor offence of this subject which may get exterminated through violence and offence the thieve man and woman tremble in fear as the two fishes in the dig of cow-hoofs.

यदा स्थूलेन पससाणौ मुष्का उपावधीत् ।
विष्वञ्चा वस्या वर्धतः सिकतास्वेव गर्दभौ ॥ २ ॥

When the king in the eye of law and justice by his administration punishes these man and woman thieves all the pairs of men and women who are praisable and under good control of the king flourish as the two asses in the place covered with sands.

यदल्पिकास्वल्पिका कर्कन्धूकेव पद्यते ।
वासन्तिकमिव तेजनं यन्त्यवाताय वित्पति ॥ ३ ॥

When the suoject of small kingdoms fall in the fire of great troubles the awakining as may be found in spring season is welcomed by the great men.

यद् देवासो ललामगुं प्रविष्टीमिनमाविषुः ।
सकुला देदिश्यते नारी सत्यस्याक्षिभुवो यथा ॥ ४ ॥

As the learned men enters into the proces of delieacy of justice and as the woman having children preaches the truth confirmed by eyes so the king should do likewise.

महानग्न्यतृप्नद्वि मोक्रंददस्थानासरन् ।
शक्तिकानना स्वचमशकं सक्तु पद्यम ॥ ५ ॥

The great man should satisfy the two fires, the fire of Yajna and the fire of stomache, should not hesitate in passing through the diffcult and troublesome places. We full of capabilities and capacity fine good food and flour of fried corn and barley.

महानग्न्युलूखलमतिक्रामन्त्यब्रवीत् ।
यथा तव वनस्पते निरघ्नन्ति तथैवेति ॥ ६ ॥

The great men have under their control the two fires and also the *Ulukhala* and say...As in this fire (Vanaspati) people burn everything so they do in the matter of knowledge.

महानग्न्युप ब्रूते भ्रष्टोऽथाप्यभूभुवः ।
यथैव ते वनस्पते पिप्पति तथैवेति ॥ ७ ॥

The great man ripe in thought and purifyer of all the impurties satisfying the both of fires says......As a man fills up the fire with oblations so he should do in the matter of knowledge.

महानग्न्युप ब्रूते भ्रष्टोऽथाप्यभूभुवः ।
यथा वयो विदाह्य स्वर्गे नमवदह्यते ॥ ८ ॥

The great man ripe in thought free from impurities satisfying both the fires says......As the learned man burning his life through hardship burns the string of bondage in salvation so should do all the men.

महानग्न्युप ब्रूते स्वसावेशितं पसः ।
इत्थं फलस्य वृक्षस्य शूर्पे शूर्पं भजेमहि ॥ ९ ॥

The great man satisfying both the fires (the Yajna fire and the fire of stomache) says in the affairs of kingdom attained

through good movement......Thus let us find the winnowing basket of nice fruit multiplied by another winnowing basket-

महानग्नी कृकवाकं शम्यया परि धावति ।
अयं न विद्म यो मृगः शीर्ष्णा हरति धाणिकाम् ॥ १० ॥

The great man through these fires and through the nail of axle makes the man of artificial voice run away. Now we know that he is that fool who through hls head robs the kingdom.

महानग्नी महानग्नं धावन्तमनु धावति ।
इमास्तदस्य गा रक्ष यभ मामद्ध्यौदनम् ॥ ११ ॥

The great man runs after these two fires moving fast and the man of great proninence follows the quick-knowing learned man. O strong man, you guard these cows. O just man, you feed me with food.

सुदेवस्त्वा महानग्नीर्बबाधते महतः साधु खोदनम् ।
कुसं पीवरो नवत् ॥ १२ ॥

O good one, O great one, a man through you and through these fires checks a dig in the society and let the man strong in his limbs and parts attain unity.

वशा दग्धामिमाङ्गुरिं प्रसृजतोऽग्रतं परे ।
महान् वै भद्रो यभ मामद्ध्यौदनम् ॥ १३ ॥

O statesmen, you like the burnt finger throw away the policy though strong yet fruitless. The great man does good of all. O man of justice, you feed me with food.

विदेवस्त्वा महानग्नीर्विबाधते महतः साधु खोदनम् ।
कुमारिका पिङ्गलिका कार्द भस्मा कु धावति ॥ १४ ॥

O people the great man free from arrogance through and through powerful fires checke the digging at social order as the beautiful girl with ashes cleans the mud on thc earth.

महान् वै भद्रो बिल्वो महान् भद्र उदुम्बरः ।
महाँ अभिक्त बाधते महतः साधु खोदनम् ॥ १५ ॥

The great man doing good of all is benevolent like the *Vilva* tree and benevolent like the *Udumbara* tree. O famous one, great man through fires check the dig at society.

यः कुमारी पिङ्गलिका वसन्तं पीवरी लभेत् ।
तैलकुण्डमिमाङ्गुष्ठं रोदन्तं शुदमुद्धरेत् ॥ १६ ॥

As the beautiful strong maiden welcomes the spring season, as a man seves his fiinger in hot oil-vessal so the king should save the pure pious man from fallen troubles.

सू० १३७ ॥ ऋषिः—१ शिरिम्बिठिः; २ बुधः; [३ दामदेवः;] ४-६ ययातिः; ७-११ तिरश्ची [राङ्गिरसो] द्युतानो वा; १२-१४ सुकक्षः ॥ देवता—१ अलक्ष्मीनाशनम्; २ विश्वदेवा ऋत्विक्स्तुतिर्वा; [३ दधिक्राः,] ४-६ सोमः पवमानः; ७, ८, १०-१४ इन्द्रः; ८ (चतुर्थः पादः) मरुतः ९ इन्द्रो बृहस्पतिश्च ॥ छन्दः—१, ३, ४-६ अनुष्टुप्; २ जगती; ७-११ त्रिष्टुप्; १२-१४ गायत्री ॥

HYMN 137

Seer—1, shirimbithah; 2 Budhah; (3 Vamadevah) 4-6 Yayatih; 7-11 Tiraschi (Angirasau) Dyutano va; 12-14 Sukakshah. Snbject—Matter—Alkashminashnam ; 2. Vishvedeva Ritvikstutirva (3 Dadhikrah) 4-6 Somah Pavamanah; 7, 8, 10-14 Indrah; 8 (fourth part) Marutah; 9 Indro Brihaspatischa. Metre-1,3, 4-6 Anustup; 2 Jagati; 7-11 Tristup 12-14 Gayatri.

यद्ध प्राचीरजगन्तोरो मण्डूरधाणिकीः ।
हता इन्द्रस्य शत्रवः सर्वे बुद्बुदयाशवः ॥ १ ॥

O Divisioned slaughtering Army, when you foremost march onward all the enemies of the mighty king are found dead like froth and foam.

कपृन्नरः कपृथमुद् दधातन चोदयत खुदत वाजसातये ।
निष्टिग्र्यः पुत्रमा च्यावयोतय इन्द्रं सबाध
इह सोमपीतये ॥ २ ॥

O leaders of man, you pouring happiness on the people and obstricting the destuctions for drinking for drinking of Soma juice and for protection for gaining wealth have here among you, make go forward, please and encourage the mighty king who is the son of a mother telling about the desired end of task.

दधिक्राव्णो अकारिषं जिष्णोरश्वस्य वाजिनः ।
सुरभि नो मुखा करत् प्र ण आयूंषि तारिषत् ॥ ३ ॥

I khow the work and training of conquering speedy horse who neigh when carries the king mounting on its back. Let this make our face brave and make us live long.

सुतासो मधुमत्तमाः सोमा इन्द्राय मन्दिनः ।
पवित्रवन्तो अक्षरन् देवान् गच्छन्तु वो मदाः ॥ ४ ॥

The Soma-juices pressed, most palatable, gladdening, put on the *Dashpaavitra* are flowing for the mighty king. Let these gladdening juice also go to you, the learned men.

इन्दुरिन्द्राय पवत इति देवासो अब्रुवन् ।
वाचस्पतिर्मखस्यते विश्वस्येशान ओजसा ॥ ५ ॥

Induh, the most powerful protectiv potency of the world spreads out for the grace of God. The master of vedic speach governing over the universe through his power desires the good acts (on the part of men)—this speak the learned men.

सहस्रधारः पवते समुद्रो वाचमीङ्खयः ।
सोमः पती रयीणां सखेन्द्रस्य दिवेदिवे ॥ ६ ॥

The-enlightened man who possesses thousand of vedic speeches (hymns) who give pleasure to all, who is initiator of knowledge and language, who is master of riches and is the friend of Indra, the Almighty Divinity spreads knowledge every day.

अव द्रप्सो अंशुमतीमतिष्ठदियानः कृष्णो दशभिः सहस्रैः ।
आवत् तमिन्द्रः शच्या धमन्तमप स्नेहितीर्नृमणा
अधत्त ॥ ७ ॥

The Arrogant, tyrant (Krishna) ruler with ten thousand army-men subjugate the divided subject of another state. But the might king of that state who is loved by all, through his wisdom and action guard his kingdom from his roaring enemy and drives the violent army away from his kingdom.

द्रप्समपश्यं विषुणे चरन्तमुपह्वरे नद्यो अंशुमत्याः ।
नभो न कृष्णमवतस्थिवांसमिष्यामि
वो वृषणो युध्यताजौ ॥ ८ ॥

I, the ruler see the arrogant tyrant king facing a critical situation and sitting in the valley of the river dividing boundry. O men of bravety, you fight him in the battle, this I desire.

अध द्रप्सो अंशुमत्या उपस्थेऽधारयत् तन्वं तित्विषाणः ।
विशो अदेवीरभ्या३चरन्तीर्बृहस्पतिना
युजेन्द्रः ससाहे ॥ ९ ॥

The arrogant king in the valley of the river dividing boundry gaining force finds spreads of his power. The mighty ruler with the man who is master of knowledge frustrates the encountering subjects which are totally deprived of the righteous deeds and thought.

त्वं ह त्यत् सप्तभ्यो जायमानोऽशत्रुभ्यो अभवः शत्रुरिन्द्र ।
गूढे द्यावापृथिवी अन्वविन्दो विभुमद्भ्यो
भुवनेभ्यो रणं धाः ॥ १० ॥

O mighty king, you manifesting your grandeur become the enemy of tha seven organs (by having a strict control over them) and for the well-being of the seven vast territories of the globe wage war and find the space and earth safe.

त्वं ह त्यदप्रतिमानमोजो वज्रेण वज्रिन् धृषितो जघन्थ ।
त्वं शुष्णस्यावातिरो वधत्रैस्त्वं
गा इन्द्र शच्येदविन्दः ॥ ११ ॥

O holder of bolt you with your weapon over powering the enemies gain unequalled power and with the fatal means you drive away the man exploiting the subject and you restore the lands through your power and wisdom.

तमिन्द्रं वाजयामसि महे वृत्राय हन्तवे ।
स वृषा वृषभो भुवत् ॥ १२ ॥

Let us strengthen the king for killing the great enemy. May he be stong and pourer of prosperity.

इन्द्रः स दामने कृत ओजिष्ठः स मदे हितः ।
द्युम्नी श्लोकी स सोम्यः ॥ १३ ॥

The mighty king has been made for giving bountee. He has been put powerful in his rapture, He is praiseworthy and is of genial temprament.

गिरा वज्रो न संभृतः सबलो अनपच्युतः ।
ववक्ष ऋष्वो अस्तृतः ॥ १४ ॥

The mighty ruler praised by praises is as strong as thunder-bolt. He is unassaillable invincible great and bears the responsibility of state.

सू० १३८ ।। ऋषिः—वत्सः ।। देवता—इन्द्रः ।। छन्दः—गायत्री ।।

HYMN 138

Seer—Vatsah. Subject-matter—Indrah. Metre-Gayatri.

महाँ इन्द्रो य ओजसा पर्जन्यो वृष्टिमाँइव ।
स्तोमैर्वत्सस्य वावृधे ॥ १ ॥

The mighty ruler who is great with his power like the cloud to rain grow strongcr and stronger with praise and admiration of friend (Vatsa).

प्रजामृतस्य पिप्रतः प्र यद् भरन्त वह्नयः ।
विप्रा ऋतस्य वाहसा ॥ २ ॥

When the men holding and carrying out tne resposibility of state obeying the command of truth strengthen the subject the persons of wisdom become the guardians of truth.

कण्वा इन्द्रं यदक्रत स्तोमैर्यज्ञस्य साधनम् ।
जामि ब्रुवत आयुधम् ॥ ३ ॥

When the learned men with hymns make the king accomplisher of *Yajna*. They tell the weapon as useless (as their words are arms).

सू०१३९ ।। ऋषिः—शशकर्णः ।। देवता—अश्विनौ ।। छन्दः—१, ४ बृहती; २, ३ गायत्री; ५ ककुप् ।।

HYMN 139

Seer—Shashkarnh. Subject-matter-Ashvinau. Metre-1, 4 Brihati ; 2, 3 Gayatri ; 5 Kakup.

आ नूनमश्विना युवं वत्सस्य गन्तमवसे ।
प्रास्मै यच्छतमवृकं पृथु च्छर्दिर्युयुतं या अरातयः ॥ १ ॥

O father and mother you both come hither to help and

favour your lovely child. You bestow on him a dwelling spacious and secure and keep malignities a far from him.

यदन्तरिक्षे यद् दिवि यत् पञ्च मानुषाँ अनु ।
नृम्णं तद् धत्तमश्विना ॥ २ ॥

O teacher and preacher, you both bring to us that prosperity and manliness which is in heaven which is in firmament and in the five classes of people (four Varnas and one Avarna).

ये वां दंसांस्यश्विना विप्रासः परिमामृशुः ।
एवेत् काण्वस्य बोधतम् ॥ ३ ॥

O teacher, and preecher you hear and construe the praise learned man among enlightened persons who have thought upon your wondrous deeds.

अयं वां घर्मो अश्विना स्तोमेन परि षिच्यते ।
अयं सोमो मधुमान् वाजिनीवसू
येन वृत्रं चिकेतथः ॥ ४ ॥

O teacher and preacher, you are the lord of knowledge and wealth This your fire of Yajna is poured with hymns and oblations. This juice of Soma, the group of some herbs is for you and is very sweet. Through this you think upon the foe.

यदप्सु यद् वनस्पतौ यदोषधीषु पुरुदंससा कृतम् ।
तेन माविष्टमश्विना ॥ ५ ॥

O physician and surgeon, you both guard me through that active achievement which you attained in waters, in the tree and in herbs. You are the master of many of mysterious deeds.

सू० १४० ॥ ऋषिः—शशकर्णः ॥ देवता—अश्विनौ ॥ छन्दः—१ बृहती; २-४ अनुष्टुप्; ५ त्रिष्टुप् ॥

HYMN 140

Seer-Shashakarnah. Subject-matter-Ashvinau. Metre-1 Brihati ;2-4 Anustup ; 5 Tristup.

यन्नासत्या भुरण्यथो यद् वा देव भिषज्यथः ।
अयं वां वत्सो मतिभिर्न विन्धते हविष्मन्तं
हि गच्छथः ॥ १ ॥

O physician and surgeon, you are the custodians of truth and you are the men of merits. As you strengthen the men so, you treat them medically also. This admirer of yours does not find you with his admirations as come to him who has faith in you.

आ नूनमश्विनोर्ऋषि स्तोमं चिकेत वामया ।
आ सोमं मधुमत्तमं घर्मं सिञ्चादथर्वणि ॥ २ ॥

The seer with his praiseworthy knowledge thinks upon the praise of these physician and surgeon. He pours upon the man of firm conviction, the luminous most sweet knowledge.

आ नूनं रघुवर्तनिं रथं तिष्ठाथो अश्विना ।
आ वां स्तोमा इमे मम नभो न चुच्यवीरत ॥ ३ ॥

O teacher, and preacher, you mount on youı car that rightly rolls upon its path. May these my praises make you speed hitherward like a cloud of heaven.

यदद्य वां नासत्योक्थैराचुच्युवीमहि ।
यद् वा वाणीभिरश्विनेवेत् काण्वस्य बोधतम् ॥ ४ ॥

When, O Nasatyas, truthful ones we this day make you speed hither with our praises. You O teacher and preacher, remember the most learned man specially.

यद् वां कक्षीवाँ उत यद् व्यश्व ऋषिर्यद् वां दीर्घतमा जुहाव ।
पृथी यद् वां वैन्यः सादनेष्वेवेदतो
अश्विना चेतयेथाम् ॥ ५ ॥

O Acharya and Purohita (Ashvinau) as the man of activity (Kakshivan), as the man of various wits (Vyashva), as the man of great ignorance, as a seer, as the son of learned men and as the man of vast experience call and praise you in the assemblies so we ask you come and think of my words.

सू० १४१ ।। ऋषि:—शशकर्णः ।। देवता—अश्विनौ ।। छन्दः—१ विराडनुष्टुप्; २ जगती; ३ अनुष्टुप्; ४, ५ बृहती ।।

HYMN 141

Seer—Shashkarnah. Subject-matter-Ashvinau. Metre-1 Virdanustup ; 2 Jagati ; 3 Anustup ; 4, 5 Brihati.

यातं छर्दिष्पा उत नः परस्पा भूतं जगत्पा उत नस्तनूपा ।
वर्तिस्तोकाय तनयाय यातम् ॥ १ ॥

These teacher and preacher (Ashvinau) are the protectors of houses, they are the guards of each other, they are the protectors of world and become the protectors of our bodies, and may they come to our house for the good of our children and sons.

यदिन्द्रेण सरथं याथो अश्विना यद् वा वायुना
भवथः समोकसा । यदादित्येभिर्ऋभुभिः
सजोषसा यद् वा विष्णोर्विक्रमणेषु तिष्ठथः ॥ २ ॥

These day and night (Ashvinau) move with the sun in the same sphere or range, they become co-dweller of air (in firmament) they have their contact with twelve months and Ribhus, the cosmic rays and they also rest in the cosmic arrangements or the adventures of Divinity, i.e, the worlds.

यदद्याश्विनावहं हुवेय वाजसातये ।
यत् पृत्सु तुर्वणे सहस्तच्छ्रेष्ठमश्विनोरवः ॥ ३ ॥

I for the gain of power and knowledge call Ashvinau, the commander and King as their strength is meant to destry foe men in battles. Thus their protective power is execellent.

आ नूनं यातमश्विनेमा हव्यानि वां हिता ।
इमे सोमासो अधि तुर्वशे यदाविमे कण्वेषु वामथ ॥ ४ ॥

O commander and King, you surely come hitherwards. For you both these palatable preparations are kept safe. These prosperties and strength which remain in the man having control over violent powers, which are in ordinary man (Yadav) and which of them are in learned men, really are of yours.

यन्नासत्या पराके अर्वाके अस्ति भेषजम् ।
तेन नूनं विमदाय प्रचेतसा छर्दिर्वत्साय यच्छतम् ॥ ५ ॥

O truthful physician and surgeon, what ever healing medicine is available in the near place and whatever in distant place, there by, O learned ones, give relief to man in trouble (Vimadaya) and the man loved by all.

सू० १४२ ॥ ऋषिः—शशकर्णः ॥ देवता—अश्विनौ ॥ छन्दः—१-४ अनुष्टुप्; ५, ६ गायत्री ॥

HYMN 142

Seer—Shashkarnah. Subject-matter-Ashvinau-Metre-1-4 Anustup, 5, 6 Gayatri.

अभुत्स्यु प्र देव्या साकं वाचाहमश्विनोः ।
व्यावर्देव्या मतिं वि रातिं मर्त्येभ्यः ॥ १ ॥

I, with the shining knowledge and speech of the teacher and preacher, attain thought and understanding. Let this marvellous knowledge and speech give conviction and riches to mortals.

प्र बोधयोषो अश्विना प्र देवि सूनृते महि ।
प्र यज्ञहोतरानुषक् प्र मदाय श्रवो बृहत् ॥ २ ॥

Let this dawn give rise to day and night both. Let this great luminous one and giver of corn wake all. O Hotar of Yajna you wake me frequently for fame and happiness.

यदुषो यासि भानुना सं सूर्येण रोचसे ।
आ हायमश्विनो रथो वर्तिर्याति नृपाय्यम् ॥ ३ ॥

When this dawn accompanies the light it shines with the sun. Then this wheel of day and night spreads on the house occupied by men.

यदापीतासो अंशवो गावो न दुह्र ऊधभिः ।
यद्वा वाणीरनूषत प्र देवयन्तो अश्विना ॥ ४ ॥

When the yellow juices of Soma are pressed like the cows pouring milk from their udders and when men desiring God pray him in night and day.

प्र द्युम्नाय प्र शवसे प्र नृषाह्याय शर्मणे ।
प्र दक्षाय प्रचेतसा ॥ ५ ॥

Then, these two, the teaeher and preacher conscious of their duties become capable for gaining brilliant fame and strength they become able to gain happiness serving to men and also for cleverness.

यन्नूनं धीभिरश्विना पितुर्योना निषीदथः
यद्वा सुम्नेभिरुक्थ्या ॥ ६ ॥

Since these teacher and preacher whom all praises are due with their wisdom and acts are praiseworthy therefore, they with many pleasures rest in the shelter of God who is the father of all.

सू० १४३ ॥ ऋषिः—१-७ पुरुमीढाजमीढौ; ८ (१-२ पादः) वामदेवः ८ (३-४ पादः), ९ मेध्यातिथिः ॥ देवता—अश्विनौ ॥ छन्दः—त्रिष्टुप्

HYMN 143

Seer—1-7 Purumeedhajmeedhau ; 8 (1-2 Padah) Vamadevah ; 8 (3-4 Padah), Kshetrapatih 9 Medhyatithih. Subject-matter-Ashvinau. Metre-Tristup.

तं वां रथं वयमद्या हुवेम पृथुज्रयमश्विना संगतिं गोः ।
यः सूर्यां वहति वन्धुरायुर्गिर्वाहसं पुरुतमं वसूयुम् ।। १ ।।

O king and Minister, May we possess that car of yours which has a great speed, which makes accessible all parts of the globe, which catches speed by scientific media, which is bigest in stature and which carries riches. This is that car which has bands devices and has in it the light and heat of sun.

युवं श्रियमश्विना देवता तां दिवो नपाता वनथः शचीभिः ।
युवोर्वपुरभि पृक्षः सचन्ते वहन्ति
यत् ककुहासो रथे वाम् ।। २ ।।

O teacher and preacher You are like the men of divine power, you always preserve the radiance of knowledge, and you attain the glory through your wisdom and power. When the horses or bullocks carry you both in chariot the food closely follows your body.

को वामद्या करते रातहव्य ऊतये वा सुतपेयाय वार्कैः ।
ऋतस्य वा वनुषे पूर्व्याय नमो येमानो
अश्विना ववर्तत् ।। ३ ।।

O teacher and preacher, Who, the giver of corn and grain for protection and with praises for your drinking of herbacious juice, does arrange ? Who does remain trying to attain the perfect knowledge with respect.

हिरण्ययेन पुरुभू रथेनेमं यज्ञं नासत्योप यातम् ।
पिबाथ इन्मधुनः सोम्यस्य दधथो
रत्नं विधते जनाय ।। ४ ।।

O truthful king and minister, you are the guardian of people. You both come to this Yajna by the chariot deviced with light and drink the sweet juice of Soma and bring for the industrious man the most precious stones and metals.

आ नो यातं दिवो अच्छा पृथिव्या हिरण्ययेन सुवृता रथेन ।
मा वामन्ये नि यमन् देवयन्तः सं यद् ददे
नाभिः पूर्व्या वाम् ॥ ५ ॥

O King and minister, you come to us with the swift car deviced with light or electricity etc. from land and from space. The other torturing forces may not hinder you as you are fastened with old bond of brother-hood.

नू नो रयिं पुरुवीरं बृहन्तं दस्रा मिमाथामुभयेष्वस्मे ।
नरो यद् वामश्विना स्तोममावन्त्सधस्तुतिमाजमीढासो
अग्मन् ॥ ६ ॥

O wondrous King and minister, you produce a great treasure enriched with heroes in both the groups, (Male and female) of ours. When the people come to your praises, the men having eternal wealth (Ajmeedhasah) do your praise together.

इहेह यद् वां समना पपृक्षे सेयमस्मे सुमतिर्वाजरत्ना ।
उरुष्यतं जरितारं युवं ह श्रितः कामो
नासत्या युवद्रिक् ॥ ७ ॥

O King and Minister. You are the possessors of knowledge and riches both. May come to us that good wisdom which serves you both. You both, O truthful ones guard the man who praises merits. To you is my wish directed.

मधुमतीरोषधीर्द्याव आपो मधुमन्नो भवत्वन्तरिक्षम् ।
क्षेत्रस्य पतिर्मधुमान्नो अस्त्वरिष्यन्तो
अन्वेनं चरेम ॥ ८ ॥

May the herbacious plants be sweet for us and may the heaven and waters be full of sweetness, may the firmament be sweet, may the master of field (peasant) be full of sweetness and may we follow him uninjured.

पनाय्यं तदश्विना कृतं वां वृषभो दिवो रजसः पृथिव्याः ।
सहस्रं शंसा उत ये गविष्टौ सर्वाँ इत् ताँ उप
याता पिबध्यै ॥ १ ॥

O King and minister, your work deserves our wonder and praise. You both are the ruler of land, space and heaven, there are thousands of salient features in the range of knowledge are you appraoch them closely for having a full drink of them.

Here ends the complete english commentary of the Atharvaveda by Acharya Vaidyanath Shastri.